A

DESCRIPTION

OF THE

Empire of *CHINA*

AND

CHINESE-TARTARY,

Together with the KINGDOMS of

KOREA, and *TIBET*:

CONTAINING THE

GEOGRAPHY *and* HISTORY

(NATURAL as well as CIVIL)

OF THOSE

COUNTRIES.

From the FRENCH of P. *J. B. Du HALDE*, JESUIT.

Illuſtrated with general and particular MAPS, and adorned with a great Number of CUTS.

WITH

NOTES Geographical, Hiſtorical, and *Critical*; and *other Improvements*, particularly in the *Maps*,

BY THE TRANSLATOR.

VOLUME II.

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ADVERTISEMENT.

AFTER ſo much Preface to the foregoing Volume, on the Part of the Author and Tranſlator, a large Diſplay of this Work will not here be expected. It may be neceſſary however, to advertiſe the Reader of ſome few Particulars, concerning the Second Volume: It contains then, beſides the State of Philoſophy, Religion, and the Sciences in *China*, with ſeveral curious Eſſays on Morality, Liberty and Government, extracted from the *Chineſe* Books; an Account of *Eaſtern* and *Weſtern Tartary*, *Korea* and *Tibet*, conſiſting of Maps and Deſcriptions, which tho' leſs accurate may not be leſs acceptable than thoſe of *China*. For it muſt be acknowledged that the *Europeans* were, before this Performance appeared, in ſome Degree acquainted with that Empire; whereas they were almoſt entirely Strangers to the Parts here deſcribed, compriſing three Times a greater Extent than *China*, inſomuch that their Bounds were unknown, as well as the Situation of the few Places belonging to them, the Names of which had reached us. By our Geographers, Eaſtern and Weſtern *Tartary* were for a long Time confounded together; *Kara-koram*, once the Capital of the latter, which lay below the 45th Deg. of Latitude, was placed beyond the 60th Parallel; *Tangut*, *Karakatay* and other large Countries were inſerted as Cities; *Tibet* almoſt wholly diſappeared, the Mogul's Empire in *India*, being made contiguous to *China*; *Korea* was ſometimes repreſented as an Iſland; and of all the inland Cities, ſcarce one, beſide the Capital, was ever mentioned. Afterwards the Geography of *Tartary* began to receive ſome Improvements from the Conqueſts, Diſcoveries, and Travels of the *Ruſſians*, who brought to light *Siberia*, which runs along the northern Frontier of *Great Tartary* from Weſt to Eaſt; and, altho' near a fourth Part of *Aſia*, was not to be found in our Maps. Yet notwithſtanding the Vicinity of the *Ruſſians*, all the Accounts we had from them yielded but a very imperfect Idea of this vaſt Tract: Becauſe the Authors had only travelled ſame particular Roads, beyond which they could not obtain much Information from the Inhabitants. As for *Tibet*, it had been viſited by only two or three Miſſionaries, whoſe Relations are very ſuperficial, and the inland *Korea* had perhaps never been penetrated by any *European*. So that this Part of the Work is valuable not only as an Improvement in Geography, but in ſome Sort a new Diſcovery.

The Miſſionaries in their Travels here related, had the ſame Aſſiſtance as in their Journies thro' *China*; whereby they became thoroughly acquainted with the Names, Situation and Limits of the ſeveral Provinces and Nations inhabiting the Eaſtern as well as Weſtern *Tartary*, Countries ſo remote, barren and uncivilized, that *Europeans* very rarely viſited them, and therefore were very erroneouſly repreſented by former Authors.

As to the Improvements made in the Maps, they being of the ſame Kind with thoſe made in the Map of *China*, the Reader is referred for an Account of them to the Preface of the firſt Volume. He will find added to the Tables inſerted in the ſeveral Sheets of theſe Maps, not only ſuch Situations of the ſame Places as ſeemed to be determined with Care by other Authors, but alſo ſome Places omitted by the Miſſionaries, whoſe Latitudes had been determined by others, as thoſe of *Kara-koram* and *Shang-tu*, in *Tartary*, and *King-ki-tau* in *Korea*. Notice is alſo taken how far the Country had been laid down from Report only.

The general Maps of *Tartary* and *Tibet* are drawn on a circular Projection like that of *China*, from the particular Sheets, without any Variation, excepting the common Improvements already mention'd, and that in drawing the Parts contained in the 4th Sheet of *Tartary* (which is very faulty) we followed the firſt Sheet of *Tibet*, ſo far as it related thereto. We have, likewiſe, in the Map of *Tartary*, traced the Roads from the Travels of *Verbieſt* and *Gerbillon*, from the Tables of Latitude and Longitude, without venturing to mark the Progreſs of the Miſſionaries, who made the Map, tho' we have done it, for Inſtance Sake, in the Map of *Hu quang*, a Province of *China*.

The Tables of the Latitudes which were obſerved, and the Longitudes reſulting from the Geometrical Proceſs of the *Jeſuit* Miſſionaries, in their Map of the Empire of *China*, placed in the Original at the Concluſion of the Work, we thought it more proper to engrave upon the Maps to which they belong. The Propriety of placing them in this Manner as well as their Nature and Uſe is too obvious to be inſiſted on.

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OF THE

Eſtabliſhment and *Progreſs*

OF

CHRISTIANITY in *CHINA.*

THO' the Jeſuit Miſſionaries, who firſt entered *China* about the middle of the fifteenth Century, found no Traces of Chriſtianity there; this is no Proof that it never had been inlighten'd with the Truth of the Chriſtian Religion: For two venerable Monuments make it plain that anciently the Goſpel was preached to this mighty People. The firſt is, a very ancient Breviary of the Church of *Malabar* written in *Chaldaic*, where in a Leſſon of the ſecond Nocturn of the Office of St. *Thomas*, are theſe Words, "It is by means of St. *Thomas* that "the Errors of the *Indian* Idolatry were diſpelled." By means of St. *Thomas* the *Chineſe* and *Ethiopians* were converted to the Faith, and embraced the Truth. "It is by means of St. *Thomas*, that "they received the Virtue of Baptiſm, and the Adoption of Chil-"dren; by him, the Kingdom of Heaven penetrated even to the "Empire of *China*."

Chriſtianity in *China*, before the arrival of the *Jeſuits*.

In an Anthem of the ſame Breviary are read the following Words: "The *Indians*, *Perſia*, "and *China*, offer to the Memory of St. *Thomas*, the Adoration due to your Holy Name.

In the nineteenth Chapter of the ſecond Part of the Synodal Conſtitutions, there is a Leſſon of the Patriarch *Theodoſius* conceived in theſe Terms: "In like manner, the Biſhops of the great "Province ſuch as are for the moſt part the Metropolitans of *China*, &c.

Proof, from an ancient Breviary of the Church of *Malabar*.

When the *Portugueſe* came to *Kochin*, they found there *Don James*, who preſided over the Churches in the Mountains of *Malabar*, and aſſumed the Title of Metropolitan of the *Indies* in which *China* was included.

There are ſtill ſome Veſtiges of the Religion of the Croſs, and they have an ancient Tradition that the Figure of it has power to hinder Inchantments. The famous *Quan-yun-Chang*, who lived in the beginning of the ſecond Century, certainly had a knowledge of *Jeſus Chriſt*; as the Monuments written by his Hand, and afterwards engraved upon Stones, plainly prove. This may be gathered from Copies found almoſt every where, of which nothing can be made, unleſs he ſpeaks of Chriſtianity; becauſe he mentions the Birth of a Saviour in a Grotto expoſed to all the Winds, his Death, his Reſurrection, his Aſcenſion, and the Impreſſion of his Holy Feet; Myſteries which are ſo many Riddles to the Infidels.

Quan-yun-chang, his teſtimony of *Jeſus Chriſt*.

If the Image of this great Man was worſhipped after his Death, this Error of the People, proves nothing againſt Chriſtianity, and is only a Teſtimony of his Virtue. But whence could the Chriſtians of *China* in the beginning of the ſecond Century come? unleſs from the Inſtructions either of St. *Thomas*, whom every body knows to be the Apoſtle of the *Indians*, or of his Diſciples? which laſt is the more probable Opinion: However that be, there is not the leaſt Foorſteps to be found of the time when the Chriſtian Religion flouriſhed, or what Succeſs theſe Apoſtolical Labourers met with. As the *Chineſe* Hiſtory ſpeaks ſeldom of any Events, but thoſe that concern civil Government, all that appears by it, is, that about that time, an extraordinary Perſon arrived in *China*, who taught a Doctrine purely Spiritual, and drew the Admiration of the World upon him, by the Fame of the Virtues he poſſeſſed, by the Sanctity of the Life he led, and by the Number of Miracles he wrought.

Uncertainty of the Time when Chriſtianity got footing in *China*.

Another Monument proving the antiquity of Chriſtianity in *China*.

The ſecond Monument proves, that a long time after, that is, towards the ſeventh Century, a Patriarch of the *Indies* ſent Miſſionaries to *China*; that theſe Evangelical Teachers preached the Truth of the Goſpel with Succeſs; and that their Miniſtry was both reſpected and countenanced by Authority. This Monument was diſcovered, *Anno* 1625, in the following manner.

Some Workmen digging the Ground near the City of *Si-ngan-fû*, the Capital of the Province of *Shen-ſi*, found a long Table of Marble, which probably had been buried under the Ruins of ſome Building. This Table is ten Foot long, and five in Breadth; On the upper Part, which is ſhaped like a Pyramid, there is engraved a Croſs that ſtill appears very diſtinct, whoſe Extremities terminate in a kind of *Flower de lis*, pretty much reſembling thoſe which are found engraven upon the Tomb of St. *Thomas* in the City of *Meliapor*, which is at preſent called *San Thoma*. The Surface of the Marble contains a long Diſcourſe in *Chineſe* Characters, explaining the principal Myſteries of the Chriſtian Religion, and praiſing ſuch of the Emperors as had favoured the Miniſters of the Goſpel. On one of the ſides, and at the bottom of the Marble, there is a long Inſcription, partly in the Eaſtern *Syriac* or *Chaldaic*, and partly in *Chineſe* Characters.

Copies of this Monument, where kept.

The original Copy taken from this Monument, was ſent to *Rome*, and is preſerved in the Library of the Jeſuits College there: Another Copy is in the Records of the Houſe of the Profeſſion. Such as are curious to ſee a Tranſcription in the ſame Characters with thoſe upon the original Marble; will find it in Pere *Kircher*'s CHINA ILLUSTRATA, with a literal Tranſlation, and a *Paraphraſe* by that Father.

Pere Alvarez Semedo, who had leiſure enough to conſider this Monument upon the Spot, made an exact Tranſlation of it, which may be found in his Relation, printed *Anno* 1667. For paſſing by *Kochin*, he went to *Kranganor*, the reſidence of the Arch-biſhop, and procured an Explanation of the *Syriac* from *Pere Antony Fernandez*, a Miſſionary well verſed in the Books of the firſt Chriſtians of St. *Thomas*. I ſhall content myſelf with giving the Abſtract which *Pere le Comte* has made of it.

Its Contents.

There are ſeen upon this Monument, in *Syriac* Characters, the Names of the Miſſionaries who came from *Judea* into *China*, to preach the Goſpel; conſiſting of Biſhops, Prieſts and Deacons, whoſe Entrance into *China*, is confirmed by ſome *Arabic* and other *Oriental* Manuſcripts, found by Mr *L'Abbé Renaudot*, and Mr *De Thevenot*, Keepers of the King of *France*'s Library.

Where and how preſerv'd

As ſoon as the *Chineſe* had dug up the Marble, they waſhed it, and looking upon it as ſomething very precious, both on account of its Antiquity, and the Strangeneſs of its Characters, immediately ran to acquaint the Governor; who came to the Place, and having attentively conſidered the Monument, cauſed it to be fixt upon a Pedeſtal, and covered it with a Roof, ſupported by Pillars; as well to defend it from the Injuries of the Air, as to gratify the Curioſity of numbers of learned Men, who flocked from all quarters to ſee it. Afterwards it was removed by his order to a Pagod, within a Mile of the City of *Si-ngan-fû*, where it is preſerved with great Care.

The *Bonzas* to contradict ſo glorious a Monument of Chriſtianity, erected oppoſite to it, a Marble Table, of the ſame Dimenſions, where they cauſed to be engraved the Praiſes of their Falſe Divinities: The Abridgment of the Chriſtian Monument is as follows.

An Abridgment of the Chriſtian Monument.

"There is a firſt intelligent and ſpiritual Being, who from nothing created all Things, and is "one Subſtance in three Perſons. When he made Man, he clothed him with original Righteouſneſs; "he conſtituted him King of the Univerſe, and Maſter of his Paſſions: But the *Demon* made him "yield to Temptation, corrupted his intellectual Faculties, and confounded his inward Peace; "whence proceed all the Calamities that have attended Mankind, and hence aroſe the different "Sects amongſt them.

"Men, who, from that fatal Moment, walked in continual Darkneſs, had never been able to "find the paths of Truth, if one of theſe Divine Perſons had not under a Human Form conceal-"ed his Divinity. This Man we call the Meſſiah; an Angel foretold his Coming, and he was "born ſoon after of a Virgin, in *Judea*. This miraculous Birth was manifeſted by a new Star "that appeared. Some Kings, who underſtood the Meaning of it, came and offered Preſents to the "Divine Infant, that the Law and the Predictions of four and twenty Prophets might be ac-"compliſhed. He governed Mankind by inſtituting a Law, which is celeſtial, ſpiritual and ſimple. "He eſtabliſhed the eight Beatitudes. He endeavoured to wean Mankind from the Eſteem of "worldly Enjoyments, by inſpiring them with a Love of what is eternal. He diſcovered the "Beauty of the three (A) principal Virtues. He opened Heaven to the Juſt, and aſcended thither "himſelf, in the Face of Day; leaving for the Converſion of the World ſeven and twenty Volumes "of his Doctrine. He inſtituted Baptiſm to waſh away Sins, and made uſe of the Croſs (B) to "ſave all Mankind, without Exception. His Miniſters allow their Beard to grow, and form a "Crown upon their Head (C). They do not make uſe of Servants, but adapt themſelves to "every one, whether depreſſed by Adverſity or elevated by Proſperity. Inſtead of amaſſing Riches, "they willingly ſhare with others the little they themſelves poſſeſs. They faſt to mortify themſelves, "and to keep the Law (D). They reſpect their Superiors, and eſteem good Men. They pray ſeven "times a Day, both for the Dead and Living. They offer Sacrifice every Week, in order to do "away their Sins, and to purify their Hearts.

"Kings, who do not follow the Maxims of this holy Law, cannot in any reſpect be agreeable "to Mankind. Under the Reign of *Tay-tſong*, a Prince juſtly admired for his Wiſdom, *O-lo-pwen*"

(A) In *Kircher*'s Account, it is *two* Virtues.

(B) Obſerve, it is not ſaid *he was Crucified*, leſt that Article ſhould be a Stumbling-Block to the *Chineſe*, and this ſeems to be a Proof of this Monument's being Forged.

(C) Or ſhave the Crown of their Heads.

(D) The Word *Law*, is generally uſed inſtead of Religion or Faith, to accommodate the Diſcourſe to the *Chineſe* manner of Speaking; which with ſome may make the Authority of this Monument queſtioned.

" *pwen* came from *Judea* to *China*, in the Year of our Lord 636, having eſcaped great Danger " both by Sea and Land. The Emperor, when he heard of his Arrival, ſent his *Ko-lau* to meet him, " as far as the Suburbs of the Imperial City (E), with orders to conduct him to his Palace. When " he came there, his Law was examined, and its Truth acknowledged; ſo the Emperor made the " following Edict in its Favour:

The true Law is confined to no particular Name, and the Saints to no particular Place; they run over the World, that they may be uſeful to all. A Man of Judea, *of ſingular Virtue, is come to our Court; we have carefully examined his Doctrine, and found it admirable, without any Pomp, and founded upon the Opinion, which ſuppoſes the World to have been created. This Law teaches the Way to Salvation, and muſt be very uſeful to all our Subjects; ſo I judge it good that they ſhould be inſtructed in it.*

" He then ordered a Church to be built, and named one and twenty Perſons for its Service.

" The Son of *Tay-tſong*, whoſe Name was *Kau*, ſucceeded his Father, in the Year (F) 651, and " applied himſelf to the Propagation of the Religion his Father had received. He beſtowed great " Honours on the Biſhop *O-lo-pwen*, and built Temples to the True God, thro' all the Provinces; " ſo that the *Bonzas*, ſome Years after, alarmed at the Progreſs of Chriſtianity, endeavoured by " all means to ſtop its Courſe.

" The Perſecution was great, and the Number of the Faithful began to diminiſh, when our " Lord raiſed up two Perſons of diſtinguiſhed Zeal, who defended the Faith, with ſo much " Ardour, that in a ſhort time it recovered its former Luſtre. The Emperor on his ſide, contribu- " ted more and more to its Eſtabliſhment; and went ſo far as to order five Kings to go to the " Church, to proſtrate themſelves before the Altars, and raiſe others in many Cities in honour of " the God of the Chriſtians. Thus this Pillar, ſhaken by the Efforts of the *Bonzas*, became " more firm and better eſtabliſhed than ever.

" In the mean time, the Prince continued to give farther Proofs of his Piety. He ordered the " Tables of his Predeceſſors to be carried to the Church; he offered a hundred Pieces of Silk " upon the Altars; he heaped great Honours upon a Miſſionary called *Ki-ho*, newly arrived from " *Judea*; and during all his Life, omitted nothing that might contribute to the Propagation of " the Faith throughout his Dominions.

" One of his Succeſſors, in the Year 457, who inherited both his Empire and his Virtues, " built five Churches, and is ſtill famous, as well for his other great Qualities, as for his Love of " Religion.

" The ſucceeding Emperors confirmed Chriſtianity, both by their Edicts and Examples; there " are ſome among them, for whom we don't fear to pray: They were humble and peaceful; " bore with the Faults of their Neighbours; and exerted an univerſal Benevolence. Such is the " Character of a true Chriſtian, and ſuch are the means to make Peace and Plenty flouriſh in the " greateſt States.

" Others there were, who practiſed the Works of the moſt fervent Charity. The Emperor *So-* " *chong* (G), made Offerings at the Altars, and erected Churches; beſides this, he aſſembled every " Year the Prieſts of four Churches, and for forty Days ſerved them in Perſon with reſpect. He " fed the Poor; he cloathed the Naked; he healed the Sick; he buried the Dead. In memory of " his (H) great Actions, and that Poſterity may know the preſent State of Chriſtianity, we have " erected this Monument in the Year 782.

So authentick a Teſtimony leaves no room to doubt that Chriſtianity was preached, and made a conſiderable Progreſs in *China*: But I dare not venture to affirm that theſe Emperors deſerved the Encomiums beſtowed upon their Virtues; at leaſt we may ſafely ſay, that if they favoured the Preachers of the Goſpel, they were no leſs inclin'd to give Protection to the Idolatrous Sects.

We are at a loſs to know how long Chriſtianity maintained its footing (I) in this Empire; but the very Memory of it muſt have been extinct for ſeveral Ages, ſince there was not the leaſt Veſtige of it remaining, when the new Miſſionaries arrived here in the following manner.

Abſtract of the Hiſtory of St. *Francis Xavier*.

In the Year 1552, St. *Francis Xavier*, the Apoſtle of the *Indies*, left *Goa*, to come to *China*. The Gaining ſo vaſt an Empire to the Chriſtian Religion, had for a long time been the Object of his moſt earneſt Wiſhes: He reckoned he had done nothing in converting ſo many Kingdoms and Nations of the Eaſt to the Goſpel of *Chriſt*, if *China* eſcaped his Zeal. Being arrived at the Iſle of *Sanſian*, which depends upon the Province of *Quang-tong*, it was repreſented to him, that Strangers were debarred from entring into *China*; that it was impoſſible to deceive the Vigilance of the *Mandarins*; that the mildeſt Fate he could meet with, was to be impriſoned in a dark Dungeon, during the reſt of his Days; and that they who durſt introduce him into *China*, run the hazard of their Lives. Nevertheleſs, perſiſting in his Reſolution, he gained a *Chineſe* Merchant, who, upon promiſe of a certain Sum, undertook to convey him in his Barge, and ſet him on Shore, during the Night. *Xavier* was ſatisfied if he could only preſent himſelf before the Gates of *Kanton*. But God is not alway pleaſed that his Servants

(E) It ſeems to be ill expreſſed in the Original; for by the Paraphraſe, it appears that the King only ſent his *Ko-lau*, from his Palace in the City, to the Suburbs, to meet *O-lo-pwen*.

(F) It is 757, in *Kircher*'s Relation, where the Emperor is named *So-tſong*, *Nen men* or *Ven-min*, and ſaid to have begun his Reign the ſame Year, agreeable to *Du Halde*, *Couplet*, &c.

(G) This Prince is doubtleſs the ſame with *So-tſong*, in the former Note, and confounded here with *Tay-tſong*, *Nen wu*, his Son; who began his Reign, 762.

(H) Here ſeems to be another Miſtake: For the Emperor, in whoſe Reign it is ſaid to be erected, in *Kircher*'s Relation is called *Cyen-tſong*, who ſeems to be the ſame with *Te-tſong*, who began his Reign in 782; in the ſecond Year of whom, according to *Couplet*, this Monument was erected; and if ſo, not in 782, but 783, or 784.

(I) It is probable they continued till 845, for an Ordinance made in the 5th Year of the Emp. *Vu-tſong* (which correſponds to that Year of Chriſt,) and to be found among thoſe of the Emp. *Tay-tſong* in our firſt Vol. condemns among the other Bonzas thoſe of *Ta-tſing* or *Judea*, in all 3000, to return to a ſecular Life.

Servants ſhould execute the great Deſigns with which he inſpires them; for he dyed like another *Moſes*, in view of this Land of Bleſſing, after which he had ſighed for ſo many Years; and went to receive the Reward of his Zeal and Apoſtolical Labours.

His Corps was interred in the Iſland, in a Coffin fill'd with unſlaked Lime, in order to conſume the Fleſh, that his Bones might be ſent to the *Indies*, by a Veſſel which was to ſail in a few Days. It is well known that ſome Months after, when they came to take up his Bones, his Body was freſh, *entire*, and full of *Moiſture*, without the leaſt ſign of Putrefaction. It was afterwards tranſported to *Goa*, where his Tomb became famous, by a great number of Miracles wrought at it, and he himſelf is honoured as a Protector of the City, and the Apoſtle of the Eaſt.

Miracles.

The Jeſuits endeavour to enter *China*, but in Vain.

The Zeal which animated *Xavier* infuſed it ſelf into the Hearts of his Brethren, ſo that for thirty Years they often endeavoured, tho' in vain, to enter into *China*,

Pere *Alexander Valignan*, was then Superior-General of the Miſſions of the *Indies*, and reſided at *Ma-kau*; a City ſituated in an Iſland, or rather Peninſula that joins to *China*, on which it depends, but inhabited by a Colony of the *Portugueſe*. Tho' he was the chief Promoter of ſeveral of theſe unſucceſsful Attempts, he was not diſcouraged by the almoſt inſurmountable Difficulties that attended them. He was ſeen many times turning his Face towards the Coaſts of *China*, and as it were devouring with his Eyes that unfortunate Land; teſtifying both by his Geſtures and Sighs, the Fervency of his Zeal for the Converſion of ſo numerous a People. He was ſome times heard to cry out *O Rock! O Rock! when will you open?* Full of that Confidence in God, which is quickned by Obſtacles, he always hoped that he would caſt an Eye of Pity upon *China*, and give at leaſt admiſſion to the Miniſters of the Goſpel. He had for ſome time ſelected from among the Miſſionaries, who were under his Care, Perſons proper for ſo difficult an Enterprize; that is, Men who were dead to themſelves, who were inwardly united with God, breathing nothing but Reſignation and Martyrdom, and who beſides were very skilful in the Sciences, eſpecially thoſe moſt eſteemed in *China*. The principal Perſons he made choice of, were P. *Roger* of *Naples*, P. *Paſio* of *Bulloign*, and P. *Ricci* of *Macerat*, in the Marquiſate of *Ancona*; who with this view had for ſeveral Years applyed themſelves to the *Chineſe* Language, and had already made a conſiderable Progreſs in that thorny and dry Study; when an Event, brought about, no doubt, by Providence, facilitated their Entrance into that Empire, tho' at firſt it ſeemed wholly to exclude them from it.

The firſt Miſſionaries who entered *China*.

What facilitated their Entry.

The *Tſong-tû* of the Province of *Quang-tong*, whoſe ordinary Reſidence is at *Shau-King-fû*, a City not far from the Capital, had ſome difference with the *Portugueſe*, upon their adminiſtring Juſtice, and erecting a Tribunal at *Ma-kau*. He pretended that the Emperor in granting them that Place, had given them them no Juriſdiction in it, and ſummoned them to appear inſtantly, to account for their Conduct.

This Language gave the *Portugueſe* to underſtand that the Avarice, natural to the Viceroys of the *Chineſe* Provinces, had induced him to make this Step; and that his Anger might be ſoon appeaſed, if their Submiſſions were accompanyed with a rich Preſent. The Affair was intruſted to P. *Roger*; who, immediately repairing to *Shau-king*, was received by the Viceroy with ſuch Politeneſs and Demonſtrations of Friendſhip, as encouraged him to preſent that Mandarin a Petition, intreating permiſſion to take up his abode in the Province of *Quang-tong*; which was granted him without any Difficulty.

Are obliged to quit their new Eſtabliſhment.

The Fathers, *Roger* and *Paſio*, had already begun a kind of Settlement, from which they promiſed themſelves great Fruits, when an unlucky Accident at once daſhed all their hopes; for the Viceroy being diſgraced, and fearing his Succeſſor ſhould make a freſh Complaint againſt him, if any Strangers were found in the place of his Reſidence, he obliged them to return to *Ma-kau*.

This melancholy Event, having diſconcerted the Projects of theſe Apoſtolical Labourers, P. *Paſio* reſolved to attend the Churches of *Japan*; while P. *Roger* and P. *Ricci* were employed in concerting new meaſures for their Re-admiſſion into *China*. But when they leaſt expected it, a *Chineſe* arrived from *Shau-king* at *Ma-kau*, and deſired to ſpeak with P. *Roger*; this was one of the Viceroy's Guards, who hearing of the large Reward promiſed to any one who ſhould procure the Re-eſtabliſhment of the Miſſionaries in *China*, had brought the Affair about with his Maſter.

They enter *China* again.

The Fathers, admiring the ſecret Diſpoſitions of Providence, prepared to follow their *Chineſe* Benefactor, and in a few Days arrived at *Shau-king*, where they ſoon had a Patent from the Vice-Roy, permitting them to ſettle where they thought proper.

Endeavour to fix themſelves

Theſe two Miſſionaries, who had time to inform themſelves about the Cuſtoms, the Religion and the Laws of this Nation, well knew what they had to ſuffer, either from the Superſtition of a People who both deſpiſed and hated Strangers, from the Suſpicion of the *Bonzas*, or from the Haughtineſs and Jealouſy of the Mandarins: Whoſe Uneaſineſs and Diſtruſt, inceſſantly increaſed, with the new Conqueſts which the *Spaniards* and *Portugueſe* were making in the parts neighbouring to *China*. They therefore deemed it requiſite to behave with a good deal of Caution, and that in order more effectually to gain Converts, they ſhould endeavour to merit their Eſteem; and herein they met with Succeſs. P. *Ricci* eſpecially attracted a great value for his Perſon, by the Sweetneſs of his Temper, by his eaſy Behaviour, and by an Air that had ſomething in it irreſiſtibly inſinuating; but above all, his Skill in the *Chineſe* Language, and the Mathematics, which he had ſtudy'd at *Rome*, under the celebrated *Clavius*, did him great Services.

Are much eſteemed at *Shau king*.

The *Chineſe* were inſtantly charmed with a Map, which that Father had made, tho' it contradicted their received Notions; and ſhewed how groſsly they erred, with reſpect to the Extent of their Country, compared to the reſt of the Earth. Afterwards he compoſed a Catechiſm, explaining

ing the Chriſtian Morality, and thoſe points of Religion, that were moſt agreeable to the Light of Nature; which Work was received with Applauſe, all over the Empire.

This Father acquired ſo great a Reputation to the Miſſionaries, that every Body of Note in and about *Shau-king* took pleaſure to viſit and diſcourſe with them; there were only ſome of the Dregs of the People, who diſregarding Merit, and inſenſible of every thing but their Averſion for Strangers, loaded them with Outrages, and raiſed Mobs to inſult them even in their own Houſe.

In the mean time an infant Church was forming, and a great number of Catechumens were inſtructed in order to diſpoſe them to receive Baptiſm: But Pere *Ricci* found himſelf ſoon left all alone to ſuſtain the Weight of that laborious Miſſion. Two Strangers, living in the ſame Place, bred ſome Jealouſy in the Minds of the People, and it was thought neceſſary, in order to pacify them, that P. *Roger* ſhould return to *Ma-kau*, from whence he was afterwards ſent to *Rome*. Yet a few Years after, when there was leſs Danger in venturing, he received the Aſſiſtance of Pere *Antony Almeida*, who came to ſhare his Labours. Creates Umbrage.

P. *Ricci* had governed this Church, which he had formed with immenſe Pains, for about ſeven Years, when a new Viceroy arriving at *Shau-king* gave him the moſt cruel Uneaſineſs. This Magiſtrate taking a liking to the Houſe of the Miſſionaries, and its agreeable Situation, thought it proper for a publick Edifice. He therefore cauſed P. *Ricci* to be informed that there was nothing more contrary to the Majeſty of the Empire, than that a Stranger, tolerated by a ſpecial Favour, ſhould live in the ſame City where the Viceroy reſides, and that he ought to take up his Lodging in the Monaſtery of the Bonzas, near *Shau-chew-fû*.

The Father preſented ſeveral Petitions to the Viceroy, which were ſupported by the principal Magiſtrates of the City, where he was muſt eſteem'd. But theſe Sollicitations, inſtead of mollifying that Mandarin, who was naturally proud and paſſionate, only exaſperated him the more; ſo that he ordered P. *Ricci* and his Companion to depart immediately out of the Empire. Expell'd anew.

This was a fatal Blow for the Miſſionaries; but they had no other way left but to obey. P. *Ricci* was obliged to pack up in haſte the few Moveables he had, with his Mathematical Inſtruments, and to embark for *Kanton*, in his way to *Ma-kau*; all his Proſelytes attended him to the Bank of the River, and in Tears implored his Bleſſing.

Scarce was he arrived at *Kanton*, when he ſaw a Bark coming from *Shau-king*, with an Expreſs from the Viceroy; who, fearing to be reproached ſome time or other with having taken poſſeſſion of the Houſe of two Strangers (who had been protected by his Predeceſſors, and whoſe Conduct had been always blameleſs) had ſent to order him to return. Recalled.

The Father, who was ſenſible how much Pains he muſt be at to gain a Re-admiſſion into *China*, ſhould he once entirely quit it, returned ſpeedily to *Shau-king*. *My Deſign*, ſays the Viceroy, on P. *Ricci*'s approaching him, *was not to expell you abſolutely from the Empire; I allow you to ſettle in any other Place of my Province*; and accordingly he aſſigned him *Shau-chew*. Sent to *Shau-chew*.

The Reputation of P. *Ricci* was in that City before himſelf, who ſoon gained the Friendſhip of all the Mandarins; ſo that he ſcarce could find leiſure to entertain the great number of Perſons of Diſtinction, who flocked to his Houſe to converſe with him.

While he ſatisfied their Curioſity, he never failed imparting to them the Maxims of Salvation; ſo that many embraced the ſacred Truths he preached, and were the firſt Fruits of the new Church, founded by him, at *Shau-chew*; where he firſt changed his Habit of Bonza for that of one of the *Literati*; the former had rendered him contemptible, but the latter gave weight to his Diſcourſe. The firſt Confeſſor of this growing Chriſtianity was a young Man, whoſe Father treated him cruelly for refuſing to adore the Images of the Bonzas. Founds a new Church.

Many Mandarins and other conſiderable Perſons of the neighbouring Cities were deſirous of cultivating an Acquaintance and Friendſhip with Father *Ricci*. Amongſt the reſt, was a rich Merchant of *Nang-hyong*, who heard his Inſtructions with ſo much Willingneſs, that he was ſoon fit to be admitted to Baptiſm; and was ſcarce return'd to his own Country before he became its Apoſtle, preaching Jeſus Chriſt in his own Family, and to a great Number of his Friends in that large City; to which there is a vaſt Reſort, as being the laſt in the Province of *Quang-tong* on the Road to that of *Kyang-ſi*. A Convert of *Nang-hyong* preaches the Goſpel in his own Country.

P. *Ricci* going there afterwards found a great Number of well inſtructed Catechumens, who earneſtly deſired Baptiſm. He was ſenſible, nevertheleſs, that firmly to eſtabliſh Religion in the Province, it was neceſſary that it ſhould be reliſhed at the Capital; for in *China*, more than any where elſe, the People form their Conduct by that of the Prince. He was perſwaded that the Chriſtian Morality would be approved of by the moſt knowing of the *Chineſe*, and would inſenſibly incline them to believe the Myſteries of the Goſpel. In ſhort he concluded that if he could but preach it at the Court, and diſpoſe the Emperor in its favour, all Difficulties would vaniſh; and that the Great as well as the Small, when no longer apprehenſive of incurring the Diſpleaſure of their Prince, would willingly hear and embrace the Doctrines of Chriſtianity. Indeed it was no eaſy matter for a Stranger to get to the Imperial City, and he foreſaw the Difficulties he had to encounter; but full of the Courage which a true Zeal inſpires, he prepared himſelf for all Events, in hopes of converting the Emperor and his Court. P. *Ricci*'s Project to preach to the Court.

An Occaſion offered, which this Apoſtolick Perſon did not fail to improve. The Emperor having diſcover'd that *Tayko-ſama*, King of *Japan*, was raiſing a numerous Army, with which he intended firſt to conquer *Korea*, and then to invade the Empire, ſummon'd to his Court all the Mandarins who had any skill in the Affairs of War. Among theſe was one who, being a Friend to P. *Ricci*, permitted that Father to follow him till he came to the Province of *Kyang-ſi*; which was all the Miſſionary demanded at that Time, flattering himſelf that the Mandarin, Takes an Opportunity to execute it.

gained by his Aſſiduities and Services, would extend the Favour he had ſhown him, and carry him even to *Pe-king*.

Is ſhip-wracked. He went on Board one of the Barques which attended this Mandarin, but his Voyage was unfortunate; for coming to a Place in the River, where ſeveral Currents meet, the Veſſel in which he ſail'd, was ſhip-wracked: By which Accident a Novice, whom he was carrying along with him, was drown'd, and he himſelf continued for ſome time under Water, from whence he was delivered by the help of a Rope. This ſo affrighten'd the Mandarin, that he took his Journey by Land, leaving his Domeſticks and Equipage in the Veſſel. All that Pere *Ricci* could obtain of him, was to be conducted to *Nan-king*; but the Mandarin would ſuffer him to proceed no farther, fearing that, as there was an Apprehenſion of War with the *Japaneſe*, the having a Stranger in his Retinue might be reckoned a Crime.

Arrives at *Nan-king*, from which he is obliged to retire. The Father continued his Rout by Water, and after entering the great River *Yang-tſe-kyang*, that is, *the Son of the Sea*, at length arrived at *Nan-king*. He there waited to find Protection: Inſtead of which a Mandarin, who formerly had heaped upon him the greateſt Marks of Friendſhip, and was there in one of the Chief Poſts (whether he had forgot his old Friend, or was afraid of being ſeen intimate with a Stranger) ordered him forthwith to depart the City, and puniſhed the Perſon who, contrary to the Laws, had received him into his Houſe.

Favourable Reception he met with at *Nan-chang*, P. *Ricci*, without being diſcouraged by ſo many Hardſhips, reſolved to return to *Nan-chang* the Capital of the Province of *Kyang-ſi*; where the favourable Reception he met with, made him ſome Amends for his former Sufferings: His Virtue and Knowledge indeared him to the Mandarins and Grandees of that City, who endeavoured to outvye one another in their Expreſſions of Friendſhip. The Viceroy himſelf prevented him in his Requeſt to ſettle there, and offer'd him his Service; which he accepted the more willingly, as he had received a new Recruit of Evangelical Labourers, by the Arrival of P. *Catancо*, P. *Longobardi*, and others.

Sets out for *Peking*. But the principal Advantage he gained by his Stay at *Nan-chang*, was that it facilitated his Introduction to Court. He had cultivated a ſtrict Friendſhip with the Governor, who being nominated Preſident of the firſt Tribunal of *Nan-king*, was going to wait upon the Emperor, to receive his Orders. And P. *Ricci* having expreſs'd a great Deſire to attend him in his Journey, the Governor conſented. He left the Care of the Church, he had founded at *Chan-chew*, to Pere *Longobardi*; and that of *Nan-chang* to Pere *Francis Sore*, a *Portugueſe*, and then ſet out for *Pe-king* with Pere *Catancо*, Brother *Sebaſtian Ferdinandez*, and a *Chineſe* who had received the Name of *Pereira*: But as their Stay was very ſhort, their Arrival at the Capital had not all the Succeſs they promiſed themſelves.

Cannot be introduced at Court. The War with *Japan* having occaſioned a general Diſtruſt, every Stranger was taken for a *Japaneſe*; ſo that there was not one who, at ſuch a Juncture, durſt venture to introduce them to the Emperor. They therefore thought it their wiſeſt Courſe to direct their Views to another Quarter; accordingly P. *Ricci* endeavoured to eſtabliſhed a Church in one of the principal Cities of the Province of *Che-kyang*, where he had an intimate Friend who could be aſſiſting to him both by his Credit and his Counſels.

He returns to *Nan king*. Having conferred with this Friend, it was concluded that he ſhould go to *Nan-king*, and obtain Letters of Recommendation from the Preſident of the firſt Tribunal, who was now entered upon his Office. They performed this Journey together, but upon their entrance into this City, were agreeably ſurpriz'd with the change of Diſpoſitions in the Inhabitants; for the Defeat of the *Japaneſe* Army, and the Death of *Tayko-ſama*, which they had juſt learned, having diffuſed a general Joy, the Preſence of a Stranger gave them no more Uneaſineſs.

His Succeſs in teaching the Sciences, &c. The Eſteem and Veneration which the Grandees and Mandarins entertained for the Miſſionary, and which were before ſtifled for fear of giving Suſpicion, now revived. All the Perſons of Note at *Nan-king* viſited him; the Learned heard him with Admiration, while he ſhewed them their erroneous Opinions in Phyſic and Aſtrology, in Geography, and in their Syſtem of the World; a great many of them even became his Diſciples. But what added more to his Reputation, was the Force with which, in his publick Diſputations, he convinced the Idolaters of their Ignorance in the Nature of God, and true Religion.

Settled by public Authority. In ſhort, the great Idea they had conceived of him removed the Difficulties that ſeemed at firſt to oppoſe his Settlement at *Nan-king*, where he was permitted to teach with a great deal of Complaiſance. He was even offered a Houſe, but it being too magnificent for his Modeſty to accept of, he took up with another large and convenient one; which the Magiſtrates having abandoned, becauſe infeſted with evil Spirits. He had it upon eaſie Terms, and was accordingly put in poſſeſſion of it by publick Authority. As this Houſe became quiet as ſoon as *P. Ricci* took poſſeſſion, it made the *Chineſe* ſenſible of the Power which the Adorers of the true God have over all the Forces of Hell.

Sets out again for *Peking*. So ſuddain a Change at *Nan-king* made our Miſſionary judge that he would find more favourable diſpoſitions in the Capital, where he had Friends, and where the *Japaneſe* were no longer dreaded. The arrival of new Labourers, together with Preſents from *Ma-kau*, proper for the Emperor, made him reſolve upon this Voyage; and one of the principal Magiſtrates, after having ſeen theſe Preſents, gave him a very honourable Paſs, containing a Permiſſion to carry to the Emperor the Curioſities of *Europe*.

Meets with a misfortune by the Way. Every thing ſeemed to favour his Deſign; but he met with a terrible Diſaſter at *Lin-tſin-chew*, where the Revenue was managed by an Eunuch, ſent from Court, who made himſelf dreaded by the greateſt Mandarins, and tyrannized over all that Country. Scarce had he ſeen the Preſents deſigned for the Emperor, when he reſolved to make a Merit with the Prince, by writing to Court, giving an account among other things, that he had a Bell *which ſounded of it ſelf*, (for ſo he called

called a Clock;) he then omitted no ſort of Careſſes to induce P. *Ricci* to accept of his Services in conveying theſe Curioſities to the Emperor. But as nothing was more contrary to the Views of the Miſſion, he excuſed himſelf with a great deal of Politeneſs.

The perfidious Eunuch, exaſperated at this Refuſal, gave out that he ſaw in the Stranger's Portmanteau a Crucifix, which he ſaid was a Charm to take away the Emperor's Life; and thereupon he impriſoned P. *Ricci* and all his Attendants, in the Tower; where they had all been ſacrificed to his Reſentment, if he had carry'd his Accuſation to Court. But after the favourable Report, he had been ſo forward to make of Pere *Ricci*, he durſt not diſcover any thing that might claſh with it, for fear of ſhamefully contradicting himſelf; ſo that an Order ſoon arrived from the Emperor to ſend the Stranger to Court, and furniſh him with every thing neceſſary for his Journey. Put in Priſon, Releaſed,

Thus the Miſſionary made an honourable Entry into the Capital, and being ſoon after brought to the Palace, was received with the higheſt Marks of Honour and Friendſhip by the Emperor, who readily accepted his Preſents, which was one great Point gained. He gave a Picture of our Saviour, and another of the Holy Virgin, a very honourable Place, and erected a fine Tower into which he put the Clock. He uſed a Piece of a Stratagem to reſerve a Repeating-Watch for himſelf, for knowing the Queen-Mother would certainly have begged it of him, had ſhe been acquainted with that Circumſtance, he ordered that it ſhould not be wound up when it was ſhewn to her. In ſhort he allowed the Father and his Companions to chuſe a Houſe in *Pe-king*, where he aſſigned them a Revenue for their Maintenance; and gave them the Liberty of one of the Courts of the Palace, into which none but his own Officers were permitted to enter. Arrives at *Pe-king* favoured by the Emperor.

Thus Pere *Ricci*, after twenty Years, mixed with Adverſities and Perſecutions, ſettled at *Pe-king*; he began thenceforward to reap the Fruits of his Labours. His Houſe ſoon became the moſt frequented in all the City, and there was ſcarce any one who did not court his Acquaintance and Friendſhip; among the reſt the principal Ko-lau, who is the firſt Officer of the Empire, on all occaſions gave him Marks of his Eſteem. He ſettles there, and gains a great Reputation.

He now began to labour effectually for the Salvation of Souls, being perſwaded that the Capital giving Motion to the other Parts of the Empire, the Progreſs of the Goſpel throughout all *China* would be in proportion to what it made at *Pe-king*. In effect, a few Years produced many ſignal Converſions, among People of all degrees and conditions in the Empire. The Plurality of Wives was a great Obſtacle to the Mandarins, but Grace got the better; and many of theſe Great Men, having once ſubmitted to the Law of the Goſpel, became Preachers, and by their Zeal to propagate the Faith ſupply'd the Place of the moſt fervent Miſſionaries. His Succeſs in the Converſion of the *Chineſe*.

P. *Ricci* had ordained that before Baptiſm the Catechumens ſhould make a publick Proteſtation, expreſſing a Deteſtation of their Lives paſt, and the Sincerity with which they embraced the Goſpel. They were obliged to compoſe this Proteſtation themſelves, that there might be no room to doubt of their real Sentiments. Theſe all run much in the ſame Form with that which follows, made by a celebrated Mandarin called *Li*, who had been very much addicted to Pagan Superſtitions.

Proteſtations of the Catechumens before Baptiſm.

" I *Li*, a Diſciple of the Chriſtian Law, with all my Heart, and in all Sincerity, am willing to embrace the Faith of Chriſt. As often as I can, I liſt my Eyes towards the Lord of Heaven, and beg of him to lend an Ear to my Words. I proteſt that being in this Royal City of *Pe-king*, I never heard this Holy Faith which I embrace ſpoken of, nor did ever I ſee any of thoſe who preached it; whence it happens that I have for a long Time lived in Error and Darkneſs, and all the Actions of my Life have been but ſo many Wanderings of a Man, blind and diſtracted.

" Some time ago, by the divine Goodneſs, I fell into the Hands of two holy Doctors, who came from the *great Weſt*, *Mathew Ricci* and *Didacus Pantoya*. I have learnt from them the Doctrine of Jeſus Chriſt: I have ſeen in their Hands his Image, to which I have paid all due Reverence: And by this I have begun to know my Heavenly Father, and the Law which he has given to Men for their Sanctification. Animated by theſe great Motives, how can I now avoid to embrace this divine Law, *and to obſerve it with all my Heart?*

" Nevertheleſs conſidering, that during the forty three Years I have been in the World, I could not eſcape great Falls, I pray the Sovereign Father of Men to extend his Mercy towards me, to be pleaſed to pardon my Acts of Injuſtice, my Unrighteouſneſs, my ſenſual and impure Pleaſures, the ill Will I have born towards my Neighbour, my fooliſh and raſh Words, and all other Sins I may have committed either wittingly or unwittingly. For I promiſe that from this time forward, after I have been waſhed in the Waters of Salvation, which I am now to receive with the moſt profound Reſpect, I ſhall labour to reform my Life; to ſhun all ſort of Sin; to obſerve the Law of the Lord of Heaven, of which I firmly believe every Article; and to obſerve whatever is contained in the Ten Commandments therein written, from which I wiſh, with my whole Heart, never to ſtray one Moment. I renounce the World, its Errors, and its corrupt Manners; I condemn whatever is contrary to the Maxims of this divine Law, irrevocably and for ever.

" I beg only one thing of thee, O all-gracious Father and Creator, that in this beginning of my Converſion, (wherein being yet but a Novice I am ignorant of what is truly perfect,) thou wouldeſt vouchſafe to enlighten my Mind with the Knowledge of it, and give me Grace to practiſe it as far as that Knowledge extends; to the end that being free from the Errors and Diſorders of my paſt Life, I may ſoon enjoy thy divine Preſence in Heaven.

" I farther beg that thou would'ſt permit me to preach to others that Faith with which thou
" haſt enlightened me, as a great Number of fervent Chriſtians do over all the Earth. O Lord,
" regard with pity the Vows of thy Servant, which he humbly preſents to thee, in the
" thirtieth Year of *Van-lye*, and the ſixth of the eighth Moon.

Great Progreſs of Chriſtianity in *China*.

The Number of the Faithful increaſed conſiderably every Day, as well by the Zeal of the new Converts, as by the uninterrupted Labours of P. *Ricci* and his Companions; theſe laſt ſpread themſelves thro' the neighbouring Villages about *Pe-king*, where they formed numerous Congregations. The Cities of the Provinces imitated the Example of the Capital, as P. *Ricci* had foreſeen, who received frequent Letters, adviſing him of the great Progreſs of the Goſpel. Thoſe he received from *Nan-chang*, Capital of *Kyang-ſi*, gave him the greateſt Comfort; for the Church there was not large enough to contain the great Number of Chriſtians; and a whole Family of the Princes of the Blood Royal, who lived there, embraced the Faith; whoſe Example was followed by a great Number of the *Literati*.

The Harveſt was ſtill richer in the Imperial City of *Nan-king*, Capital of the Province of *Kyang-nan*; and in *Shang-hay*, another City of the ſame Province, which was the Birth-place of a Mandarin, illuſtrious for his Birth, his Merit and his Employment, but above all on account of being a Ko-lau, which is the firſt Dignity in the Empire.

This wiſe Miniſter, born with a great Stock of Reaſon and Capacity, eaſily perceived that he had an immortal Soul; and that the tranſitory Enjoyments of this Life, which are acquired either by the Circumſtance of Birth, or the Caprice of Fortune, could not be the Reward of Virtue.

A vaſt Number of Doubts and Reflections began to ſpring in his Mind, in which he could not be reſolved either by the *Literati*, or the Idolaters: He therefore in earneſt ſought after the Truth, and at laſt found it in the frequent Conferences he had with P. *Ricci*.

Syu baptiz'd.

This great Man, whoſe Name was *Syu*, no ſooner was inſtructed in the Truths of Chriſtianity but he panted after Baptiſm, which he ſolemnly received at *Nan-king*, where he was called *Paul*. The Name of this Apoſtle of the Gentiles ſuited him very well, ſince he afterwards became the Apoſtle of his own Country, the Support of Religion, and the profeſs'd Protector of the Miſſionaries; never ceaſing to ſupport them, with his Eſtate, his Counſels, and his Credit. He begun by converting his Father, who was fourſcore Years of Age, and all his Family, which was very numerous. His Example and Diſcourſe contributed in like manner to the Converſion of a great Number of Mandarins.

His Zeal.

In the Times of Perſecution, he learnedly Apologiz'd for the Faith; and frequently defended it in preſence of the Emperor himſelf; boldly telling him he would lay down his Fortune, his Employments, his Life, and even abandon his Family, if there was found in the Chriſtian Religion any thing inconſiſtent with the Tranquillity of a State, or the Obedience due to a Sovereign. He ſupported Religion in the Province, and by his Letters procured its Miniſters the Friendſhip and Protection of the Great. At laſt he became the Teacher of his Nation, by tranſlating Books relating to Chriſtianity, compoſed by the Miſſionaries, for whom the Livelineſs of his Faith inſpired him with the greateſt Reſpect: When he heard of the Death of P. *Jean de Rocha*, from whom he had received Baptiſm, at *Kang-chew* in the Province of *Che-kyang*, he put himſelf and his whole Family in mourning, as if he had loſt his Father. Another Miſſionary preſenting him with a Letter from Cardinal *Bellarmine* to the Faithful in *China*, he would not receive it but in the Habits of his Dignity, and in the ſame Dreſs in which he appeared before the Emperor; nay he proſtrated, and made four profound Inclinations with his Head.

Hiſtory of *Candida*.

The Zeal and Piety of this great Mandarin were Hereditary in his Family, eſpecially in his youngeſt Daughter, whoſe Name was *Candida*; ſhe was but fourteen Years of Age when ſhe loſt her Mother, who had given her a very pious Education. At ſixteen ſhe was married to a Man of Quality, whoſe Name was *Hyu*, but an Idolater. She ſo won him by the Sweetneſs of her Diſpoſition, her Complaiſance, and exemplary Piety, that two Years before his Death he was baptized. She was a Widow at the Age of thirty, and being by that means her own Miſtreſs, ſhe entirely devoted herſelf to Religion.

Her Liberality.

During forty three Years of her Viduity, ſhe exactly imitated thoſe Holy Widows, whoſe Character St. *Paul* draws; for not contented to edify by her Example, ſhe contributed more than any other Perſon to advance the infant Church in *China*; without touching her Patrimony, or the Eſtate ſhe was to leave to her eight Children, with which Heaven had bleſſed her, ſhe found means to ſave as much out of her own Fortune and the Labour of her Hands, as founded thirty Churches in her own Country, beſides nine others, with handſome Houſes in different Provinces.

It was by means of her ſecret Liberalities, and Credit with the Mandarins of *Nan-king*, *Sû-chew*, *Shang-hay* and *Song-kyang* that P. *Brancati* built ſo many Churches, Chapels and domeſtic Oratories. The Province of *Kyang-nan* alone contained 90 Churches, 45 Oratories, and three kinds of Congregations. Beſides thoſe ſet apart for the Worſhip of the holy Virgin, and thoſe of the Infants, who were named the Congregation of Angels, there was a Third, called that of the Paſſion of *Jeſus Chriſt*, where the moſt fervent Chriſtians aſſembled every *Friday*, to meditate upon the Myſteries of the Death and Sufferings of our Saviour. A fourth Congregation, of the Literati, was inſtituted under the Protection of St. *Ignatius*. Theſe met together the firſt Day of every Month, when they repeated the Inſtructions they had compoſed upon the principal Truths of our Faith, our Myſteries, and moſt remarkable Feſtivals. After which the Miſſionaries examined their Performances, and if they approved of them ſent the Mandarins

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to recite on the *Sunday* following in the Churches which they could not attend themſelves.

As the *Chineſe* naturally love to make and repeat Compoſitions of their own, nothing could be more uſeful, both for keeping up the Fervour of the firſt Converts, and for making new, than this Method. The Miſſionaries had taken Care to furniſh them with proper Books to aſſiſt them in preparing their Diſcourſes, and with this View, principally had tranſlated into the *Chineſe* Tongue, *The Reflections upon the Evangeliſts, the Theological Summary of St.* Thomas *in five and thirty Volumes, the Commentaries of* Baradius *upon the Goſpels, the Lives of the Saints*, &c. They had already compoſed about a hundred and thirty ſuch Works of Piety and Religion; all which this Lady printed at her own Expence, and diſperſed thro' the Houſes of the Infidels, the Literati, the Mandarins and Governours; and by theſe means ſhe made a great many Proſelytes to the Faith. Religious Books tranſlated by the Miſſionaries.

The Lord *Baſilius* her Son, being made Intendant General of the Poſts and Navigation, ſhe followed him into the Provinces of *Kyang-ſi*, *Hû-quang* and *Se-chwen*, where ſhe built Churches, and invited Miſſionaries to take Care of them. There were no Methods which the ingenious Zeal of this Lady did not invent to propagate the Knowledge, and extend the Influence of Chriſtianity. Being ſenſible that numbers of poor People, for want of neceſſaries to ſupport Life, expoſed and abandon'd their Children as ſoon as born, ſhe by the Intereſt of her Son obtained of the Vice-Roy of *Sû-chew* permiſſion to purchaſe a large Houſe, where ſhe lodged the Infants thus expoſed, and provided them with Nurſes. The Number of theſe Children was ſo great that, notwithſtanding all the Care could be taken, upwards of two hundred died every Year. *Candida* erects a Hoſpital for Foundlings.

Reflecting that a great Number of blind Men, who were in no Capacity to gain their own Livelihood, aſſembled the People in publick Places, and impoſed upon their Credulity, by telling Fortunes to thoſe who gave them Money; ſhe ſent for a certain Number of theſe, and having promiſed a decent Maintenance cauſed them to be inſtructed in the Principles of Chriſtianity, that they might preach what they had learned in the Streets, and then perſwade their Auditors to repair to the Miſſionaries.

A few Years before her Death, the Emperor, as a Mark of his Eſteem for her Merit, ſent her a magnificent Habit, adorned with Plates of Silver and rich Embroidery, with a Head-dreſs compoſed of Pearls and precious Stones, adding withal the Title of *Sho-ijn*, or *the virtuous Woman*. She received this Preſent reſpectfully, as it came from her Prince, and wore it on her Birth-Day; but afterwards ſhe converted the Ornaments one after another into Money, which ſhe beſtowed in relieving the Poor, and adorning the Altars. Honours done her by the Emperor

In ſhort this illuſtrious Widow died in the Exerciſe of her Religion and Piety. P. *Laurifice* adminiſter'd to her the laſt Sacraments, which ſhe received with a lively Faith of being united to that God whom ſhe had ſo zealouſly loved and ſerved. Her Loſs was bewailed by the Poor, as being their Mother; by the new Converts, as the Pattern of the Virtues they were to practiſe; and by the Miſſionaries, as their Support in all their Neceſſities and Perſecutions. Her Death.

Her Example was imitated by another Lady, who was baptized *Agatha*: Her Husband was a Man of great Quality, who had been Viceroy in four Provinces, and was by her means baptized with his whole Family conſiſting of about two hundred Perſons. This Nobleman ever after ſupported the Intereſts of Chriſtianity, with a very reſolute Zeal. Hiſtory of *Agatha*.

The Churches now multiplied in all the Provinces of the Empire, and new Converts were every Day made, by means of the indefatigable Labours of the Fathers Aſſiſtants to P. *Ricci*. But now the Storms which were gathering againſt them broke out, which made them entertain ſtill the greater Hopes, as they looked upon them as Earneſts of their future Succeſs.

The Idolaters, jealous of the Progreſs of Chriſtianity, and enraged by the Overthrow of their own Religion, formed a Conſpiracy to deſtroy P. *Ricci*, and to render his Labours ineffectual, and had even engaged ſome Mandarins in their Deſign; but when their Project came to be executed, they found it no eaſy matter to ruin a Man ſo generally reſpected, and reſolved to enter into an Accommodation with him. "We are not, ſaid they to him, againſt your preaching to "the People the Reverence due to the Lord of Heaven: We conſent that your God ſhould "reign there; but leave to our Divinities the Empire of the Earth, nor oppoſe the Ho-"nours we render them." The Anſwer the Father made to this ridiculous Propoſition rendered thoſe Idolaters ſo furious, that they reſolved to riſk every thing. There was in the Palace a Bonza of great Credit, reſpected by the Eunuchs, and in high Favour with the Queens, who looked upon him as a Prophet, and acted ſolely by his Advice; the Idolaters addreſſed themſelves to this Bonza, who was of himſelf ſufficiently diſpoſed to favour their Deſigns. Things being brought to this Paſs, P. *Ricci* expected every Moment to ſee his Labours fruſtrated: But Providence miraculouſly interpoſed. A ſcandalous Libel upon the Emperor was at that time diſperſed through the Palace, and the Bonzas being looked upon as the Authors of it, were ſeverely puniſhed; nor could the Credit of the principal Bonza (who was now become the ſworn Enemy of the Miſſionaries) ſave him from the Baſtonado, under which he miſerably ended his Days. Oppoſition of the *Bonzas* to Chriſtianity. Defeated.

Another Storm aroſe a little after at *Nan-chang*, where the Miſſion had been effectually cruſhed, had not P. *Ricci*, who heard of it in time, employed all the Credit and Power of his Friends, which prevented it, ſo that the Miſſionaries were re-eſtabliſhed in all their former Privileges. Several Storms of this Kind enſued from all Quarters, raiſed by the Malice of the Bonzas, which ſerved only to try the Zeal of the Converts, and animate that of their Paſtors. But the moſt violent Perſecution they met with, and which to them was ſo much the more bitter, as it Another Perſecution fruſtrated. A 3d more violent than the former.

was raiſed, not by Infidels, but by Believers, who ought to have defended the Faith even at the Hazard of their Lives, was kindled on the following Occaſion.

Its Riſe occaſion'd by a Quarrel among the Miſſionaries.

When the Biſhop of *Ma-kau* died, a Religious of a venerable Order was appointed Vicar General, who after he enter'd upon his Office had ſeveral Diſputes with a Religious of the Order of St. *Francis*. So ſcandalous a Diviſion obliged them to ſubmit the Affair to the Deciſion of the Rector of the Jeſuits, who, after mature Deliberation, gave it in favour of the latter. The Vicar General enraged at this Determination, tho' juſt in itſelf, excommunicated the Commiſſary of the Franciſcans, who took the Friar's part, the Rector of the Jeſuits, who was Arbiter, and pronounc'd the Sentence, and the Governour who protected him; nay he put the City itſelf under an Interdict. But as this Conduct was too violent to continue, after a great deal of Strife, Affairs were made up, and a mutual Pardon paſſed; in which all Parties, except the Jeſuits, were included, that of the Vicar being reſolved to let the World hear of its Reſentment.

Revenge of a Friar.

Never was there a more Helliſh Piece of Revenge, than was contrived by one of that Cabal, who could willingly have ſeen Religion periſh in *China*, provided the Jeſuits had been involved in its Ruin. He went to the *Chineſe*, who are very numerous at *Ma-kau*, and told them, "That the Ambition of the Jeſuits was aſtoniſhing: That preaching Religion was only a Pre-"text the more eaſily to advance P. *Cataneo* to the Throne. This, continued he, is the De-"ſign of all the Viſits they pay you. Obſerve that the Places where they are ſettled, from "*Kan-ton* to *Pe-king*, are ſo many Poſts convenient for executing their Deſign. The *Dutch* "Fleet, that appeared ſometime ago on the Coaſt, was intended for their Aſſiſtance. The "Governour of this City and his Troops are in their Intereſts; and their Chriſtians of *Japan*, "when joined to thoſe already in *China*, will form an Army too powerful to be reſiſted."

The *Chineſe* at *Ma-kau*, who are cowardly and credulous, did not fail to inform the Magiſtrates of *Kan-ton* with this mock Conſpiracy; who being naturally diſpoſed to Jealouſy believed it: And as the ſmalleſt Spark cauſes the greateſt Combuſtions, ſo the Ruin of the greateſt States is often occaſioned by the ſmalleſt Commotions, which conſequently cannot be enough guarded againſt.

The other Cities of the Empire ſoon took the Alarm; and it being given out, that P. *Ricci* was already put to death at *Pe-king*, they only waited for the Confirmation of that

Progreſs,

News, to treat P. *Longobardi* in the ſame manner. This ſtagger'd the Faith of a great number of Chriſtians, who began to doubt the Truth of a Religion propagated by Men of ſo abandoned Morals. In ſhort, P. *Francis Martinez*, who was ſent to *Ma-kau*, and paſſed thro' *Kan-ton* during this Commotion, endeavoured to hide himſelf, but in vain; for being diſcovered by an Apoſtate, he was impriſoned, and condemned to undergo the Baſtonado, under which he expired.

Religion had then been effectually cruſhed in *China*, had theſe falſe News reached the Court. But it was not long before the Magiſtrates were convinced they had been groſsly impoſed upon, and grew aſhamed of their Credulity. For by good fortune a Mandarin, a Friend to P. *Ricci*, arrived juſt then at *Kan-ton*; and having throughly examined this Affair, he ſeverely

and End.

puniſhed the Magiſtrate who had been the Occaſion of the Death of P. *Martinez*, and honourably acquitted P. *Cataneo*, permitting him to proceed in his Function.

Character and Death of P. *Ricci*.

The Pains P. *Ricci* was at, in his Inſpection over ſo many Churches, and ſo many Converts, (for he was as it were the Soul of whatever was attempted to promote Religion,) muſt have been prejudicial to his Health. The Miſſionaries always repaired to him, as well to lay open their Grievances, as to conſult him in their Doubts: He taught the Language to thoſe who were newly arrived, and inſtructed them in the Duties of their Miſſion: He wrote a great number of Books, both upon Religion and the Sciences: He punctually anſwered all the numerous Letters he receiv'd from the Grandees and Mandarins, that his Complaiſance might render them more favourable to Chriſtianity; and as he paſs'd for the moſt extraordinary Man that had appeared in *China* ſince *Confucius*, he was peſtered with Viſits from all the Grandees of *Pe-king*, and Mandarins of the Provinces whoſe Affairs led them to that Metropolis: Nor indeed could he avoid returning thoſe Civilities, which the Genius of the Nation has made indiſpenſable Duties. Such a Load of Buſineſs ruined his Conſtitution, which was naturally ſtrong, and cut him off in no very advanced Age, having lived but fifty eight Years, twenty ſeven of which he ſpent in *China*. He died in 1610, under the Reign of the Emperor *Van-lye*. All that were preſent diſſolved in Tears at the Devotion with which he received the laſt Sacrament, crawling to the middle of the Room, and there adoring it; while the News of his Death threw a Damp upon the Chriſtians throughout *China*. All the Grandees, even thoſe of the Unbelievers, outvied

Honours paid him after Death.

one another in the Teſtimonies of Reſpect they ſhewed him when his Body was expoſed in the Hall of the Houſe. But they were at a ſtand how he ſhould be buried, there being no Place of Sepulchre aſſigned him. The Emperor muſt be addreſſed for this purpoſe; and as P. *Ricci* was a Stranger, a good many Formalities muſt be gone thro'. However the Reputation of the Deceaſed got over Difficulties, that perhaps on another occaſion had been inſurmountable. The Emperor allotted for this purpoſe a large Garden without the City, and a Houſe adjoining, built by a diſgraced Eunuch when he was in favour, which has been ever ſince the Burial-place of the Jeſuit Miſſionaries of the Imperial City; tho' they have ſeveral times granted the Privilege of it to the Miſſionaries of other Orders.

The Emperor after the Death of P. *Ricci* continued his Favour to the Miſſionaries, who lived in perfect Tranquillity till the Year 1615; when, one of the Mandarins of *Nan-king*,

out

out of Zeal to his Sect, raiſed one of the moſt terrible Perſecutions they had yet met with; ſome of them being cruelly beaten, others baniſhed, and others impriſoned. Such of them as were at Court were obliged to retire to *Ma-kau*, leaving the Charge of the Burial-place to one of the Converts. Terrible Perſecution.

This Storm did not end but with the Death of the Perſecutor, and by an Event that contributed a great deal to the Reſettlement of the Miſſion. The *Tartars* having defeated the *Chineſe* in a great Battle, were advancing within twenty one Miles of *Pe-king*, when the Emperor *Van-lye* died. *Tyen-ki*, who ſucceeded him, bending his thoughts to repell the Enemy, two illuſtrious Mandarins (one of whom was *Paul-Syu* already mentioned) adviſed him that the beſt way to obtain that End was to call in the *Portugueſe*, who were much better skilled in managing Artillery than the *Chineſe*. This Propoſal being reliſhed, the ſame Mandarins repreſented, that, to make the *Portugueſe* more hearty in this Service, it would be requiſite to recall their Teachers, and reinſtate them in their Houſes. The Emperor conſenting, the Miſſionaries returned to their Churches, and lived at peace under this Emperor, whoſe Devotion for the Bonzas did not hinder his protecting the Miſſionaries. The *Tartars* were repulſed, and a Peace ſucceeding contributed not a little to the Propagation of Chriſtianity, both in *Pe-king* and the Provinces. How appeas'd.

Whay-tſong, known by the Name of *Tſong-ching* after he came to the Throne, ſucceeded his Brother *Tyen-ki*, who died in the Year 1628. Under his Reign, P. *Adam Schaal*, a Native of *Cologne*, was ſent to Court, who by his skill in the Mathematicks ſoon gained a Reputation equal to that of P. *Ricci*; and ingratiating himſelf with the Emperor, was look'd upon as one of the moſt conſiderable Men in the Empire. About this time, *viz.* in the Year 1631, the Dominicans, and afterwards the Franciſcans, entered *China*, to ſhare the Apoſtolick Labours in a Harveſt, which inviting them on all Hands became very abundant, and in which they have always ſucceſsfully and zealouſly born a Share. P. *Schaal* in great favour.

The following Year died the Mandarin *Paul Syu*, who, more illuſtrious for his Virtue than his Dignities, often employed his Authority, and even hazarded his Life for the Service of Religion. He was buried with all the Pomp of Ceremonies preſcribed by the Church of *Rome*. Death of *Paul Syu*.

In the mean time P. *Adam Schaal* employed his Credit with the Emperor, for the Propagation of the Faith, and increaſing the Number of Congregations. He had already made a good Progreſs, when a terrible Cataſtrophe at once overthrew the Empire and ruined his Hopes. In the Year 1636, two Chiefs of Robbers found means to form a powerful Army of the Malcontents of the Empire. They marked out their Progreſs by the Sack of Cities, and the Ruin of whole Provinces; whereby this Empire, lately ſo flouriſhing, became in a ſhort Time the Scene of a bloody War. Revolution in the Empire.

The unfortunate *Whay-tſong*, being beſieged in his Capital, and compelled to make himſelf away, in order to avoid falling into the Hands of the Conqueror; *U-ſan-ghey*, who commanded a Body of Troops on the Frontiers towards *Tartary*, called in the *Tartars* to the Aſſiſtance of his Prince. Theſe cut in Pieces the Army of the Robber, and re-took *Pe-king*; but the Reward of their Services was the Uſurpation of the Throne, of which they eaſily made themſelves Maſters, as there was none who had either Strength or Courage to oppoſe them. Death of *Whay-tſong*. *Tartars* invited into *China*, and poſſeſs the Throne.

Tſong-te the Chief of the *Tartars* died in the Beginning of this Conqueſt, and was ſucceeded by his Son *Shun-chi*, an Infant but ſix Years old, who entered triumphantly into *Pe-king* amidſt the Acclamations of all the People, who looked upon him as the Deliverer of their Country. This young Prince, whoſe Courage ſurpaſſed his Age, was ſo fortunate, that by the wiſe Conduct of his Uncle and Tutor, *Amavan*, he was in peaceable poſſeſſion of the Throne in eight Years time. The Southern Provinces, where ſome Princes of the Blood had been declared Emperors, held longer out than the Northern againſt the Sovereignty of the *Tartars*, who in a ſhort time either ſubdued or put to Death the Authors of theſe Commotions. Their victorious Armies advanced then into the Provinces of *Quang-tong* and *Quang-ſi*, where they made themſelves Maſters of ſome Cities; but *Thomas-kyu* Viceroy of *Quang-ſi*, and *Luke Chin* Generaliſſimo of the *Chineſe* Army, both Chriſtians, ſtopping the Career of their Succeſs, defeated and routed them in a very bloody Engagement. The victorious *Chineſe* immediately proclaimed *Yung-lye* Emperor, who was of the Imperial Family, and fixed his Court at *Shau-king* in the Province of *Quang-tong*. Wars betwixt the *Tartars* and *Chineſe*.

There were at this Court fifty *Chineſe* Ladies, who had been converted by a Chriſtian Eunuch, and had received Baptiſm. Another Eunuch, whoſe Name was *Pan Achilles*, a Chriſtian too, was promoted to the Dignity of Ko-lau under the new *Chineſe* Emperor *Yung-lye*; by whoſe means the Mother of this Emperor, his firſt Wife and his eldeſt Son were baptized by P. *Andrew Koffler*, a *German* Jeſuit. Theſe illuſtrious Proſelytes ſent P. *Michael Boym*, a *Pole*, to *Rome*, to pay to Pope *Alexander* the VIIth. in their Name their filial Homage. The Pope anſwered her by an Apoſtolick Brief. The Letters that paſt betwixt them are too curious to be omitted.

LETTER

LETTER from the Empreſs HELENA *to the* Pope.

The Addreſs of the moſt juſt, moſt wiſe, moſt clement and moſt venerable Empreſs HELENA, *to be preſented before the Throne of the moſt holy Father, the moſt mighty Prince, the Doctor of the Catholick Church, and the Vicar of Jeſus Chriſt upon Earth.*

" I *HELENA*, who bluſh with ſhame to remain in the Imperial Palace, tho' I am a humble
" Grand-Child of the *Chineſe* Empire; I, who have no knowledge of ſtrange Laws,
" and who have only ſtudied thoſe that regard a retired Life, have been happy
" enough to find a Man called *Andrew Xavier* of the Company of *Jeſus*, who has come to
" ſettle at our Court, to publiſh there a holy Doctrine, by which he has acquired a great Re-
" putation. I had a deſire to ſee him, and having ſatisfy'd my Curioſity, I was ſenſible that what
" was ſaid of him was true, and that he was an extraordinary Man.

" The Eſteem I conceived for his Merit made me eaſily reliſh his Doctrine. I have receiv-
" ed holy Baptiſm from his own Hand; and I am partly the Cauſe that the Empreſs *Mary*,
" Mother of the Emperor, his lawful Wife, and *Conſtantine* Son and Heir of the ſaid Em-
" peror, were three Years ago, in like manner, regenerated by the Waters of Baptiſm, after
" having been ſufficiently inſtructed in the holy Truths of Religion.

" As I would, at the Hazard of my Life, be grateful for all the Graces I have received from
" Heaven, I have often had the Thought and the Deſire to repair to your Holineſs, that I
" may from your ſelf be inſtructed of my Duty: But the Diſtance of Places hindred me. For
" this reaſon I write theſe Preſents to your Holineſs, to the end that by your holy Prayers
" you may render the divine Majeſty favourable to poor Sinners, ſuch as we are; and that you
" would pleaſe to grant us a plenary Remiſſion of our Sins to the Hour of our Death.

" We likewiſe intreat you, *moſt holy Father*, to beg of God, together with the holy
" Church, that he will vouchſafe to take our Empire under his Protection; and that with the
" Bleſſing of Peace he would grant to our Royal Houſe, and principally to the Emperor, who
" is the eighteenth Succeſſor to the Crown, and the twelfth Nephew to the Founder of this
" Monarchy, and all his Subjects, the Grace to know and adore the True God, Jeſus Chriſt.
" We likewiſe beſeech you that you would have the Charity to ſend more holy Perſons of the
" Society of Jeſus, to publiſh throughout all our Empire the holy Laws of the Goſpel:
" This would lay us under eternal Obligations. For this end we ſend to *your Holineſs* P. *Michael*
" *Boym*, who is perfectly well acquainted with the Affairs of our Empire, to preſent theſe our
" humble Petitions. He can explain to you by word of mouth all that we more particularly
" deſire, and will make you acquainted how great our Submiſſion to the Church is. Whenever
" our Empire ſhall enjoy full Peace, we hope to ſend back ſome of theſe Fathers, to preſent
" our Vows and Perſons before the Altars of the Apoſtles St. *Peter* and St. *Paul*, as we do at
" preſent with a profound Reſpect.

" Laſtly, being on our Knees, and proſtrate with our Face towards the Ground, we beg theſe
" Favours of *your Holineſs*, in hopes that you will look upon us with a gracious Eye.
" Given in the fourth Year of *Yung-lye*, in the eleventh of the eleventh Moon, that is, the
" fourth of *November*, 1650. Sealed with the Seal of the moſt juſt, moſt wiſe, moſt clement,
" and moſt venerable Empreſs *HELENA*.

BRIEF of the Pope to the Empreſs HELENA.

To our Daughter in Jeſus Chriſt, HELENA TA-MING, *Empreſs of* CHINA.

ALEXANDER *the* VII*th*, Pope.

" *HEALTH and apoſtolical Benediction* to our dear Daughter in Jeſus Chriſt. We have
" learned by your Letter how great the Goodneſs and Mercy of God have been towards your
" Majeſty, ſince he has drawn you from the Shades of Error to enlighten you with his Beams,
" and to make you know the Truth.

" As this Truth, which is God itſelf, never fails to let the Effects of his Mercy be felt, even
" in the midſt of his Anger, he has vouchſafed to throw a favourable Eye towards you, tho'
" given over to Sin. You have had recourſe to his Clemency, an *Attribute* which he has pre-
" ferred to the Quality of being the God of Vengeance.

" May we not truly ſay that the Depth of his Secrets is unfathomable, ſince theſe vaſt Coun-
" tries, which are ſcarce known to us, and of which the *Demon* had made himſelf Maſter, are
" now ſubjected to the Empire of Jeſus Chriſt?

" We look'd upon as fabulous all that was told us of that great Empire, where Idolatry reigned.
" Could it ever have been believed that the Truth would have found entrance in Countries ſe-
" parated from us by ſo many tempeſtuous Seas, and ſeeming to lie under a different Heaven
" from ours?

" It was believed impoſſible, by thoſe who preferred the Safety of their Souls to all the
" Treaſures of the *Indies*, to penetrate into this other World, from whence Strangers were ſhut

" our

" out by the moſt unjuſt and rigorous Laws. But God has permitted that there ſhould be found " Men full of Zeal, who, of their own Accord, and without Conſtraint, have faced Dangers and " Death, to preach to you the Truths of Salvation, and put you in the Road to Heaven.

" This great Favour, *my dear Daughter*, is what you ought frequently to call to remem- " brance. It is what you ought to inſtruct your Children in, to the end, that they may place " their Hopes in God, and that, being filled with the Acknowledgement of ſo great a Mercy, " they may be always faithful to obſerve his Commandments.

" How great ſoever our Joy is to know that your Example, and that of Prince *Conſtantine*, " is followed by many others, it receives a great Addition, by the Hopes we conceive that the " Emperor will deſtroy the Worſhip of Falſe Gods thro' all the Extent of his Empire.

" We give you our Paternal Benediction: We willingly grant your Majeſty what you ask of " us, and will never ceaſe to pray the Lord that he will eſtabliſh Peace in your Empire. Be " always united to us both in Heart and Faith. Given at *Rome* in the Palace of St. *Peter*, " under the Seal of the Fiſher, the eighteenth Day of *December*, in the Year one thouſand " ſix hundred and fifty five, the firſt Year of our Pontificate.

Chriſtian Ladies impriſoned.

A few Years after the *Tartarian* Emperor ſent three formidable Armies into *China*, whoſe Monarch was obliged to fly, and leave his Provinces to the Conqueror. The Chriſtian Ladies were conducted to the Court, and ſhut up within a Palace, where they were ſerved according to their Quality, but not permitted to have any Correſpondence without. They lived in this Retreat agreeable to the Maxims of the Goſpel, tho' deprived of all Aſſiſtance but what the Reading of good Books, and the Comfort they received from Heaven, gave them.

Chang-hyen-ſhong a bloody Tyrant and Rebel.

There remained little now for the new Emperor to do, but to ſubdue one, who was rather a Monſter than a Man, and who at the head of an Army of Malecontents and Banditti had over-run the Provinces of *Ho-nan*, *Kyang-nan* and *Kyang-ſi*, leaving behind him Marks of the moſt terrible Barbarity and Cruelty; his Name was (κ) *Chang-hyen-ſhong*. One Day he invited the *Literati* to an examination for taking Degrees, and a great Number of them being aſſembled, he cauſed all their Throats to be cut, ſaying, " This ſort of Men are fit for nothing " but to excite the People to Rebellion by their vain Eloquence." Of 600 Mandarins there only remained 20 who had ſerved the full Time of their Office, which is three Years; all the reſt having been put to Death upon very ſlight Pretences. He order'd 5000 Eunuchs to be maſſacred, becauſe ſome of them had barely called him by his own Name, without adding the Title of Emperor. He committed many other Barbarities; I ſhall mention but one more remarkable than the reſt.

Being ready to enter *Shen-ſi* to attack the *Tartar* Army, he cauſed all the Inhabitants of *Ching-tû* to be chained together, and led to the open Field. There that numerous Multitude threw themſelves upon their Knees, imploring Mercy. After he had muſed for ſome time, he cry'd out to his Soldiers, " Kill 'em all; They are Rebels;" and they accordingly put them that inſtant to the Sword to the number of ſix hundred thouſand. On this Occaſion P. *Buglio* and P. *Magalhaens* baptized a great number of Children, who were afterward maſſacred.

Slain.

The Barbarian did not long ſurvive theſe Crimes. For when he came in ſight of the Enemy's Army, being informed that five *Tartars* approached his Troops, he immediately mounted on Horſeback to view them, and no ſooner appeared, than he was ſtruck thro' the Heart with an Arrow. His Army was quickly diſperſed; and all the Provinces, that had groaned under his Tyranny, joyfully ſubmitted to the Conqueror. Thus all *China* fell under a foreign Yoke, and *Shun-chi* became at fourteen Years of Age the peaceable Poſſeſſor of the Empire.

Religion in Danger.

Religion all this time was in the utmoſt Hazard. P. *Adam Schaal* remained alone at *Peking* to take care of the Church there, but was no ſooner known to the new Emperor than he was mightily careſs'd by him; and that Prince outdid his Predeceſſor in Profeſſions of Friendſhip, and even Tenderneſs for that Miſſionary.

P. *Schaal* made Preſident of the Mathematics.

For three hundred Years the Mohammedans had the Direction of the Tribunal of Mathematics. This Emperor took it from them, and diſpoſed of it to P. *Adam*, who ſeveral times refuſed it, but was obliged to ſubmit, otherwiſe he muſt have incurred the Diſpleaſure of the Prince. However he did not accept it but upon Condition that he ſhould only teach that Part of Mathematics that relates to the Motion of the Stars, Eclipſes, and the Viciſſitudes of Seaſons, the Rules for all theſe being certain; declaring to the Emperor, that the Science, with which the *Chineſe* were ſo much intoxicated, was vain and ſuperſtitious, ſo far as it pretended to point out fortunate and unfortunate Days by Obſervation of the Stars.

Is in great Favour with the Emperor.

The Reformation of their Kalendar, and the Reputation to which P. *Adam* raiſed the Tribunal of the Mathematics, endeared him more and more to the young Prince, who in leſs than two Years paid him twenty Viſits; a Favour ſo much the more extraordinary, as the *Chineſe* Monarchs ſcarce ever go out of their Palaces; and there is no Inſtance of their paying a Viſit to any of their Subjects. On a Birth-Day, inſtead of receiving the Homage of his Court on that Occaſion, he paſſed it entirely at the Houſe of P. *Adam*. Another time going to ſee him in the Winter, and thinking the Miſſionary too thinly clothed for the Seaſon, he pull'd off his own Veſt, and made him a Preſent of it. He always called him *Ma-fa*, which among the *Tartars* is very honourable, and ſignifies *Ancient Father*. He even beſtowed Encomiums upon him, particularly as to his great Diſintereſtedneſs. " The Mandarins, ſaid he, " love and ſerve me only for ſelfiſh Views, and are every Day begging ſome Favour or other; " on the contrary *Ma-fa*, who knows I love him, continually refuſes thoſe I preſs upon him; " reſting fully ſatisfy'd with my Friendſhip.

(κ) He is called *Chang-hyen-chong*, Vol. I. p. 228, where his Character is given.

All Petitions come to the Emperor's Hands thro' thoſe of a Mandarin, who is Preſident of the Court appointed to examine them. But this Prince freed P. *Adam* from the Formalities of theſe Tribunals, ſo little favourable to Strangers, by ordering him to apply immediately to himſelf. It was for the ſake of this Father, that the other Miſſionaries received Marks of the Royal Favour; inſomuch that they were allowed to build two Churches at *Pe-king*, and to repair all thoſe in the Provinces that had been ruined during the Wars.

P. *Buglio* and P. *Magalhaens* receiv'd at Court.

P. *Buglio* and P. *Magalhaens* having been ſeized in the Province of *Se-chwen* by the *Tartars*, and conducted Priſoners to *Pe-king*, the Emperor received them as the Brothers of P. *Adam*, with ſo much Goodneſs, that he offer'd to lodge them within the Precincts of his own Palace: But the Fathers having declined this Honour, on account of the Difficulties that muſt thereby attend the Diſcharge of their Miniſtry, he bought a Houſe for them in the City.

More Miſſionaries arrive.

P. *Adam* having informed the Emperor that P. *Martini*, with a good number of Miſſionaries from *Europe*, was arrived at *Ma-kau*, his Majeſty cauſed Letters to be diſpatched, whereby he gave them a very honourable Invitation to Court, and ordered the Mandarins to provide them with Barks and all neceſſaries for their Voyage; in conſequence of which fourteen Miſſionaries, among whom was P. *Ferdinand Verbieſt*, were received with great Reſpect in the Empire. The laſt-named Father was immediately ordered to the Province of *Shen-ſi*, where having laboured for ten Months he was called to Court to aſſiſt P. *Adam*, now far advanced in Years, as Preſident of the Tribunal of the Mathematics.

Emperor ſeems inclinable to Chriſtianity.

As this Apoſtolical Man was frequently in Converſation with the Emperor, he always turned the Diſcourſe on Religion. The Prince delighted to hear him, admiring the Excellence and Purity of the Chriſtian Morality: He would himſelf read the Books which thoroughly treated of our Myſteries, and was never ſatisfied till P. *Adam* explained to him their moſt difficult Paſſages. One Day when the Father preſented him with a Book of Prints, repreſenting the Hiſtory of the Birth, Life and Death of Chriſt, with an Explanation of each Print in the *Chineſe* Language, he fell upon his Knees, and reſpectfully conſider'd them. He then read a Commentary upon the Decalogue, and when he came to the ſixth Commandment, after muſing for ſome time, he asked, If that Commandment were binding upon all Degrees of Men? The Father anſwered, That the Law of God was equally binding on the greateſt Prince as the meaneſt Subject. He then repeated ſeveral times theſe Words, *This is indeed a holy Law.*

Under the Protection of ſuch a Prince, Religion could not but flouriſh in the Capital, and take deep rooting thro' all the Provinces. A great number of Miſſionaries, amongſt whom were ſeveral *French* Jeſuits, apply'd themſelves with great Zeal and Succeſs to make Proſelytes. The Memory of the Virtues of P. *le Faure* is yet freſh in the Province of *Shen-ſi*; and the numerous Deſcendents of the Converts he made, have not yet forgot what they heard from their Fathers of the Humility, Reſignation, Mortification and Conſtancy of this Miſſionary; his ſevere Trials, and unwearyed Labours, accompany'd with Signs and Miracles.

Why he was not a thorow Convert.

It might reaſonably have been expected that a Prince, who ſo much eſteemed and protected Chriſtianity, would not have wandered long in the Miſts of Ignorance. But, notwithſtanding all his Approaches to Religion, he was unhappily ſeduced by his Queens, who were Bigots to the Bonzas, the ſworn Enemies of Chriſtianity; and ſtill more by the Charms of an unlawful Paſſion, which, ſoothed by theſe Miniſters of Hell, had taken poſſeſſion of his Heart. The young Monarch was in Love with a Lady, who was frequently about the Queen; ſhe was Wife of a *Tartar* Lord, to whom ſhe reveal'd the Prince's Paſſion, and was ſo indiſcreet as to make his Majeſty the Confident of what paſs'd betwixt them, and of the Reprimand her Husband gave her upon that Occaſion. Hereupon he ſent for the unfortunate Lord, and under pretence of Neglect of Duty was ſo far tranſported as to give him a Blow, which the *Tartar* laid ſo to Heart, that he died in three Days. The Emperor immediately married his Widow, and declared her his Queen. In vain did P. *Adam* ſet the ſhameful Conſequences of this Paſſion in the moſt odious Light, by his frequent and ſharp Remonſtrances; all the Anſwer he had from the Emperor, who looked upon it as the effect of his Attachment to his Perſon, was; *I pardon theſe Invectives, becauſe I know you love me.*

Cools in his Affections to P. *Schaal.*

However, his Tenderneſs for that Miſſionary diminiſhed by degrees, and at laſt it was plain that he looked upon him only as a moroſe Cenſor, and the troubleſome Diſturber of his Pleaſures. In the mean time his new Queen brought him a Son, who lived but a few Days, nor did the Mother long ſurvive; which ſo afflicted the Emperor, that he died of Grief in the twenty fourth Year of his Age. Had this Prince made a better Uſe of the great Talents with which God had endow'd him, he would have deſerved a better Fate.

His Death and Character.

He called for P. *Adam* in his laſt Illneſs, and, ſeeing him on his Knees at the Foot of his Bed, with all the Signs of the moſt profound Grief, he very tenderly deſired him to riſe, ordered him to be preſented with Tea, heard his laſt Advice with a ſeeming Humility, and diſmiſſed him with the ordinary Marks of his Affection. This made the greater Impreſſion upon the Father, becauſe, as he had always educated him like a Son, and earneſtly laboured for his Converſion, he now ſaw him die an Infidel. Juſt before his Death he nominated his ſecond Son *Kang-hi*, then but eight Years of Age, his Succeſſor, under the Conduct of four Guardians whom he appointed.

KANG-HI Emperor.

The Deceſe of the Emperor *Shun-chi* proved fatal to the Bonzas, who had encouraged that Prince in his extravagant Paſſion, and poiſoned him with their deſtructive Maxims. They were immediately expelled the Palace, but P. *Adam* was advanced to be Preceptor to the young Monarch, and his Credit was ſo great, that he ſaved the City of *Ma-kau*, which had been ordered to be deſtroyed, in common with all the Inhabitations along the Sea Coaſt, becauſe a famous

Bonzas expelled the Palace.

Pirate,

Pirate, who was cruiſing with his Fleet in thoſe Parts, and at War with the new Emperor, might have made uſe of them to promote his Deſigns. He likewiſe prevented ſeveral Perſecutions raiſed by the Bonzas againſt Chriſtianity in different Provinces, eſpecially in thoſe of *Hû-quang*, *Se-chwen* and *Kyang-ſi*. But the Changes, that commonly happen during a Minority, and the different Factions, which divide a Court under a new Adminiſtration, put Religion into the utmoſt Danger.

A Perſecution rais'd by a Mandarin.

And indeed it was not long before a general Perſecution was ſet on foot, in which P. *Adam* was firſt attacked, being juſtly looked upon as the principal Support of Chriſtianity in *China*. The Perſon, who exaſperated the 4 Regent Mandarins againſt the Miſſionaries and their Diſciples, was one of the *Literati*, named *Yang-quang-ſyen*; his Merit was inconſiderable, but he had found out the Secret, by his Violence and Intrigues, to make himſelf feared by the greateſt Mandarins. He publiſhed a Book, and preſented a Petition to the Regency, both filled with Invectives againſt Religion and the Miſſionaries. He proceeded in this manner with ſo much the more Boldneſs, as he believed P. *Adam* in no condition to defend himſelf, being then deprived of the uſe of his Tongue and Hands by a ſudden Palſy. He likewiſe accuſed the Miſſionaries about the Court of Ignorance in Aſtronomy, and of overturning all the Principles of that Science.

His Charge againſt the Miſſionaries.

This laſt Accuſation was effectually refuted by P. *Ferdinand Verbieſt*, who ſatisfy'd the Magiſtrates of the Tribunal in that Point, juſtifying the Predictions of P. *Adam* about the Periods of Eclipſes, and Conjunctions of the Planets, and ſhewing the Certainty of the Rules propoſed for reforming the Kalendar. But it was not ſo eaſy to remove the Suſpicion of the pretended Conſpiracy, of which *Yang-quang-ſyen* accuſed the Miſſionaries. He maintained, that theſe *Europeans* had been baniſhed their own Country for Sedition, and were come into *China* to raiſe a Rebellion againſt the Government; that P. *Adam*'s Intention in obtaining ſo great Authority at *Pe-king*, was to introduce a multitude of Strangers into the Empire, who by his Direction travell'd over all the Provinces, and took Plans of the Cities, in order to facilitate the Conqueſt of them; that the Number of their Followers, who were as ſo many Soldiers liſted under them, was almoſt infinite; that every Year there came a great number of theſe Strangers to *Ma-kau*, who only waited for a favourable Juncture to put their Deſign in Execution. "They teach, added he, that our firſt Emperor *Fo-hi* deſcended from *Adam*; that "he came from a Country called *Judea*; and that he propagated their Religion in *China*;" and, imagining *Judea* to be in *Europe*, he argued thus: "Is it not plain, that their Deſign "is to perſuade the People that our Emperors are originally from *Europe*, and that their Prin-"ces have a Right to our Monarchy?" He then produced a Book publiſhed by P. *Adam*, exhorting the *Chineſe* and *Tartars* to embrace Chriſtianity, as being the only true Religion. The ſame Book containing a Liſt of all the different Churches in the Provinces of the Empire, and the Names of all the Magiſtrates and Mandarins who had been baptiſed, *Yang-quang-ſyen* interpreted this to be a Muſter-roll of an Army ready to take the Field upon the firſt Signal, and the Medals and Beads they carryed to be the ſecret Badges of the Conſpirators. In ſhort, to make his Calumnies paſs the better, he ſhewed the Figure of our Saviour crucify'd betwixt two Thieves, in the Books diſtributed by the Miſſionaries: "Behold, ſaid he, the God of the "*Europeans*, nail'd to a Croſs for having attempted to make himſelf King of the *Jews*; *this* "is the God they invoke to favour the Deſign they have form'd, of making themſelves Maſters of "*China*.

The Proceedings thereon.

Theſe Accuſations had all the Effect with the four Regent Mandarins, that this perfidious *Chineſe* deſired, and were tranſmitted to the Tribunals, with Orders that their Mandarins ſhould examine into an Affair of ſo much Importance. The Miſſionaries, and ſeveral of the Chriſtian Mandarins were then loaded with nine Chains, and dragg'd before theſe Tribunals. But their greateſt Rage was levelled againſt P. *Adam*, whom they looked upon as the Head of the Conſpiracy. He underwent many Examinations, of which ſome laſted the whole Day, he being obliged to anſwer to every particular Article contained in the Petition. Nothing could be more moving than to ſee that venerable Old Man in the ſeventy eighth Year of his Age, and who but a little before was the Oracle of the Court, now upon his Knees like a common Malefactor, loaded with Chains and Infirmities, which took from him all the Means of making his Defence. P. *Verbieſt*, who was at his Side, anſwered to all the Heads of the Accuſation, in a manner that would have convinced the Judge, and confounded the Accuſer, had not a Reſolution been taken to extirpate Chriſtianity.

P. *Schaal* examined.

He and his Companions ſeverely treated.

At laſt, in the 12th of *November*, in the Year 1664, P. *Adam* and his Companions were conducted to the Priſons of the Tribunals, where they underwent prodigious Hardſhips. Each Priſoner was guarded by ten Soldiers of the (*) *eight Banners*, who were relieved every Month; the Mandarins accuſed of being Chriſtians met with the ſame Treatment. At laſt, in the Year 1665, the Mandarins, in an Aſſembly, pronounced the Chriſtian Law falſe and pernicious; and that P. *Adam* and his Companions deſerved to be puniſhed, as the Seducers of the People, and the Propagators of a falſe Doctrine. Theſe illuſtrious Confeſſors were many times obliged to appear afterwards at their Tribunals, where they defended their Innocence and Doctrines with a great deal of Reſolution. But the moſt convincing Proof has no effect upon Judges, who are influenced by Paſſion and Prejudice. They condemned P. *Adam* to be ſtrangled, which among the *Chineſe* is the moſt honourable kind of Death. But afterwards repenting of having treated him

(*) The *Tartarian* Soldiers are all comprehended under *eight Banners* of different Colours.

him too favourably, they revoked that Sentence, and condemned him to a Death the moſt cruel and infamous ever inflicted in *China*. The new Sentence ran thus; That the Chief of that pernicious Sect, already condemned, ſhould be expoſed in a publick Place, and while alive cut into ten thouſand Pieces. The Miſſionaries were re-conducted to Priſon, and the Sentence ſent to the Princes of the Blood and the Regent Mandarins for their Confirmation. God then declared himſelf in favour of his Servant, whom hitherto he ſeemed to have abandoned to his Enemies. Every time they attempted to read the Sentence, a terrible Earthquake forced the Aſſembly to leave the Hall for fear of being cruſhed under its Ruins. The Conſternation of the People, and eſpecially that of the Queen, Mother of the deceaſed Emperor, who imputed thoſe fearful Events to the unjuſt Sentence of the Magiſtrates, obliged the Regency to open the Priſons, and publiſh an Indemnity to all, excepting thoſe who were guilty of certain Crimes, particularly that of broaching or profeſſing a falſe Doctrine. Thus were the Confeſſors of Jeſus detained in Priſon, while about twelve hundred Criminals got free. But the Earthquake, which was renewed more violently than ever, and a Fire which conſumed moſt part of the Palace, with ſeveral other Prodigies, opened the Eyes of the unjuſt Judges, and convinced them that Heaven intereſted itſelf in favour of the Priſoners; who were at laſt ſet at liberty, and P. *Adam* ſuffered to return to his Houſe, till the firſt Order to be made by the Emperor. He did not ſurvive theſe Hardſhips long; his Age and Infirmities, increaſed by the Rigours of a long Impriſonment, ended his Life, after forty four Years ſpent in the Functions of his Miſſion. He died on the Feaſt of the Aſſumption, in the Year 1666, aged ſeventy ſeven.

Is condemn'd to a moſt cruel Death.

His Deliverance.

P. *Adam* dies.

The Perſecution raged with equal Violence in the Provinces, which always follow the Example of their Capital. The Miſſionaries were cruelly treated, and dragg'd in Chains before ſeveral inferior Tribunals, then ſent under a Guard of Soldiers to *Pe-king*, where they were thrown into the frightful Priſons of *Hing-pû*, the Sovereign Court for Criminals. At laſt after Examination, three Dominicans, one Franciſcan, and one and twenty Jeſuit Fathers were ſent to *Kantum*: Four others were kept at Court, who were afterwards the Inſtruments employed by Providence to comfort the ſorrowful Remains of Chriſtianity, and eſtabliſh it in its former Luſtre. Nay Heaven ſeemed farther to interpoſe in their favour, for *So-ni*, the firſt Regent Mandarin, and the greateſt Perſecutor of Chriſtianity died; *Su-ka-ma*, the ſecond, was accuſed and condemned to die, his Goods confiſcated, and all his Children beheaded, except the Third, who underwent the cruel Puniſhment pronounced upon P. *Adam*. *Yang-quang-ſyen*, the Author of the Perſecution, and who ſupplyed P. *Adam*'s Place as Preſident of the Tribunal of Mathematics, was degraded, reduced to a private Fortune, and afterwards ſentenc'd to Death. Tho' the Emperor, in conſideration of his great Age, changed that Sentence into perpetual Baniſhment; but being ſeiz'd on his Journey with a peſtilential Ulcer, he died miſerably. Thus Providence made way for the Re-eſtabliſhment of Chriſtianity in *China*; and the Emperor being now of Age, the great Share of Spirit, Wiſdom and Juſtice he poſſeſſed, made him ſenſible of the Injuries done to the Miſſionaries.

Perſecution in the Provinces.

Affairs change in favour of the Miſſionaries.

A particular Event made him better acquainted with theſe Men, whom he was taught by ſome to look upon as Rebels. The Kalendar, which is publiſhed every Year, is a thing of great importance in *China*: It is drawn up by public Authority, and even the Emperor himſelf *has a Hand in it*. *But the* Ignorance of *Yang-quang-ſyen*, who ever ſince P. *Adam*'s Diſgrace was Preſident of the Tribunal of Mathematics, had occaſioned a great number of Faults to creep into it, of which the Emperor complained openly, deſiring they might be rectify'd. As this young Prince was no longer under the Tutelage of Miniſters, formidable by their Authority, there was no Danger in giving him good Advices; and there were People about him ſo honeſt as to repreſent that the beſt Courſe he could take, was to conſult the *European* Mathematicians, who, they ſaid, had been exil'd during his Minority; but that ſome, of approved Abilities, were ſtill at *Pe-king*. The Prince immediately ſending for them, gave them a very favourable Reception, and put in their Hands the Kalendar for the following Year, deſiring they would examine it. P. *Verbieſt* carried it home with him, and diſcovered ſuch conſiderable Blunders in it, that the Ignorance of *Yang-quang-ſyen* was plainly expoſed. The many Proofs P. *Verbieſt* gave of the Accuracy of the *European* Mathematics, whoſe Rules he followed, procured him the Affection of the Emperor, which increaſed every Day, and improved to a Familiarity. In the mean time the Preſidentſhip of the Tribunal of Mathematics, vacant by the Diſgrace and Death of *Yang-quang-ſyen*, was beſtowed upon P. *Verbieſt*, who took advantage of this favourable Juncture to re-introduce Religion, and to this end a very natural Occaſion preſented it ſelf.

They are conſulted about the Kalendar.

The Emperor publiſhed an Edict, inviting every one who had ſuffered any Wrong during his Minority, to apply to himſelf for Redreſs. P. *Verbieſt* laid hold of this Opportunity, and gave in a Petition, ſetting forth the Injuſtice of abuſing his Authority, by baniſhing the Preachers of Chriſtianity out of the Empire, and condemning their Doctrine. This Memorial was ſent to a Tribunal, which rejected it. P. *Verbieſt* demanded to be heard before more favourable Judges, which the Emperor by an uncommon Strain of Condeſcenſion granted. It was then brought before another Tribunal, which declared, that the Chriſtian Law had been wrongfully condemned, that it was good, and taught nothing inconſiſtent with the Proſperity of the State. Accordingly the Grandees, who had been diſplaced for embracing Chriſtianity, were reſtored to their Employments, and the Miſſionaries recalled from Baniſhment, and permitted to return to their Churches: The moſt honourable Satisfaction was made to the Memory of P. *Adam*, his Innocence being juſtified, and the Importance of his Service to the State acknowledged by public Acts, wherein he is reſtored to his Employments as well as Titles of Honour, and his Anceſtors

Apply for redreſs of Grievances.

Rejected at one Tribunal,

Approv'd at another.

P. *Schaal* declared innocent.

ceſtors were decreed Noble. The Emperor, not content with theſe Encomiums, allotted a large Field for his Burying-Place, adjoining to that of P. *Ricci*, and not only contributed to the Expence of his Funeral, but ſent the Officers of his Court, and Mandarins to aſſiſt at the Ceremony in his ſtead. Thus did that Father after his Death triumph over the Malice and Artifices of his Enemies.

Chriſtianity re-eſtabliſhed in *China*.

In the Year 1671, the Miſſionaries were put in poſſeſſion of their Churches. But the Edict for their Re-eſtabliſhment was clogg'd with a Clauſe, prohibiting all the Subjects of the Empire, from that time forward, to embrace Chriſtianity. However, as every Body was ſenſible that this Clauſe was only inſerted in complaiſance to the Sovereign Court of Rites, which had always been an inveterate Enemy to Chriſtianity; and as the Protection of the Prince, whom P. *Verbieſt* rendered every Day better affected to Chriſtianity, was much to be rely'd upon, upwards of twenty thouſand *Chineſe* were converted and baptized that Year without any Obſtruction. In the following Year an Uncle of the Emperor by the Mother's Side, and one of the eight perpetual Generals over the *Tartar* Militia, were likewiſe baptiſed, and from that time the Goſpel made a proportionable Progreſs thro' all the Provinces of the Empire.

Pere *Verbieſt*, who was the Soul of every thing undertaken for the Advancement of Chriſtianity, grew every Day more and more in favour with the young Emperor, who being naturally curious, and having a Taſte for the Sciences, called him to Court to learn of him the Elements of *Euclid*. He then ſtudied Philoſophy under this Father two whole Years; and for that end would be frequently ſhut up with him in his Cloſet three or four Hours together. While the Miſſionary was inſtructing the Head of this Monarch, he took eſpecial Care to form his Heart to Virtue and Religion. He began by removing his Prejudices in favour of Paganiſm; then dexterouſly taking advantage of his Thirſt for Knowledge, he inſtructed him in the Truths of Chriſtianity, making him acquainted both with their Holineſs and Importance: Of all which the Prince was ſo fully convinced, that he was heard to ſay one Day, that Chriſtianity would inſenſibly deſtroy all the Sects in his Empire. But he would declare himſelf no farther, being contented with protecting a Religion whoſe Purity and Excellence he admired. A Mandarin at that time publiſhed a Book, in which he placed the Chriſtian Religion amongſt the number of falſe Sects. The Father upon this having preſented a Memorial to the Emperor, demanding a Reparation for the Injury done to the Law of the True God, his Majeſty immediately publiſhed an Edict, that none ſhould give Chriſtianity the name of a falſe Religion.

Emperor inclines to Chriſtianity.

What made the Emperor entertain ſo juſt and ſo conſtant a Regard to the Miſſionaries, was not only the great Capacity of P. *Verbieſt*, who was looked upon as the moſt learned Man in the Empire as to the Sciences, but the Knowledge he had of the Innocence of their Manners, and the Auſterities they practiſed in private. Of all which he was ſo well informed by ſecret means, that he knew even their particular Mortifications. Add to this, his being perfectly perſwaded of their Love to his Perſon, and Zeal for his Service, without any other Views than that of promoting their own Religion and extending it throughout his Empire. Some conſiderable Commotions in the Provinces, gave him an Opportunity of doing great Service to the Publick. *U-ſan-ghey*, the famous *Chineſe* General, who introduced the *Tartars* into *China* to root out the Rebels, and who againſt his own Will had contributed to the Conqueſts they had made, laid a Plan to deliver his Country from the *Tartar* Yoke. In a ſhort time he made himſelf Maſter of the Provinces of *Se-chwen*, *Yun-nan* and *Quey-chew*; whoſe Examples were followed by thoſe of *Quang-tong* and *Fo-kien*; and a famous Pirate in a few Days with a large Fleet conquered the Iſle of *Formoſa*. Had the Revolters acted in Concert with one another, the Ruin of the *Tartars* had been almoſt unavoidable. But being divided by ſome Diſtruſt among themſelves, they all made up their Peace with the Emperor, except *U-ſan-ghey*, the moſt formidable and powerful amongſt them. As his Intrenchments could only be forced by Cannon, which in *China*, being all of Iron, could not be tranſported by reaſon of their Weight over the ſteep Mountains, that were to be paſt in order to attack the Enemy, the Emperor apply'd to P. *Verbieſt*, to caſt ſome after the *European* Manner. The Father at firſt excuſed himſelf on account of the little Knowledge he had in Inſtruments of War, and by his Engagements in a Religious Life, which had entirely eſtranged him from all ſecular Warfare, and only permitted him to offer up his Prayers to Heaven for the divine Bleſſing on his Majeſty's Arms. The Emperor was not pleaſed at this Anſwer, it being ſuggeſted to him that the Miſſionary ought no more to ſcruple to caſt Cannon than to make any Mathematical Inſtrument, eſpecially ſince the Safety of the Empire was concerned; and that ſo ill grounded an Excuſe gave room to believe he held ſecret Intelligence with the Rebels. The Father, well aware of the ill Effect that ſuch a Suſpicion might have on the Prince, thought it improper to hazard Religion by any unſeaſonable Delicacy of Conſcience. He therefore called for Workmen, laid before them an Account of the *European* Manner of founding Cannon, and overſaw their Work, which was brought to all the Perfection he could have wiſhed. The Emperor cauſed the Pieces to be proved in his Preſence, and was ſo well pleas'd that he made the Miſſionary a Preſent of the Habit he had on before all his Court. Theſe Cannon were ſo light that they were eaſily tranſported, and they were ſo well guarded by Rafters bound with Iron Hoops, that they could reſiſt the moſt violent Shocks of the Powder. By the aſſiſtance of this kind of Artillery, which till then was not known in *China*, the Emperor eaſily forced the Intrenchments of the Enemy; their Army was routed, and the War was finiſhed by a Capitulation, which reſtored Peace, and confirmed the Prince on his Throne.

Virtue of the Miſſionaries.

Their great Services againſt a Rebel.

P. *Verbieſt* founds Cannon for the Emperor's Service.

P. Verbiest in great Favour.

The Emperor was ſenſible of this important Service, ſo that the Confidence he repoſed in P. *Verbieſt* encreaſed every Day. His Majeſty frequently entertained him with a Familiarity, very unuſual in a *Chineſe* Monarch, and would needs have him near his Perſon, even during thoſe two long Voyages he made into the Eaſtern and Weſtern *Tartary*. He deſired him to learn the *Tartar* Language, being that which himſelf choſe to diſcourſe in, and for this purpoſe order'd one of his Domeſticks who underſtood it perfectly to attend him. The Miſſionary in a ſhort time became ſo great a Proficient, that he compoſed a *Tartarian* Grammar, ſince printed at *Paris*, and publiſhed every Year a Kalendar both in the *Chineſe* and *Tartar* Languages. Nothing but P. *Verbieſt*'s Zeal for the Converſion of Infidels could have ſupported him under ſo great Fatigues. He frequently lamented the ſmall number of Labourers there were to work in a Harveſt, which every Day grew more plentiful. He was unable to ſupply the Places of the old Paſtors, who were daily cut off by Death. Beſides, a larger Field was opening for the Propagation of the Goſpel in *Tartary*, *Korea*, and in ſeveral Provinces of *China* it ſelf, which were yet unacquainted with Chriſtianity, and entirely deſtitute of Preachers. He perceived that, after the Example of the Emperor, his Viceroys and Mandarins extended their Friendſhip to all whom they knew were in the Miſſion; that their Churches and Houſes were reſpected; that the Gates of that vaſt Empire, which were before ſo ſtrictly ſhut againſt Strangers, were now open to Men ſo much in the Graces of its Prince. In ſhort, he was perſwaded of this Truth, of which St *Francis Xavier* the Apoſtle of the Eaſt was before ſenſible; "That if *China* embraced Chriſtianity, all the neighbouring Nations, by her Example, would break their Idols, and willingly ſubmit to the Goſpel:" This is what *Xavier* frequently heard from the *Japaneſe* while he was amongſt them.

Learn the Tartarian Language.

Theſe motives induced P. *Verbieſt* to write to *Europe* in Terms ſo moving and Apoſtolical, inviting his Brethren to partake of his Labours, and to improve the favourable Opportunity that was afforded by the *Chineſe* being ſo well diſpoſed in favour of Chriſtianity. *Innocent* the XIth, who was then Pope, being informed of the great Services this Miſſionary had done Religion in *China*, as a Teſtimony of his Joy and Thanks on this Occaſion, ſent him the following Apoſtolick Brief.

To our moſt dear Son FERDINAND VERBIEST, *of the Company of Jeſus, Vice-provincial of* CHINA, INNOCENT *the* XI*th Pope of that Name wiſheth Health.*

MOST DEAR SON,

Brief of Pope Innocent the XIth.

"WE have receiv'd the greateſt Joy from your Letters with which, after all reſpectful "filial Obedience towards us, you ſend us two valuable Preſents from the vaſt Empire of "*China* where you are at preſent, to wit, the *Roman* Miſſal tranſlated into *Chineſe*, and ſome "Aſtronomical Tables as drawn up by you for the Uſe of the Inhabitants; by means of which "you have render'd that People, before ſo accompliſhed in all Sciences, and otherwiſe much "inclined to Virtue, favourably diſpos'd to Chriſtianity.

"But nothing could give us greater Pleaſure than to learn by theſe Letters, with how much "Wiſdom you make the profane Sciences ſubſervient to the Salvation of that People, and the "Propagation of the Faith there, employing them to refute the Calumnies and falſe Accuſations "by which ſome endeavour to throw a Blemiſh upon the Chriſtian Religion; and to gain the "Affection of the Emperor and his Principal Miniſters to ſuch a Degree, that you are thereby "not only delivered from the Perſecutions you have ſo long ſuffered with ſo much Reſolution "and Courage, but you have procured the Miſſionaries to be recalled from their Baniſhment, and "you have not only eſtabliſhed Religion in its former Freedom and Honours, but have "put it in a Condition to make every Day greater Progreſs. There is nothing but what may "be expected from your Cares, and the Cares of thoſe who labour for Religion in that Country, "as well as from a Prince who has ſo much Senſe and Wiſdom, and who ſeems ſo well diſpoſed "to Religion, as appears by the Edicts, which, by your Advice, he has made againſt Hereticks "and Schiſmaticks, and the Teſtimonies of Friendſhip he has conferred upon the *Portugueſe* "Catholicks. You have then nothing to do, but to continue your Cares for the Advancement "of Religion by the Aſſiduity of your Zeal and Knowledge, from which you may promiſe to "yourſelf all the aſſiſtance of the Holy Chair, and our Pontifical Authority; ſince we have "nothing ſo much at Heart, in order to acquit ourſelves well of the Duties of Univerſal "Paſtor, as to ſee the Faith of Jeſus happily advance in that illuſtrious part of the World, which "however diſtant from us, by the vaſt Tracts of Sea and Land that interpoſe betwixt us, is "yet near us by the Charity of Jeſus Chriſt, which puſhes us to employ our Cares and our "Thoughts for the eternal Salvation of ſo numerous a People.

"In the mean time we wiſh happy Succeſs to your holy Labours, and to thoſe of your "Companions; and from that fatherly Tenderneſs we have for you, and all the Faithful in *China*, "we give you all moſt affectionately the Apoſtolical Benediction as an Earneſt of our Love.

"Given at *Rome*, the 3d Day of *December*, 1681.

Zeal of Lewis the XIVth.

One of theſe Letters, in which P. *Verbieſt* repreſented the Exigencies of the Miſſion of *China* in a very pathetick Manner, moved *Lewis* the XIVth; This great Prince, whom Zeal for Religion rendered more illuſtrious than a Series of Succeſſes, which, during one of the longeſt Reigns that ever was, raiſed at once the Aſtoniſhment and Admiration of *Europe*; this great Prince,

Prince, I say, concluded that by means of his Project for perfecting the Sciences he could at the same time provide *China* with a multitude of useful Labourers, to forward its Conversion. He accordingly signified his Orders to one of the greatest Ministers *France* ever had, and the most capable of executing so laudable an Undertaking, Monsr. *Colbert*, who had already by the King's Order charged the Gentlemen of the *Royal Academy* with the Care of reforming Geography: A good Number of the Members had been sent to all the Ports of the Ocean and the *Mediterranean*, in *England*, *Denmark*, *Africa* and the *American* Islands, to make the necessary Observations. But Access was not so easy to the *Indies* and *China*, where Strangers were in danger of meeting with a bad Reception, and of losing their Labour after a long and hazardous Voyage.

M. *Colbert* projects a Mission into *China*.

China wanted Missionaries; for which reason he cast his Eyes upon the Jesuits, who already had a good number of Establishments, and whose Vocation obliged them to go where-ever there was a Prospect of being of service to Religion. P. *Fontaney*, then Professor of the Mathematics in the King's College, had for twenty Years solicited the Mission of *China* and *Japan*. Monsr. *Colbert* sent for him with Monsr. *Cassini*, and communicated his Majesty's Intentions in these Terms:

The Sciences, my Father, don't deserve that on their account you should pass the Seas, and live in another World at a distance from your Country and Friends. But as the Desire of converting the Infidels, and gaining Souls to Christ, frequently induces the Members of your Society to undertake such Voyages, I should be glad if they would lay hold of the Occasion, and while they have any leisure from preaching the Gospel, make such Observations on the Places as are necessary to bring Arts and Sciences to their desired Perfection.

This Project was stifled for some time by the Death of that Minister: But soon after it was revived by Monsr. *Louvois*, who, succeeding Monsr. *Colbert* as Superintendent of the *Royal Academy of Arts and Sciences*, demanded of our Superiors such Members as were most knowing, zealous, and fittest to second his Intentions. The Fathers *de Fontaney*, *Tachard*, *Gerbillon*, *Bouvet*, *le Comte*, and *Visdelou*, were chosen out of a great number who offered themselves for that purpose. The King honour'd them with the Title of His Mathematicians, in which Quality they were admitted Members of the *Academy of Siences*: He likewise furnished them with all the Mathematical Instruments proper for making Observations, with regular Pensions, and magnificent Presents. Whereupon they embarked at *Brest* in *March* 1685 on board the Vessel appointed to carry the Chevalier *de Chaumont* Ambassador Extraordinary to *Siam*, from whence they were to proceed for *China*. The King of *Siam* detained P. *Tachard*, who at his desire was to return into *France*, to bring over some Mathematicians to settle in his Kingdom; but the other five set Sail in a *Chinese* Vessel for *Ning-po*. It would be needless to give a detail of the Fatigues and Dangers they met with in their Voyage to that City, (which is a very good Port on the Eastern Coast of *China*, opposite to *Japan*) since the Fathers themselves soon forgot them, when they came in sight of that Land of Infidels, whose Conversion they so long sighed after. However their Virtue and Constancy soon met with a severe Tryal. The Mandarins of *Ning-po* received them at first with Civility, but they were sharply reprimanded for it by the Viceroy, who being a declared Enemy of Christianity had concerted Measures to oblige the Missionaries to return. For this purpose he had petition'd to the Tribunal of Rites, that all *Chinese* Vessels trading to the neighbouring Kingdoms might be prohibited from bringing any *European* into *China*; and he did not doubt but he should be authorised to confiscate both the Vessel and its Cargo. P. *Verbiest*, understanding they were safely landed, informed the Emperor thereof, adding that they were his Brethren, and that they might be very useful to him by their Skill in the Mathematics. *Men of that Character*, (said the Emperor) *must not be expell'd my Dominions.* Whereupon, assembling his Privy Council, it was resolved to send the following Order, accompanied with Marks of Distinction. *Let them all come to my Court; they who understand the Mathematics shall remain about my Person, the others may dispose of themselves in the Provinces as they think fit.* This Order was dispatched to the Viceroy, who had the Mortification to procure an honourable Entry into the Empire, at his own Expence, for those very Men whom he wanted to expel in a disgraceful manner. Entering into the Barks which were provided for them, they arrived in five Days at *Hang-chew*, the Capital of the Province. The Christians, whose Interest led them to pray for their Prosperity, crowded to meet them on the Bank of the River, and conducted them to the Church then under the Care of P. *Intorcetta*. It was a sensible Pleasure to the new Missionaries to embrace this old Man, venerable for having laboured so many Years in the Apostleship, but more on account of the glorious Marks of a Confessor of Jesus Christ, which he had received from his Chains and Confinement in the Prisons of *Pe-king*. They went on board an Imperial Bark furnished them by the Viceroy residing in that City, who ordered a Mandarin to accompany them to *Pe-king*, and to take care that they had the due Honours paid to those who were called to Court by the Emperor's Order. In thirteen Days they arrived at *Yang-chew*, where they had the Consolation to see P. *Aleonissa*, Pro-vicar of the Bishop of *Basile*, and P. *Gabiani*, a Jesuit. They quitted the Great Canal at that Place, where it was unnavigable by reason of the Ice, and proceeded by Land to *Pe-king*, where they arrived *February* 7, 1688.

Names of the Missionaries.

Their Voyage,

And Reception.

Favour'd by the Emperor.

The Joy they had of seeing their Wishes thus crown'd was soon dashed by the News of the Death of P. *Verbiest*, which they learned at their Arrival. They had flatter'd themselves with the Thoughts of rising up to the Apostolic Virtues by the Example and Advice of that great Man, who had confess'd the Holy Name of Christ at Court, before Tribunals, under the weight of Chains, and amidst the horrors of Dungeons; but they were disappointed in their Hopes, and

deprived

deprived of an Advantage, which which would have been of great uſe to them, eſpecially in their firſt ſetting out upon their Miſſion.

P. *Verbieſt* had broken a ſtrong Conſtitution by his continued and exceſſive Fatigues, which threw him into a Languiſhing ſucceeded by a Conſumption. The Emperor's Phyſicians reliev'd him for ſome time by means of the excellent Cordials which their Country produces, but they could not conquer his Fever. After he had received the Sacraments with an exemplary Piety and Fervour, he died on the 28th of *January* 1688.

Death of P. *Verbieſt*.

He was regretted by the *Chineſe* of all Ranks, who entertain'd the higheſt Opinion of his Virtues and Qualifications; by the Miſſionaries, who looked upon him as the Reſtorer and Prop of Religion in *China*, when it was almoſt ruined; and laſtly by the Converts, whoſe Fervour he kept up, and whoſe Weakneſs he ſupported, by ſupplying them with Paſtors, and by either ſtopping or preventing Perſecutions.

His Character.

While he was in greateſt Favour with his Prince, and at the higheſt Pitch of a well deſerved Reputation, he charm'd every one by his Sweetneſs, Modeſty, Compoſure, and great Humility. His Opinion of himſelf ſeem'd to ſink in proportion as the Applauſes of others roſe: Never eſteeming the Affection of the Emperor or the Grandees any farther than as it contributed to the Advancement of Religion. He had a firm Reliance on the divine Protection in every Thing he undertook, and no Obſtacle could ſtop him where-ever the Honour of God or Religion was concerned; nor did he ever form any Enterprize before he had recommended himſelf to the Protection of the Almighty. He ſeemed to be inſenſible to every thing on Earth, and to mind nothing but the eſtabliſhing Religion upon a ſolid Foundation; he neglected idle Viſits and Diſcourſes, the reading of curious Books, and even the News of *Europe*, ſo greedily ſought after in a foreign Country, looking upon them as the Occaſions of loſing ſo much of that Time which ought to be devoted to the Labours of his Miſſion. He was always imployed, either with indefatigable Application in calculating the Motion of the Stars for compoſing the Annual Kalendar, inſtructing Proſelytes, or elſe writing Letters to the Miſſionaries about the Duties of their Function, and to Viceroys or Mandarins, recommending the Intereſts of Religion in their Provinces, and to the Jeſuits of *Europe*, inviting them to repair to *China*. His Papers of Devotion which he left behind him are proofs of the Delicacy of his Conſcience, the Rigour of the Auſterities he practiſed, and his Vigilancy over every Movement of his Heart, amidſt the greateſt crowd of Buſineſs, and in fine of the Ardour with which he ſerved Religion. He was often heard to ſay, That he never would have accepted of the Poſt he enjoyed, but in hopes of falling the firſt Victim in any new Perſecution, and of bearing the greateſt Weight of Sufferings in quality of the Chief of the Chriſtians. To others, his Beneficence was unbounded; to himſelf, confined, even to the refuſing the Neceſſaries of Life. Nay he made it a Law with himſelf never to appear either in publick, or at Court, but clothed with a Hair Cloth, or girt with an Iron Chain ſtuck with Points; thus the Habit of his Dignity cover'd his Religious Mortifications.

Encomium beſtowed on him by the Emperor.

Such was this illuſtrious Miſſionary, who gained the Eſteem and Favour of a deſerving Prince, to that degree that he honoured him with an Encomium compoſed by himſelf, which he order'd two Noblemen to read before his Coffin, after having on his part performed all the Funeral Honours which are commonly rendered in *China*. The Encomium was as follows:

"I ſeriouſly conſider with myſelf that P. *Ferdinand Verbieſt* voluntarily quitted *Europe* to "come into my Empire, where he paſs'd a great part of his Life in my Service. And I ought "to give him this Teſtimony, that during the time in which he preſided over the Mathematics, "his Predictions were never found falſe, but always agreeable to the Motions of the Heavens. "Beſides, far from neglecting my Orders, he appeared in every Circumſtance exact, diligent, "faithful, and conſtant in every Undertaking till it was perfected, being always conſiſtent with "himſelf.

"As ſoon as I heard of his Sickneſs, I ſent my own Phyſician to his relief. But when I un- "derſtood that the Sleep of Death had for ever ſeparated us, my Heart was wounded with "the moſt ſenſible Grief. I ſend two hundred Ounces of Silver, and divers Pieces of Silk to "contribute to his Obſequies; and I WILL, that this Edict be a publick Teſtimony of the ſin- "cere Affection I bear him.

His Funeral Proceſſion.

The Grandees of the Court followed the Example of their Prince, and wrote the Encomiums of P. *Verbieſt* on Pieces of Sattin, hung up in the Hall where his Corps was expoſed. The eleventh of *March*, the Day fixed for his Funeral, the Emperor ſent his Father-in-law, who was at the ſame time his Uncle, with one of the firſt Lords of the Court, a Gentleman of his Bed-Chamber, and five Officers of the Palace, to repreſent his Perſon. They arrived there about ſeven o' Clock in the Morning. The Corps of the Miſſionary was encloſed in a Coffin of three or four Inches thick, varniſhed and gilded on the out-ſide after the *Chineſe* manner, and ſo cloſe ſhut that it was impenetrable almoſt to Air. The Coffin was then carryed thro' the Street upon a Bier, expoſed under a kind of Pavilion ſupported by four Pillars, covered and ornamented by white Silk, which in *China* is the Colour of Mourning; from one Column to an other ſeveral Feſtoons of Silk of divers Colours hung. The Bier was fixed upon two Poles two Feet in Diameter, and proportionably long, to be carry'd on the Shoulders of ſixty Men.

The Father Superior, attended by all the Jeſuits in *Pe-king*, placed himſelf on his Knees before the Corps, making three profound Reverences to the Ground, while the other Chriſtians ſent up Sighs that might have melted the moſt obdurate. Then every thing was ordered for the Proceſſion, thro' two great Streets perfectly ſtrait, in breadth a hundred Feet, and in length a League,

League, leading to the West Gate, which was about six hundred Paces distant from the Burying-Place granted by the Emperor *Van-lyé* to P. *Ricci*. First appeared a Table, twenty-two Feet high, and four broad, on which was written upon a red Taffety Ground the Name and Dignity of P. *Verbiest* in Letters of Gold. This Machine was supported by a great many Men, preceded by a Band of Musicians, and followed by another Company which carried Standards, Festoons and Streamers. Then followed a large Cross, adorn'd with little Flags, born betwixt two Rows of Christians in white, marching two and two with an exemplary Modesty, each holding in one Hand a lighted Taper, and in the other a Handkerchief to wipe off their Tears. At some distance, betwixt two other Rows of Tapers, followed the Images of the Holy Virgin, and the Infant Jesus, carrying in his Hand the Globe of the World, placed within a Frame set round with several Pieces of Silk, which form'd a kind of Cartouch. Next came a Picture of St. *Michael* with the like Ornaments. And after it that of the Defunct, with the Eulogium composed by the Emperor, written on a large Piece of yellow Sattin, and surrounded by a great Croud of Christians and Missionaries in Mourning. At last came the Coffin, attended by the Deputies of the Court, and a great number of Noblemen on Horseback. Fifty Horsemen closed the Procession, which passed with a great deal of Order and Decency. When they came to the place of Burial, the Missionaries in their Surplices repeated the Prayers of the Church; the Holy Water was sprinkled, and the usual Censings were perform'd, as directed by the *Roman* Ritual; the Corps was then let down into a deep Grave, built round with four Brick Walls, which were to be closed at top with an Arch. When these Ceremonies were over, the Missionaries being upon their Knees, the Father-in-law of the Emperor on the Part of his Imperial Majesty made the following Speech.

" His Majesty, who is fully sensible of the Services P. *Verbiest* rendered to the State, has sent " me to Day with these Lords, to make this publick Acknowledgment; to the end that all the " World may know the singular Affection he always entertain'd for his Person, and the Grief he " feels for his Death."

The Missionaries were at that time so overwhelmed with Sorrow, and so surprised with this Favour of the Emperor, that they were at a loss what to answer: When P. *Pereyra*, in the Name of the rest, made the following Reply to the Emperor's Father-in-law.

Speech of Thanks by the Fathers.

" Our Silence is more owing to the Emperor's Goodness than to our own Sorrows. Is it pos- " sible, Sir, that so great a Prince should treat Foreigners as if they had the Honour to be his " natural Subjects? Not content to provide for our Health, our Reputation, and our Life, " he honours even our Death by his Eulogies, by his Liberalities, by the Presence of the " greatest Lords of his Court, and, what is more inestimable than all, by his Grief. How can " we make a suitable Return for so many Favours? What we beg of You, Sir, is to tell him, " that our Tears are this Day shed to testify the Greatness of our Affliction; but that we dare " not speak, because Words would fall short of our grateful Sentiments.

Farther Honours done by the Emperor to P. *Verbiest*.

When this Speech was reported to the Emperor, he was very well pleased. A few Days after the Tribunal of Rites petitioned the Emperor for permission to decree new Honours to P. *Verbiest*, which was granted. It appointed 700 Taëls of Silver to erect a Monument to his Memory, the Imperial Eulogium to be engraved on a Marble Table, and a Deputation of Mandarins to perform the last Duties to him in the name of the Empire.

Missionaries Audience and Reception by the Emperor.

The lately arrived Missionaries had never yet had the Honour to salute the Emperor, tho' he was well acquainted with their Names, their Qualifications, and their Capacities; and had even sent them Tea and Wine from his own Table: This was occasioned by his going in Mourning for the Empress his Grand-mother, which had for some time even retarded the Funeral of P. *Verbiest*. *March* 21, 1688, they had their first Audience, when after several Marks of Favour he obligingly reproached them because they were not willing to stay at his Court; and signified his Pleasure that P. *Gerbillon* and P. *Bouvet* should attend his Service, and that the other Missionaries might preach in the Provinces. The Emperor, who took a likeing to these two Fathers, ordered them to learn the *Tartarian* Language, that he might the more easily converse with them. He even appointed them Masters, and from time to time examined their Compositions and Progress in that Tongue, in which they were become expert, being not so difficult as the *Chinese*, when Providence furnished P. *Gerbillon* with an Opportunity of doing the Emperor a considerable piece of Service, by preventing a War betwixt the *Chinese* and the *Russians*. These last had found means to strike out a Road from *Moskow* till within 300 Leagues of *China*; and having advanced through *Siberia*, along several Rivers, as the *Irtis*, *Oby*, *Jenissea*, and *Angara*, (which rises out of the Lake *Paykal*, situate in the middle or *Tartary*) they entered the *Selenga*, and penetrated as far as the great River called by the *Tartars Sagha lian Ula*, and by the *Chinese He-long-kyang*; that is, *the River of the black Dragon*, which crosses *Tartary*, and discharges itself into the Eastern Sea, to the North of *Japan*. Not satisfied with these Discoveries, they built Forts at certain Distances on these Rivers, of which the nearest to *China* were *Selenga*, *Nip-chû*, and *Yak sa*. The *Eastern Tartars*, who were the Emperor's Subjects, possessed all the Lands betwixt the Great Wall and the *Sagha lian ula*, and being surprised that the *Russians* built Forts in order to seize their Country, which they pretended belonged to them, and disputed their hunting of Sables, they thought it was time to stop their Progress; and accordingly they twice demolished the Fort of *Yak sa*, which was as oft rebuilt by the *Russians*. To prevent a bloody War arising from this Quarrel, it was proposed that the Limits of the two Empires should be settled; and accordingly the *Czars* dispatched their Plenipotentiaries to *Nip-chû*, whither the Emperor had sent his, attended by P. *Peregra* and P. *Gerbillon* as Interpreters.

A Peace concluded by means of the Miſſionaries.

The Negotiation was intricate; the Ambaſſadors of the two Powers diſagreeing were upon the point of breaking up the Congreſs, in order to decide by War what could not be effected by Treaty, each being ſuſtained by a Body of Troops for that Purpoſe. But P. *Gerbillon* endeavoured to accommodate matters, and made ſeveral Journeys between the two Camps, propoſing various Expedients, which he managed with ſo much Addreſs, that he prevailed on the *Ruſſians* to deliver up *Tak ſa*, and accept of the Limits propoſed by the Emperor. He even returned with a Treaty of Peace drawn up in Form, and ſigned in a few Days by the Plenipotentiaries on both Sides. The two Miſſionaries had the Compliments of the whole Army upon this unexpected Succeſs: The Prince *Soſan* in particular never ceaſed praiſing the Wiſdom and Zeal of P. *Gerbillon*; and in writing to the Emperor an Account of this Negotiation, of which he himſelf was at the Head, owned that had it not been for that *European*, the Congreſs muſt have come to nothing, and matters been left to the Deciſion of the Sword. In effect, this Tranſaction endeared P. *Gerbillon* more than ever to the Emperor, who after that would always have him about his Perſon, at Court, at his Houſes of Pleaſure, and in his Journey into *Tartary*, ever treating him with particular Eſteem.

The Emperor learns Mathematics.

P. *Grimaldi*, an *Italian* Jeſuit, who ſucceeded P. *Verbieſt* as Preſident of the Tribunal of Mathematics, having been ſent into *Ruſſia* by the Emperor's Order, that Monarch appointed P. *Thomas*, and P. *Pereyra* to ſupply his Place during his Abſence, and gave other Employments to P. *Gerbillon* and P. *Bouvet*. As his Dominions enjoyed a profound Peace, he reſolved, either for his Amuſement or Information, to learn the *European* Sciences, particularly Arithmetic, and the Elements of *Euclid*, (which P. *Verbieſt* had begun to explain to him) alſo Practical Geometry, and Philoſophy. Accordingly P. *Thomas*, P. *Gerbillon*, and P. *Bouvet*, were ordered to compoſe Treatiſes on all theſe Subjects; ſo the firſt had Arithmetic for his Province, the other two for theirs the Elements of *Euclid*, and Geometry. They compoſed their Demonſtrations in the *Tartarian* Language, the *Chineſe* being not at all proper to illuſtrate a Study in itſelf ſo intricate: And their Demonſtrations were reviſed by thoſe appointed to inſtruct the Fathers in that Language, who changed any improper Word for a better. They went every Evening to the Palace, where they ſpent two Hours in explaining their Problems to the Emperor, who applied every Day with greater Ardour to make himſelf Maſter of them. He obliged the Fathers to ſit beſide him upon his own Sofa, in order to ſhew him the Figures more diſtinctly, and explain them more eaſily. He even continued his Studies when at his Pleaſure-houſe, two Leagues from *Pe-king*, where they were obliged to repair about four o'Clock in the Morning, and never returned till pretty late, after which they ſat up a good part of the Night in preparing the Leſſons for next Day. Nothing but the Hopes of converting the Emperor, or at leaſt of diſpoſing him to favour our Religion, could poſſibly have ſupported the Miſſionaries under a Fatigue ſo intolerable. His Majeſty continued this Method of Study for five Years, without in the leaſt neglecting the Affairs of State, or failing one Day to give Audience to the great Officers of his Houſehold and of the Sovereign Courts. And not contented with the Theory, he applied to Practice what he had been taught: For example, when they treated of the Proportions of Solids, he took a Globe, and having meaſured its Diameter, he calculated the Difference in Weight betwixt it and a Globe of the ſame Matter but of a greater or leſſer Diameter, or elſe from the given Weight of the Globe he try'd to find the Diameter. He was equally careful in examining the Proportions and Solidities of Cubes, Cylinders, Cones, and their Fruſtums, Pyramids and Spheroids, being ſo intent that he himſelf took the Level of a River for three or four Leagues; and ſometimes obſerved the Diſtances of Places, the Height of Mountains, the Breadth of Rivers and Lakes, geometrically, chooſing his Stations, directing his Inſtruments, and making very exact Calculations: He then cauſed thoſe Diſtances to be meaſured, and was vaſtly pleaſed when his Calculus agreed with the actual Survey, receiving with pleaſure the Compliments of his Nobility, when they ſhewed a Surprize at his Progreſs; but he commonly aſcribed all the Praiſe to the *European* Sciences, and to thoſe who taught him.

Progreſs in his Studies.

In ſhort, this Prince, notwithſtanding his indefatigable Application to the Government of the greateſt Empire in the World, became ſo able a Mathematician, that he compoſed a Book of Geometry, which he put into the Hands of the Princes his Children, whoſe Preceptor he undertook to be, explaining to them every Day the moſt difficult Propoſitions of *Euclid*. The Goodneſs of the Emperor towards the Miſſionaries, which improved even into a kind of Familiarity, gave hopes that he would protect Chriſtianity, and ſeemed to invite into *China* a great number of excellent Perſons, who coveted that Miſſion. But the Ardour of their Zeal was cooled by the Conteſt betwixt two Powers, each of which demanded an Obedience incompatible with the Pretenſions of the other. The Holy See had ſent Apoſtolic Vicars over all the *Eaſt*, and appointed an Oath obliging every Miſſionary to acknowledge their Authority. On the other hand the King of *Portugal* forbad this Oath, as incroaching upon his ſole Right to the Nomination of Biſhops there. Thus the Miſſionaries were under the melancholy Neceſſity of diſobliging either the One or the Other. However the Jeſuits, and ſeveral other Religious, adhered to the Authority of the Sacred Congregation, being perſwaded that a Prince ſo zealous for Religion, as the King of *Portugal* was, would never hazard the Ruin of Chriſtianity in *China*, and perhaps over all the *Eaſt*, from any private Views of Intereſt. This Affair was afterwards accommodated, and Pope *Innocent* the XIth diſcontinued the Oath upon the Remonſtrances of P. *Tachard*; and his Succeſſor, *Alexander* the VIIIth, ſoon after granted to the King of *Portugal* the Nomination of three Biſhops, *viz.* thoſe of *Pe-king*, *Nan-king* and *Ma-kau*.

Conteſt betwixt the Society *de propaganda Fide* and the King of *Portugal*.

In

In the mean time the Chriſtian Religion was but barely tolerated in *China*, and the Edict, publiſhed by the Emperor when he came of age, re-eſtabliſhing the Miſſionaries who had been baniſhed during the laſt Perſecution, prohibited all his Subjects thence forward to embrace it. It is true, that the Fathers who were at Court obtained powerful Recommendations to the Viceroys and Mandarins of the Provinces, engaging them to wink at the new Eſtabliſhments, and not to moleſt any of the *Chineſe* who ſhould become Proſelytes. However there were many, eſpecially of the Grandees, whom the Fear of forfeiting their Eſtates hindered from embracing the Goſpel. Nor was it an eaſy matter to obtain theſe Recommendations: For beſides the Ceremonial of the Country, ſo troubleſome to Strangers, who were forced to obſerve it exactly whenever they viſited any Great Man, and beſides their being obliged to watch the moſt favourable Opportunities, and to uſe other Precautions, they never made a Requeſt for any Favour of that kind but it was back'd by a Preſent, and even then they were not always ſure of Succeſs. A Viceroy bigotted to the Bonzas, or otherwiſe an Enemy to the Chriſtians, finds always a juſtifiable Reaſon, or Pretence in the Law to oppoſe all new Eſtabliſhments. Some of the *French* Clergy, and Religious of different Orders more eſpecially, experienced this, when they wanted to ſettle in the Provinces, and the Franciſcans who came from *Manilla* were thwarted in their Deſign of eſtabliſhing themſelves at *Ngan-king* in the Province of *Kyang-nan*; P. *Aleoniſſa* in his Houſe at *Ngan-king* left him by P. *Gregory Lopez*, Biſhop of *Baſil* (a Native of *China*, who had at firſt been educated by the Franciſcan Fathers, but afterwards becoming a Dominican was during the whole Perſecution the moſt firm Support of Religion thro' the whole Provinces,) M. *le Blanc*, at *A-mwi*, and in the Province of *Yun-nan*; M. *Maigrot*, Biſhop of *Conon*, and Apoſtolic Vicar in the Province of *Fo-kyen*; the Biſhop of *Argolis*, formerly of *Pe-king*, who had purchaſed a Houſe in *Lin-tſin* upon the Frontiers of *Pe-che-li* and *Shan-tong*; Meſſieurs *Baſſet*, *Appiani*, *de la Baluere* and *Mullener* in the Province of *Se-chwen*: Theſe, and a great many others found Obſtacles which could only be removed by the ſtrong Recommendations which P. *Gerbillon* obtained, from his Friends at Court, to the Viceroys and Governors of Provinces.

Difficulties of the Miſſionaries.

Notwithſtanding the Zeal with which that Father and the other Jeſuits at *Pe-king* exerted themſelves in favour of theſe Miſſionaries, there were ſeveral Perſons, who not bluſhing to vent the moſt groſs Calumnies, provided they could affect the Jeſuits, publiſhed in *Europe* that they were declared Enemies to every Miſſionary of a different Order who pretended to ſettle in *China*. But they were refuted, both by the Letters of Thanks from theſe Miſſionaries to P. *Gerbillon*, wherein ſome of them called him another *Joſeph*, whom God made uſe of with the Emperor in favour of the Miſſion; and by the Account they gave to the Holy Congregation, who charged the Nuncio to ſignify its Satisfaction to P. *Fontaney* during his ſtay in *France*.

Calumnies againſt the Jeſuit Miſſionaries.

" The Sacred Congregation, ſaid his Excellency to him, having underſtood by Letters from " the Biſhops, from the Apoſtolical Vicars, and from many of the Miſſionaries in *China*, with " how much Zeal the *French* Jeſuits, ever ſince their entering on that Miſſion, have ſupported " Religion, and render'd the other Miſſionaries all the Services, which by the Favour they are " in with the Emperor they have Opportunities of doing, thinks fit to give theſe Fathers an " Authentic Teſtimony of its being ſatisfy'd with their Conduct. In conſequence of this, in a " Letter ſigned by the Cardinal *Barberini*, Prefect of the Sacred Congregation, and Monſeigneur *Fabroni* Secretary of the ſame Congregation, I am charged to thank you on its behalf; and to teſtify to you how ſenſible it is of all that you, and the other Jeſuits your " Companions have done in that vaſt Empire, for the Good of Religion, and the Support of the " Miſſionaries in the Execution of their Functions; and to aſſure you that, on all Occaſions, " the Sacred Congregation will give you Marks of its Protection and Favour.

Letter in their Favour from the Society *de propaganda Fide*.

However the Miſſionaries were honoured with the Protection of the Emperor, and whatever Credit that Protection gained them among the Great, there was always a Revolution to be fear'd, while the Severity of the Laws, prohibiting the *Chineſe* from embracing our Religion, gave the Mandarins a Right to exclude it in all Places depending on them. The Tribunal of Rites had ever been an Enemy to all foreign Innovations, not ſo much from religious as from political Views. In the Provinces the Mandarins are naturally prepoſſeſſed againſt the Miſſionaries, either from that Contempt and Hatred of other Nations which the *Chineſe* imbibe with their Education, or from the Jealouſy and Malice of the Bonzas who inſtigate them, or perhaps from a miſtaken Zeal for the common Good, and a Deſire to ingratiate themſelves with the Tribunals, to whom they make their Court by their Vigilancy in oppoſing whatever they call Innovations.

More Hardſhips the Miſſionaries meet with.

They had ſad Experience of this in the Province of *Che-kyang*, where the Viceroy, in concert with his Subordinate Mandarins, reſolved to extirpate Chriſtianity, and ſet on foot at *Hang-chew* a violent Perſecution, without having any regard to the earneſt Letters which the Prince *So-ſan* its Protector wrote him. That Mandarin revived all the Proceedings which had been formerly carried on againſt the Miſſionaries, and arming himſelf with the Edict of 1669, which prohibited Building of Churches, or the Preaching of the Goſpel, he reſolved to make a vigorous Puſh. For this end he renewed that Decree, and cauſed to be affixed in the publick Places of *Hang-chew*, and in more than ſeventy Cities of his Government, a Sentence which forbad the Exerciſe of the Chriſtian Religion under the moſt grievous Penalties. P. *Intorcetta*, who governed that Church, was cited before ſeveral Tribunals, where he appeared notwith-

A Perſecution in the Province of *Che-kyang*.

notwithſtanding his Sickneſs, and confeſſed the Name of Chriſt with a Boldneſs that was even admired by his Judges. This venerable old Man had been ſo happy during the Perſecution of *Tang-quang-ſyen* as to be loaded with Chains, and to ſuffer for his Faith the Rigours of a ſevere Impriſonment. The Example of the Viceroy was followed by all the Mandarins of his Province, who ſtriving each to publiſh the ſevereſt Proclamations againſt the Chriſtian Religion, treated it as a pernicious and a falſe Sect.

P. *Gerbillon* was attending the Emperor in *Tartary* when he got theſe melancholy Accounts. He immediately imparted his Grief to his Friend Prince *So-ſan*, one of the moſt powerful Miniſters in the Empire. That Lord without delay wrote to the Viceroy, informing him, "That "he was obſerving a Conduct in this Province very inconſiſtent with his uſual Moderation; and "that he was much miſtaken if he thought to make his Court to the Emperor by perſecuting "thoſe whom his Majeſty honoured with his Favour: That the Example of the Prince ought "to have a greater Impreſſion upon him than the Sentences of all the Tribunals; that he him-"ſelf ought to regulate his Conduct by that of the Court, which would no longer regard the "antient Edicts; and that the Emperor would take whatever Favour was done to the Miſſio-"naries very well; and I my ſelf, ſays he, will be very ſenſible of whatever good Offices you "do them upon my Recommendation." On any other Occaſion, the Viceroy would have thought himſelf highly honoured by a Letter from Prince *So-ſan*, who was a near Relation of the Emperor, one of the Firſt Miniſters, and Grand-Maſter of the Palace; but exaſperated to ſee how much Credit Strangers had at Court, or blinded by his Hatred to Chriſtianity, he only became the more furious.

Chriſtians perſecuted.

Accordingly he ſeized on ſeveral Churches, which he gave to the Idolatrous Prieſts, and pulled down the ſacred Monuments of our Religion; the Croſſes were broken, the Altars profaned, and the holy Images abandoned to the Inſults of Unbelievers. He publiſhed ſome new Ordinances, more full of Menaces and Invectives than the former. A great many Chriſtians were dragg'd before the Tribunals; whereof ſome were impriſoned, others condemned to cruel Baſtonadoes, who bravely confeſs'd the Name of Jeſus in the midſt of their Torments.

Conſtancy of a Phyſician.

Amongſt theſe illuſtrious Confeſſors, a Phyſician, called *Chang-ta-tew*, diſtinguiſhed himſelf by an exemplary Faith and Conſtancy. He continually ran from Houſe to Houſe among the Faithful, and fortify'd them by his Diſcourſe in that Time of Tryal: This coming to the Mandarin's Ears he order'd him to be loaded with Chains, and brought before his Tribunal, where he was ſentenc'd to be ſeverely Baſtonadoed. A young Man, whom this Phyſician had preſented to Baptiſm, immediately threw himſelf at the Feet of the Judge, and conjured him with Tears to permit him to receive the Puniſhment of his Godfather. But the Phyſician oppoſed this: "What, my Son, ſays he, would you bereave me of the Crown which God has prepared for me?" A very tender Conflict enſued betwixt them, which aſtoniſhed the Judge, and melted the Spectators. *Chang-ta-tew* was baſtonado'd in a moſt cruel manner, and underwent that bloody Sentence with unparallel'd Courage and Patience. His Relations, who were preſent at this melancholy Spectacle, were preparing to convey him into his Houſe; but he abſolutely would be carried to the Church of P. *Intorcetta*, which the Viceroy had not yet ſhut up, where he arrived by the Aſſiſtance of ſome Chriſtians, who ſupported him under the Arms; and all bathed in Blood, he there preſented himſelf as a Sacrifice to the Lord; ſaying, "That "all his Grief was that he had not merited the Grace of ſhedding the laſt Drop of Blood for "his holy Name." His Example had ſuch an Effect among the Idolaters, that a great many, even ſome of Diſtinction, demanded Baptiſm.

Pr. *So-ſan* writes to the Viceroy in favour of the Chriſtians.

At the ſame time the Viceroy received two Letters from Prince *So-ſan*, one of which he was ordered immediately to tranſmit to P. *Intorcetta*, to whom it was addreſſed; the other was filled with Reproaches upon the ſmall Effect his Recommendation had with him, rather chooſing to be the Tool of certain People who incenſed him againſt the Chriſtians, than to follow the friendly Advice he gave him. This ſecond Letter put the Viceroy to a Stand: He was afraid, on the one hand, of the Reſentment of a powerful and a popular Miniſter, and on the other, he thought himſelf ſo far engaged, that he could not retract with Honour. He therefore reſolved to let things ſtand as they were, and to ſend one of his Officers to *Pe-king*, in appearance to juſtify his Conduct to Prince *So-ſan*, but in reality, if poſſible, to irritate the principal Mandarins of the *Li-pû*, or *Tribunal of Rites*, againſt the Miſſionaries. When the Officer arrived at Court, Prince *So-ſan* would not hear what he had to ſay: He only told him that it was out of Friendſhip that he endeavoured to prevent the Miſchiefs into which the Viceroy was plunging himſelf by his Behaviour; but that the Miſſionaries had implored the Protection of the Emperor, and that his Majeſty knew how to do them Juſtice without his own Interfering. The Officer was ſo confounded with this Anſwer, that he immediately made the beſt of his Way back to his Maſter. In ſhort, the Fathers who were at *Pe-king*, after having conſulted Prince *So-ſan*, and recommended themſelves to God for a happy Iſſue to this Affair, which was to decide their Fate in that Empire, had actually repaired to the Palace to crave Audience. Whereupon the Emperor ſent one of his Officers, called *Chau*, a Friend of the Miſſionaries, to know what they wanted; who after he had delivered his Meſſage from them to the Prince, returned with the following Anſwer from his Majeſty.

Viceroy endeavours to irritate the Tribunals againſt the Chriſtians.

The Miſſionaries wait upon the Emperor.

The harſh Anſwer they receiv'd.

'The Emperor, ſaid he to them, is ſurpriz'd to ſee you ſo much infatuated with your Religion, and ſo buſied about a World in which you have not yet been. My Advice is, that you

'enjoy

'enjoy the preſent Life; your God is ſurely uneaſy about the Pains you are at, and is power-
'ful enough to do himſelf Juſtice, tho' you don't concern yourſelves in his Matters.'

So unexpected an Anſwer aſtoniſh'd the Fathers, who throwing themſelves upon the ground, and pouring forth a Torrent of Tears, Is it thus, ſaid they, that the Emperor abandons us? In us he gives up the Rights of Innocence to Oppreſſion. Tell him of the melancholy State in which you ſee us, and forget not to put him in mind, that the leaſt Acknowledgement he can make, is to employ his Authority to prevent an Inſult upon the Majeſty of the God of Heaven and Earth, for whom we fight, and to whom he owes all his Greatneſs. Their Affliction and Anſwer.

The Fathers remain'd in the ſame Poſture at one of the Palace Gates, waiting for a Reply; which at laſt came by the ſame Officer, and contain'd in Subſtance; 'That his Majeſty was 'touch'd with their Affliction, that he blam'd the Conduct of the Viceroy of *Che-kyang*, and 'that he was willing to put an end to their Perſecution; but that there were only two Methods 'for that purpoſe: The firſt, and moſt private as well as ſureſt, was for his Majeſty to give 'a ſecret Admonition to the ſaid Viceroy to repair the Ills he had occaſion'd; the other, which 'was more difficult, was, that they ſhould preſent a Petition, and obtain a favourable Decree 'from the Tribunals. That they might chuſe either Method, and wait on him next Day with 'their Reſolution." The Fathers did not heſitate a Moment upon the Alternative. If, notwithſtanding their being favour'd and protected by the Emperor, they and their Adherents were perſecuted by the Mandarins, in what a Condition muſt they be, if they forfeited his good Graces, or incurr'd his Diſpleaſure? On the other hand, if their Religion had once a civil Sanction by obtaining a publick Edict in its favour, it would be reſpected by the Unconverted, the Great would no longer dread the Laſh of the Law for having embraced it, the Miſſionaries would preach unmoleſted, and its Eſtabliſhment be no longer obſtructed: The preſent favourable Juncture determined them to purſue this laſt Method. The Emperor had not yet forgot the important Services of P. *Verbieſt*; he appear'd extreamly well ſatisfied with P. *Gerbillon*'s Dexterity in the late Negotiation with the *Ruſſians*, and the Pains he took, in conjunction with P. *Bouvet*, in teaching him Mathematics and Philoſophy. Beſides they were ſure of finding a zealous and powerful Protector in Prince *So-ſan*; but above all they rely'd on God's Aſſiſtance, in whoſe Hands are the Hearts of Kings, and whoſe Aid they inceſſantly and fervently implor'd. Propoſes an Alternative. The Miſſionaries reſolve to apply to the Tribunals.

They then drew up their Petition, which they ſecretly gave the Emperor to peruſe before it was made publick. In it they inſiſted, that the Profeſſion of Chriſtianity ſhould not carry along with it a Title to Perſecution and Hardſhip. They then enlarg'd upon the Truth and Sanctity of the Chriſtian Diſpenſation, the Purity of its Morals, and the Sublimity of the Virtues it enjoyns; concluding, that it was unjuſt that in an Empire, where ſo many Sects were tolerated, the Law of the true God ſhould be prohibited and perſecuted. Draw up a Petition;

The Emperor, who found this Petition not calculated to make an Impreſſion upon the Minds of the *Chineſe*, drew up another himſelf in the *Tartarian* Tongue, which he ſent to the Miſſionaries, allowing them either to abridge it or to add to it, as they thought fit; and gave them to underſtand that it ſhould be preſented publickly on a Day of Audience by P. P. *Pereyra* and *Thomas*, who by their Poſts in the Tribunal of the Mathematics were publick Perſons, and had a Right to preſent Petitions to the Sovereign. Theſe two Fathers preſented with the uſual Forms the Petition drawn up by the Emperor himſelf, on the Day of the Purification of the Holy Virgin. His Majeſty receiv'd it with ſeveral other Memorials without ſeeming to know any thing about it, and ſent it to be examin'd, according to Cuſtom, by the Tribunal of Rites, who were to make their Report to the Emperor. The following is an exact Tranſlation of the Petition. Which is judg'd improper by the Emperor, who draws up another. Tranſlation of it.

GREAT EMPEROR,

'WITH the moſt entire Submiſſion, and with the moſt profound Reſpect we are capa-
'ble of, we lay before your Majeſty the Beginning, the End, and the Motives, of
'our moſt humble Petition; in hopes that you will hear it with the Wiſdom that attends all
'your Actions, and the Benevolence with which you have hitherto honour'd us.

'The ninth Month of the Moon P. *Intorcetta*, a Subject of your Majeſty's, and an Inha-
'bitant of *Hang-chew*, inform'd us that the Viceroy had order'd the Mandarins of his Pro-
'vince to demoliſh the Chriſtian Temples, and to burn the *printed Tables, on which are en-*
'grav'd all the Books of our Religion. Beſides he has publickly declar'd our Doctrine to be
'falſe, dangerous, and conſequently not to be tolerated in the Empire; adding withal many
'things much to our Diſadvantage.

'Overwhelm'd with Fear, and pierc'd with lively Grief, at this News, we thought it our
'Duty to have recourſe to your Majeſty, as the common Father of the Afflicted, and to ex-
'plain to you the diſmal State to which we are reduc'd; for without your Protection it is
'impoſſible for us to eſcape the Snares laid for us by our Enemies, or to ward the fatal Blow
'which threatens us from them.

'Our Comfort, when we appear at your Majeſty's Feet, is, That we ſee with what Wiſdom
'you give Motion to all the Parts of your Empire, which is like a Body whereof you are the Soul,
'and with what Impartiality you regulate the Concerns of every Individual, without reſpect of
'Perſons; in ſo much that you could not be eaſy if you knew any one of your Subjects op-
'preſt by Injuſtice, or even depriv'd of the Rank and Reward which he deſerves.

'You ſurpaſs the greateſt of your Predeceſſors, who have tolerated falſe Religions in their 'Empire during their Reigns; for you love Truth alone, and approve of no Lye. For this 'reaſon in viſiting your Provinces you have given a thouſand Proofs of your Royal Affection 'to the *European* Miſſionaries whom you met with in your Progreſs, by ſignifying, that 'you eſteem'd their Law, and that you would be well pleaſed to ſee it eſtabliſh'd in your 'States. What we ſay here is publick, and well known throughout all the Empire.

'So that when we ſee the Viceroy of *Hang-chew* treating the Chriſtan Religion as falſe and 'dangerous, when we learn that he uſes his utmoſt Efforts to deſtroy it, how can we ſtifle our 'juſt Grief, or ceaſe to declare to your Majeſty what we ſuffer?

'This is not the firſt time that we have been unjuſtly perſecuted; formerly, P. *Adam 'Schaal*, a Subject of your Majeſty, loaded with extraordinary Marks of your Predeceſſor's 'Favour, made it known to the whole Court, that the Rules of Aſtronomy eſtabliſhed by the 'antient *Chineſe* were all falſe; he then propoſed others, which agreed perfectly with the 'Stars; theſe were approv'd of, and ſo ſucceſsfully us'd, that this Change reſtor'd Order and 'Regularity in the Empire. Your Majeſty knows the Tranſactions that follow'd upon this at '*Pe-king*, and we may be allow'd to put you in mind of them, as they are ſo many Favours we 'have receiv'd.

'But how many were the Calumnies which this Father ſuffer'd from his Enemies on account 'of theſe aboliſhed Errors! Under the Pretext of his introducing Novelties, *Yang-quang-ſien*, 'and thoſe of his Faction falſely accus'd him of many Crimes, as if the new Aſtronomy did 'not agree with the Motions of the Heavens. He died before he was able to juſtifie himſelf; 'but your Majeſty put in his Place P. *Verbieſt*, and loaded him with ſo many Favours that his 'Life would be too ſhort, and his Words too faint, to expreſs to all the World the Extent of 'his Gratitude.

'He has however a lively Senſe of all theſe Favours, and that he may not be entirely in-'grateful, has employ'd more than twenty Years of his Life in compoſing, in the *Chineſe* 'Tongue, Books of all ſorts, for the publick Advantage, Books upon Aſtronomy, Arithmetic, 'Muſic, and Philoſophy, that are yet in the Palace, with many others which he has not yet 'had Time to finiſh.

'But as your Majeſty is perfectly acquainted with all theſe Particulars, we dare not trouble 'you with a longer Detail. We only beg you to reflect, that all this is not ſufficient to pro-'cure us the Affection and Confidence of the People; if (as we are accus'd) the Law we preach 'is falſe and dangerous, how can the Conduct of Princes who have honour'd us with their E-'ſteem be juſtified?

'Yet, to ſay nothing of your Predeceſſors, your Majeſty truſted ſo much to our Loyalty, 'that you order'd P. *Verbieſt* to found Cannon of a new Kind, in order to put an end to a 'dangerous War. You caus'd P. *Grimaldi* to traverſe the vaſt Seas of the Ocean, in his 'Voyage to *Muſcovy*, with Letters and the Seal of the ſupreme Tribunal of the *Mili-'tia*; you have ſeveral times ſent, upon important Affairs, P. P. *Pereyra* and *Gerbillon*, into 'the Extremities of *Tartary*; nevertheleſs your Majeſty well knows that they who are ad-'dicted to a falſe Religion are not us'd to ſerve their Prince faithfully, they commonly aban-'don themſelves to their favourite Paſſions, and only ſeek to advance their private Intereſts.

'If hitherto we have punctually diſcharged our Duties, if we always have purſued the pub-'lick Good; it is plain that this Zeal proceeds from a Heart well diſpos'd, full of Eſteem, 'Veneration, and (if we dare ſo to expreſs ourſelves) of a peculiar Affection for your Majeſty's 'Perſon; on the contrary, if that Heart ſhould be no longer ſubmiſſive to your Majeſty, it 'would fly in the Face of all right Reaſon, good Senſe, and every Sentiment of Humanity.

'This being ſuppoſed, we moſt humbly beg your Majeſty to conſider, that we are come 'into your Empire, after the Fatigues of a long Voyage, not with that Spirit of Ambition 'and Avarice which commonly conducts other Men, but with an ardent Deſire to preach to your 'Subjects the only true Religion.

'And ſurely, on our firſt Arrival here, we were receiv'd with Marks of Diſtinction; this 'we have frequently mentioned, and cannot repeat too often. In the tenth Year of *Shun-chi* we 'had the Direction of the Mathematics beſtow'd upon us: The fourteenth Year of the ſame 'Reign we were permitted to build a Church at *Pe-king*, and the Emperor was graciouſly 'pleas'd to aſſign us a particular Place of Burial.

'In the twenty ſeventh Year of your glorious Reign, YOUR MAJESTY honour'd the Me-'mory of P. *Verbieſt* not only with new Titles, but by taking care that Funeral Honours, 'almoſt Royal, might be paid him. In a ſhort Time after, you aſſign'd an Apartment and 'Maſters to the newly arriv'd *French* Miſſionaries, to facilitate their Study of the *Tartarian* 'Language. In fine, you appear'd ſo well ſatisfied with their Conduct, that you caus'd to in-'ſert in the Archives the Services they had done to the State in their Voyages to *Tartary*, and 'in their Negotiation with the *Muſcovites*. How happy and how glorious was it for us, that 'we were deem'd capable of ſerving ſo great a Prince!

'Since then your Majeſty, who ſo wiſely governs this great Monarchy, deigns to employ 'us with ſo much Confidence, how can there be found a ſingle Mandarin ſo unreaſonable as to 'refuſe any one of our Brethren Permiſſion to live in his Province? Indeed, the Fate of that 'Old Man cannot be enough deplor'd, who humbly begs in a ſmall Corner of Earth as much 'Room as may ſerve him to paſs the Remainder of his Days, and cannot obtain it.

'On

'On this Account it is, that we the moſt humble Subjects of your Majeſty, who are 'here like abandon'd Orphans unwilling to hurt any one, and endeavouring to avoid all 'Proceſſes and Quarrels, and the leaſt Conteſts; for this it is, that we beg your Majeſty to take 'our Cauſe in hand with your ordinary Sentiments of Juſtice.

'Have ſome Compaſſion upon Perſons who have committed no Crimes. And if YOUR MA-'JESTY, after being duly inform'd of our Conduct, ſhall in effect find us innocent, we beg 'that you would make known to all your Empire, by a publick Edict, the Judgment you 'paſs on our Manners and Doctrine.

'It is to obtain this Grace that we take the Liberty to preſent you this Petition. In the 'mean time all the Miſſionaries your Subjects will wait, with Fear and perfect Submiſſion, for 'what ever you ſhall think proper to ordain.

'The thirtieth Year of the Reign of *Kang-hi*, the ſixteenth Day of the twelfth Month 'of the Moon.'

The Judgment paſt by the Tribunal of Rites, upon this Petition, was directly contrary to what the Emperor intended and the Miſſionaries requeſted. Its Sentence determin'd that the former Edicts ought to be adhered to, and recited them fully, with whatever they contain'd moſt odious againſt Chriſtianity. That the Church at *Hang-chew* might indeed be ſaved, and the Mandarins prohibited to confound Chriſtianity with other falſe Sects; but that the Exerciſe of it, in purſuance of many former Declarations, muſt not be permitted in the Empire. The Emperor was almoſt as much piqued and diſſatisfied with this Sentence as the Miſſionaries: He rejected it, and ordered the Mandarins of that Tribunal to examine it a ſecond Time; this was a ſufficient Proof of his Intentions. But the ſecond Anſwer was no way more favourable, or more complaiſant than the firſt. Without Effect.

The Obſtinacy of this Tribunal againſt the Emperor's Inclinations will appear the more ſurprizing, when we conſider the prodigious Deference the Mandarins pay, not only to his Orders, but to the leaſt Hint of his Intentions. The natural Averſion of the *Chineſe* for Strangers might have occaſioned ſome of theſe Magiſtrates to declare themſelves ſo openly againſt the Chriſtian Law: Their Firmneſs likewiſe might flow from another Principle, which was, Their being exempted from all kind of Reproach, when the Emperor conſults them, and they anſwer agreeable to the Laws; for otherwiſe the Cenſors of the Empire have a Right to accuſe them, and the Emperor never fails to puniſh them. Whatever the Reaſon was, the Emperor ſeeing he could make nothing of the Tribunals, who were abſolutely determined againſt Chriſtianity, that he might not exaſperate his Subjects too far, reſolved, with ſome Pain to himſelf, to ſign the Decree. In the mean time he ſent the ſame Officer of his Chamber to comfort the Fathers, and offer to ſend ſome of them into the Provinces with the greateſt Marks of Honour, to make known to the People his Eſteem for their Merit, and his Approbation of their Law. The Officer found the Fathers ſtupified with Grief, and inconſolable either by Words or Careſſes. 'We are (ſaid they to him, with a Voice broken by Groans and Sighs) like People who have 'always before their Eyes the dead Bodies of their Fathers and Mothers.' (This is the moſt pathetic manner of Speaking the *Chineſe* have.) 'The Sentence of our Deaths had been a 'thouſand Times more agreeable to us than this Decree. Can that great Prince, who till now 'has honoured us with his Affection, believe that we can ſurvive the Loſs of Chriſtianity? You 'know, my Lord, that 'tis neither his Riches nor his Honours which we deſire: The Motives 'of our Journey from ſuch a Diſtance, through ſo many Dangers, are only that we may preach 'our Holy Law to this People. To his Pleaſure we devote our Cares, our Labours, and our 'Watchings; and to him we ſacrifice even our Health and Life; yet he condemns this Law, 'which is more dear to us than Life itſelf, and has condemn'd it by ſigning a ſcandalous Decree.'

The Officer when he returned gave the Emperor ſo lively a Picture of the Conſternation and Grief in which he found the Miſſionaries, that he was ſenſibly afflicted, and ſent for the Prince *Soſan* to concert with him upon the Means of giving them ſome Relief. That Prince, who had a great Tenderneſs for P. *Gerbillon*, laid before the Emperor the Attachment of the Fathers for his Perſon, and the ſignal Service they had done his State during the Wars, and in the late Treaty of *Nip-chew*; not forgetting their Application to the Reformation of the Kalendar and Improvement of the Sciences. In ſhort, added he, they are Men who don't value their own Lives when put in the balance with your Pleaſure. If their Law were dangerous, I ſhould be the laſt Man who would ſpeak in their Favour; but you know as well as I that their Doctrine is excellent, and uſeful to the Government of your State. But, anſwered the Emperor, there is no Help, for it's all over: I was inclin'd to favour them, had not the Tribunals oppoſed me. Don't you govern here? replied the Prince, and cannot you exert your Authority in doing Juſtice to Perſons of ſuch diſtinguiſhed Merit? If Your Majeſty will allow me, I will go myſelf to the Tribunal, and I make no doubt of rendering theſe Mandarins more tractable. The Emperor conſented to his earneſt Deſire, and iſſue out a Writ in the following Words to the *Kolao* or Miniſters of the Empire, and to the *Tartar* Mandarins of *Li-pû*.

In the thirty firſt Year of the Reign of *Kang-hi*, the ſecond Day of the twelfth Month of the Moon, *Ti-ſang-o* Miniſter of State declares to you the Will of the Emperor in theſe Terms:

'The *Europeans*, who are at my Court, have long preſided over the Mathematics: During 'the Civil Wars, they have rendered me very ſignal Services by means of the Cannon which 'they founded; their Prudence and ſingular Dexterity, joined to their Zeal and extraordinary Labour,

'Labour, oblige me farther to conſider them. Beſides, their Law is no way ſeditious, and it 'ſeemeth good to us to permit it, ſo far as thoſe who are willing to embrace it may enter freely into 'their Churches, and there make public Profeſſion of the Worſhip they pay to the Sovereign 'Lord of Heaven. WE WILL then that all the Edicts, which have been till now publiſhed 'againſt that Law by the Advice and Counſel of our Tribunals, be immediately torn and burnt. 'You our Miniſters of State, and you the *Tartar* Mandarins of the Sovereign Tribunal of 'Rites, aſſemble yourſelves, examine this Affair, and give me Advice.'

Zeal of Prince So-ſan for Chriſtianity.

The Prince *So-ſan* did not fail to attend the Aſſembly of Mandarins of *Li-pû*, and tho' he was not a Chriſtian, no Miſſionary could have defended the Intereſt of Religion with more Zeal and Eloquence. He entered into a Detail of all the Services the Fathers had done the State, that they were moved by no View of Intereſt, that they ſought neither Poſt nor Honours; that their Law was to them every thing. That it was their Eſtate, and they were willing to ſhare it with the People; that they wiſhed for nothing elſe, as a Reward for all their Labours, and their Zeal for the Happineſs of the Empire, but Liberty to preach a Law, which teaches nothing but Truth, and the Maxims of the moſt refined Virtue; that they neither moleſted the Lamas of *Tartary*, nor the Bonzas of *China*; that Sects the moſt uſeleſs or the moſt dangerous were tolerated, connived at, and even in ſome meaſure approved of, while a Merit was made of proſcribing a Doctrine, the Friend of Virtue, and the Foe of Vice; that it were to be wiſhed all the Empire would embrace a Religion, ſo abhorrent of Calumny, of Perjury and Falſhood; a Religion that prohibits Murder, Deceit, Injuſtice, and the leaſt Iniquity; that enjoins the Duties of Children to Parents, of Subjects to Princes, and of Servants to Maſters; and which breaths nothing but Simplicity, Candour, Uprightneſs, Reſignation, Modeſty and Temperance.

His Succeſs in it.

As he ſaw they were beginning to waver in their Judgments, he run over the Ten Commandments, and explained them in ſo lively and pathetic a Manner, that the whole Aſſembly could not help owning there was no Danger in ſuch a Law. Being recovered from their Prejudices, it was put to the Vote, and reſolved to give a Sentence favourable to Chriſtianity. It was drawn up in form of a Petition to the Emperor, and conceived in theſe Terms:

Petition to the Emperor from the Tribunal of Rites.

'*COUPATI*, a Subject of your Majeſty, Preſident of the Supream Tribunal of Rites, and 'Chief of many other Orders, preſents you this moſt humble Petition, with all the Sub-'miſſion and Reſpect which he and his Aſſiſtants ought to have for all your Orders, eſpecially 'when you do us the Honour to ask our Advice upon Affairs of Importance to the State.

'We have ſeriouſly conſidered what regards the *Europeans*, who, being invited from the 'utmoſt Ends of the Earth by the Fame of your ſingular Prudence, and your other great 'Qualities, have paſt the vaſt Extent of Seas which ſeparate us from *Europe*. Since they have 'lived among us, they have deſerved our Love and Acknowledgment, by the ſignal Service they 'have done us in the Wars both civil and foreign; by their continual Application in compoſing 'uſeful and curious Books; and by their Uprightneſs, and ſincere Affection for the public Good.

'Moreover theſe *Europeans* are peaceable, they raiſe no Commotions in our Provinces, they 'do harm to no one, and are guilty of no Immoralities. Beſides, their Doctrine in nothing 'reſembles the falſe and dangerous Sects in the Empire, nor do any of their Maxims in the leaſt 'tend to promote the Spirit of Sedition.

'Since then we hinder neither the Lamas of *Tartary*, nor the Bonzas of *China*, to have Tem-'ples, and offer Incenſe to their Pagods, much leſs ought we to hinder theſe *Europeans*, who 'neither do nor teach any thing contrary to good Laws, to have likewiſe their particular Churches, 'and publickly to preach their Religion. Surely if we did, we ſhould act in direct Contradic-'tion to, and appear manifeſtly inconſiſtent with ourſelves.

'We are of Opinion, then, that the Temples dedicated to the Lord of Heaven, in what-'ever Place they are found, ought to be preſerved, and that all thoſe who have a Mind to ho-'nour him, ſhould be allowed to enter his Temples, to offer him Incenſe, and to worſhip him 'according to the ancient and preſent Uſages of the Chriſtians. By this means henceforward 'no one will be able to make any Oppoſition againſt them:

'In the mean time we ſhall attend Your Majeſty's Orders upon this Head; that we may be 'able to communicate them to the Governors and Viceroy, both of *Pe-king* and the other 'Cities of the Provinces. Done in the thirty firſt Year of the Reign of *Kang-hi*, the third 'Day of the ſecond Month of the Moon. Signed by the Preſident of the Sovereign Tribunal 'of Rights, with his Aſſeſſors; and below by the four Miniſters of State, called *Ko-lao*, with 'their General Officers, and Mandarins of the firſt Order.

The Emperor could not diſſemble his Satisfaction when he received this Petition; he confirmed it upon the Spot, the twenty ſecond of *March*, 1692. and ſoon after cauſed it to be publiſhed all over his Empire. The Sovereign Tribunal of Rites afterwards directed it to the Principal Officers of the Provinces, in the following Terms:

'You, the Viceroys of Provinces, receive with the moſt profound Reſpect this Imperial 'Edict; and whenever it comes to your Hands, read it attentively, eſteem it, and fail not to 'execute it punctually, according to the Example which we have ſet you. Moreover you are 'to cauſe Copies of it to be drawn out, that it may be diſperſed through all the Places of your 'reſpective Governments, and you are to inform us what you do on this Head.

An

An Edict so honourable for Religion drew it from the Servitude, under which it had groaned for upwards of an Age; and changed the Scenes, by making it to triumph in those very Places where it had been so often before persecuted. The Missionaries, after thanking God, whom they regarded as the Author of this Work, repaired to the Palace; and there expres'd their Gratitude by those natural Demonstrations of Joy which paint the real Sentiments of the Heart better than Words can do.

When the Emperor understood that they were come to have the Honour to thank him, he said, "They have great Reason, but advise them to write to their Brethren in the Provinces, "not to presume too much upon this Grace, and to behave so wisely and circumspectly that I "may receive no Complaints from the Mandarins." This Advice of the Emperor's let them see that he had not approved of Christianity without doing himself some violence, and that in so doing, he sacrificed all his political Views to the Affection he had for the Missionaries: For it was his Interest to sooth the *Chinese*, and he had some reason to fear that this Step would be not a little offensive to them. But God, in whose Hand are the Hearts of Kings, no doubt made the Emperor overlook all Views either of Interest or Politicks for the Accomplishment of his eternal Designs. Emperor's Advice to the Fathers.

This Liberty granted to the Christian Religion in so vast an Empire, on all other occasions almost inaccessible to Strangers, diffused a general Satisfaction over all Christendom. A great number of excellent Personages offered to go to the Assistance of these few Labourers, who, to speak in the Scripture Phrase, *were bearing the Burthen in the Heat of the Day*, but were no way equal to the vast Labour that so large a Field required. P. *Bouvet* and P. *Fontenay* made two Voyages at different times into *France*, from whence each returned into *China* with a great number of Jesuits, distinguished by their Virtues and their Abilities, who after their Arrival there established and cultivated numerous Congregations with indefatigable Labour. The late King *Lewis* the XIVth, not content with mantaining in his own Dominions the Purity of the Faith, being the most zealous Prince of his Age, studied how to extend it to the most distant Climates. With this View he appointed, out of his own Revenue, 9200 Livres, as an annual Pension for twenty Jesuit Missionaries into *China* and the *Indies*. *Lewis* the XVth, succeeding to the Throne and Virtues of his august Grandfather, whom from his first Entrance upon the Government he proposed as the Pattern of his Conduct, imitated the Zeal of that great Prince, in continuing the same Pensions to the Missionaries in these Infidel Countries. More Missionaries arrive. *Liberality of Lewis* XIVth to the Mission.

Idolatry was now attacked on all hands, and there were great grounds to hope that it was near its Ruin, since if *China* should declare in favour of Christianity, her Example would be followed by all the neighbouring Nations, who would joyfully destroy their Idols, and willingly receive the *Yoke of the Faith*. The *Chinese* Emperor on his part, indulging the natural Taste he had for the Sciences, resumed his former Studies; and the Fathers on theirs, thinking they could never do enough to oblige a Prince who had so openly declared himself the Protector of their Religion, redoubled their Zeal and Assiduity. An Occasion soon presented, which gave him fresh Instances of their Affection for his Person, and them, new Proofs of his Favour.

The Emperor was attacked by a malignant Fever: P. *Gerbillon* and P. *Pereyra*, who by his Orders pass'd whole Nights in the Palace, gave him the medicinal Lozenges which *Lewis* the XIVth had ordered to be distributed to all the Poor in his Kingdom; half a Dose of them freed him from his Fever, and restablished his Health; some Days after, for want of being confined to a certain Regimen, he felt some Symptoms of a Tertian Ague, which alarmed the Court. Proclamation was made at *Pe-king*, that if any one knew of a Remedy against a Tertian Ague, he should immediately impart it, and that all who were attacked with it themselves should repair to the Palace to be cured. Four of the greatest Lords about Court, of whom Prince *So-san* was one, were to receive the Remedies, and to assist at the Tryal of their Effects. All Sorts were tryed, and a Bonza particularly distinguished himself: He caused a Bucket of fresh Water to be drawn out of a Well, of which he filled a Glass, placing it first in the Sun, and lifting his Eyes and Hands up to Heaven, then turning himself to the four Quarters of the World, he put himself into a hundred Postures, which seemed to be somewhat mysterious. These Ceremonies being over, he caused the Patient on his Knees to drink off the Glass, who continued in that Posture expecting his Cure; but the Remedy proving ineffectual, the Bonza was looked upon as an Impostor. The Missionaries produced a Pound of *Quinquina*, at that time not known in *China*; they made an Experiment of it upon three Sick Persons, one of whom took it the Day after the Fit, the other on the same Day he had the Fit, and the third on the Day which he was free of it. God was pleased to bless the Remedy, and the three Patients, who were confined in the Palace to prevent Impositions, recovered on the first Dose. The Emperor was immediately informed of this, and resolved to take the Medicine, having past the preceding Night in great Uneasiness. The Fever instantly abated, and his Health was perfectly restored; which created an universal Joy, and the Missionaries were complimented on all hands. The Emperor owned publickly that he was resolved to reward P. *Gerbillon* and P. *Bouvet*, who had saved his Life, and immediately ordered to be brought to him the Plans of all his Houses in the *Whang Ching*, that is, in the first Court of his Palace; and pitching upon one of the most large and the most convenient amongst them, which had belonged to the Governor of the Hereditary Prince, whose Estate had been forfeited for a Capital Crime, he gave it to the Fathers. As it was not proper for their Use in its present Condition, the Tribunal of the Edifices had Orders to make the necessary Reparations in it, to which end four Architects were employed under the Inspection of two Mandarins. Soon after, understanding that the Missionaries had no Houses without a Church, he gave them the half of a large waste Field adjacent to their House, causing it The Emperor falls sick. Imposture of a Bonza. Emperor cur'd by the Jesuits. His Gratitude.

to be inſerted in expreſs Terms in his Order, which was put among the Regiſters of the Palace, that he gave them this Field, that on it they might build a magnificent Church to the Honour of the Lord of Heaven. He did not ſtop here, for he ordered fifty Taëls to be diſtributed to each Miſſionary, to enable him to contribute to the Work; at the ſame time he furniſhed them part of the Materials, and nominated ſome Mandarins to ſuperintend it. Four Years were employed in building and adorning this Church, which is one of the fineſt and moſt regular in all the Eaſt. As by it Religion triumph'd, even within the Palace of the Emperor, it will not be amiſs to give ſome Account of it here. The firſt Diviſion conſiſts of an outer Court, forty foot wide and fifty long, which lies betwixt two Rows of well proportion'd Apartments, forming two large Halls in the *Chineſe* Faſhion. The one ſerves for the Congregations and Schools of the Catechumens, the other as Viſiting-rooms: In theſe laſt they had expoſed the Pictures of the Kings and Princes of *France*, the Kings of *Spain*, &c. together with fine Prints repreſenting the Magnificence of the *French* Court, which the *Chineſe* examined with vaſt Curioſity. This outer Court has a Communication with another upwards of a hundred feet ſquare, to which they mount by a large and broad Stair through a handſome Gate, and it is ſurrounded by an open Gallery of ten feet wide: At the End of this laſt Court the Church is built, which is ſeventy five feet long, thirty three broad, and thirty high. The Inſide of the Church is compoſed of two Orders of Architecture, each Order conſiſting of ſixteen Pilaſters done over with green Varniſh: The Pedeſtals of the lower Order are of Marble, thoſe of the upper are gilded, as are the Fillets of the Chapiters, Cornices, Frizes, and Architraves. The Frize appeared to be charged with Ornaments, which are indeed only painted; the other Members of the whole Coving are painted with Colours, ſtronger or fainter according to the different Projections. The upper Order is pierced into twelve large *Venetian* Windows, ſix on a Side, which enlighten the whole Church perfectly well.

A Church built within the Palace.

The Cieling is entirely painted, and divided into three parts: The middle repreſents an open Dome of very rich Architecture, conſiſting in Columns of Marble, which ſupport a Range of Arches, ſurmounted by a fine Baluſtrade. The Columns themſelves are incloſed within another Baluſtrade, of a good Taſte, with Vaſes of Flowers very well diſpoſed. The Top repreſents God Almighty in the Clouds, with a Group of Angels, and the Globe of the World in his Hand.

It was in vain to tell the *Chineſe* that all theſe were only painted upon a ſmooth Surface; for the Lights which fell on the Arches and Baluſtrades were ſo well manag'd, that it was very hard to perſwade them that the Pillars were not perpendicular, as they ſeem. The whole Painting was by Monſ. *Gherardini*, an *Italian* Painter, whom P. *Bouvet* brought along with him into *China*.

On the two Sides of the Dome are two Ovals, where the Paintings are very chearful. The *Retable* is painted in the ſame Manner as the Roof, and on its Sides is continued the Architecture of the Church in Perſpective. It was diverting to ſee the *Chineſe* advance to view that Part of the Church which they imagin'd to be behind the Altar; which when they came up to, they ſtopped, then retired a little, then advanced again, to feel with their Hands whether there were really any Projections or Hollows.

The Proportions of the Altar are very juſt, and, when it was adorned with the Plate and Ornaments, which were beſtowed by the Munificence of *Lewis* the XIVth, magnificent.

Cenſors of the Empire complain of the Church to the Emperor. His Anſwer.

Scarce was this Church finiſhed, when the Cenſors of the Empire, whoſe Office nearly reſembles that of the Cenſors among the old *Romans*, repreſented that the Building was too extravagant, and that the Erecting it was a downright Encroachment upon the Laws. The Emperor's Anſwer to this was, *The Wrong is done to me, and it is by my Orders that the Fathers have finiſhed it in the Manner they have done.* The Cenſors ſtill inſiſting that a new Order ſhould be ſent to demoliſh it; *What would you have me do?* (anſwered that Prince) *Theſe Strangers daily do me the moſt important Services, which I know not how to reward: They refuſe Employments and Honours, they will take no Money; they are concerned about nothing but their Religion, and it is only in that Point I can oblige them; let me hear no more on this Subject.*

Ceremonies at the opening the new Church.

On the ninth of *December*, 1702, the new Church was opened, and received the ſolemn Benediction from P. *Grimaldi*, who was accompany'd with many Miſſionaries of different Nations. Twelve Catechiſts in Surplices, carrying Croſſes, Candleſtics and Cenſers, preceded: Two Prieſts in their Stoles and Surplices marched on each ſide of the Father who officiated; and the other Miſſionaries followed two by two, attended by a great Crowd of the Faithful, who flocked from all hands out of Devotion. After the Church was bleſſed, all that were preſent proſtrated themſelves before the Altar, the Fathers ranging themſelves in the Sanctuary, and the Chriſtians in the Body of the Church, all of them frequently knocking their Heads againſt the Ground. The Maſs was then celebrated with the Deacon and Sub-deacon by P. *Gerbillon*, and a great number of the Faithful communicated. When Maſs was almoſt over, P. *Grimaldi* made a very moving Diſcourſe, and the whole Feſtival concluded with the Baptiſm of a vaſt number of Catechumens. An incredible number of People came to ſee this Building, who all made ſeveral Proſtrations before the Altar, and many were inſtructed in the Chriſtian Law, to put them in a Condition to embrace it. All things had now the moſt favourable Appearances with regard to our Religion, the Edict which was juſt paſt, left every one at Liberty to embrace it; the great number of evangelical Labourers full of Zeal and Virtue who were in the Empire, the open and the conſtant Protection the Emperor afforded the Miſſionaries, and the Church erected to the true God even within the Walls of the Palace, gave grounds to hope that the evangelical Seed, ſown in ſo fertile a Soil, would multiply exceedingly.

But

But the Diſputes which aroſe amongſt the Miſſionaries were perhaps more fatal to the Progreſs of our Religion than all the Perſecutions it had met with: A good part of their Time, which was ſo precious, and ought to have been dedicated to the Converſion of the Infidels, being employed in mutual Cavils and Diſputes. I ſhall touch this Point but lightly, and ſo far as is neceſſary for the Illuſtration of my Subject, becauſe an Account of all that Controverſy, which laſted for twenty Years, is more properly the Subject of a compleat Hiſtory of the *Chineſe* Church. The Diſpute principally run upon the Signification of certain *Chineſe* Words, and upon the Intention with which certain Ceremonies were performed; ſome pretending they were of an Inſtitution purely civil, and others, that they were ſuperſtitious. It was debated, firſt, If by the Word *Tien* and *Chang-ti* the *Chineſe* only underſtood the *material Heaven*, or if they underſtood the *Lord of Heaven*? Secondly, If in theſe Uſages, and theſe Ceremonies, with which the *Chineſe* are ſo much intoxicated, and which they regard as the Baſis of their political Government, thoſe which they obſerve with reſpect to the Dead, or the Philoſopher *Confucius*, whom the *Literati* look upon as their Maſter, are religious or civil Obſervances, Sacrifices or political Uſages?

Diviſions among the Clergy fatal to Chriſtianity in *China*.

Their Riſe.

Some of theſe Ceremonies, which ſeemed tainted with Superſtition, and were more diſpenſable, had at all times been prohibited to the Proſelytes; but others, which imply'd only exterior Marks of Reſpect, ſuch as paying to Parents the ſame Honours when dead as during their Lives, appeared, in the Opinion of P. *Ricci*, that Apoſtle of *China*, more indifferent: This Father, who by a long Acquaintance with the Authors and *Literati* among the *Chineſe* had attained to a thorough Knowledge of their Learning, thought ſome of theſe Ceremonies might be tolerated, becauſe in their firſt Inſtitution, and in the Intention of the moſt underſtanding amongſt the *Chineſe*, which he frequently inculcated into the young Proſelytes, they were merely civil. Moſt of the Jeſuits and other Miſſionaries were of his Opinion, which they followed in Practice: Some of the Dominican Fathers differed from the Jeſuits and other Miſſionaries, and even from ſome of their own Order *in theſe Points*.

P. *Martini* from the Jeſuits, and P. *Morales* from the Dominicans ſent to *Rome*. The latter obtains a Decree,

P. *Martini* from the Jeſuits, and P. *Morales* from the Dominicans, repaired to *Rome*, that they might there obtain a Regulation to render the Practice of the Miſſionaries uniform on this Head. The laſt of theſe Fathers repreſenting theſe Ceremonies as actual Sacrifices, and the Places where they were performed as real Temples, obtained a Decree from the Congregation agreeable to their Sentiments. It required a very ſmall Knowledge of the Principles of Chriſtianity to be ſenſible that it was unlawful to erect Temples, or to offer Sacrifices to a Philoſopher, or to one's Anceſtors: As P. *Morales* ſtated the Matter, there was no occaſion to take ſo long a Voyage for Lights into this Affair. The Jeſuits repreſented that there was nothing religious in theſe Ceremonies, neither with regard to their Inſtitution, nor with regard to the Intention of the Proſelytes who practiſed them; that there was neither a Sacrificer nor a Miniſter of the idolatrous Sect; that only Philoſophers and Students came there to acknowledge the Doctor of their Nation as their Maſter; that the Place where theſe Honours were paid to the Deceaſed is not a Temple but a Hall, and that there is no Divinity aſcribed to *Confucius* or the Souls of the Dead; that they make no Petitions to them, nor expect any thing from them; and that conſequently the Worſhip paid them was not religious but civil.

Which is reverſ'd.

The Congregation hereupon paſſed a Decree, which was confirmed by *Alexander* the VIIth, importing, that as the taking away theſe political Ceremonies might be an invincible Obſtacle to the Converſion of that great Empire, extreamly jealous of its Uſages, the Toleration of them was both prudent and charitable. When this Decree arrived at *China* it reſtabliſhed Tranquillity there, and was in ſome ſort ſtrengthened by the Conferences of the Miſſionaries at *Canton*, where moſt of them had aſſembled during their Exile under the general Perſecution. They had frequent Aſſemblies; and having maturely deliberated on the conteſted Articles, and weigh'd the Arguments on both ſides, they were unanimouſly of Opinion that it was neceſſary to tolerate theſe Ceremonies: Even P. *Navarette* the Dominican was of this Opinion, and ſignified his Aſſent accordingly. After which the Provincials of the Order of St. *Dominic* prohibited their Inferiors to inſert any thing in their Books on this Subject, which was contrary to the Sentiments of the Jeſuits; It is true that when this Father returned into *Europe*, where it would appear he received new Lights, he changed his Opinion. Every thing went now ſmoothly on, the Miſſionaries were of one Mind, and promoted their Religion in concert with one another; but this Calm continued no longer than towards the end of the Year 1684, when the Gentlemen of the Seminary of Foreign Miſſions, which was eſtabliſhed at *Paris*, appeared in *China*; where they had a good deal of Reaſon to praiſe the Jeſuits, who employed oftner than once in their behalf all their Credit at Court. As ſoon as ever they could ſtammer out a Word or two of the *Chineſe*, which is allowed to be the moſt difficult and comprehenſive Language in the World, they judged that P. *Ricci* and the other Jeſuit Miſſionaries had miſtaken the Senſe of the Claſſical Books: Although they ſaw that the Works of the Jeſuits were approved of by the moſt knowing of the *Chineſe Literati*, and tho' they themſelves were forced to allow that their vaſt Progreſs in the *Chineſe* Tongue was owing to their indefatigable Application, and a daily Correſpondence with their learned Men. This Acknowledgement could not be denied, either by theſe Gentlemen, or by P. *Navarette*, whom I have already named.

A Calm ſucceeds;

Diſturb'd by whom.

'The Books compoſed in *Chineſe* by the Fathers of the Company (ſays that Father in a Work 'where he inveighs moſt againſt the Jeſuits) appears to me not only good but extremely good. 'I commend their Labour, I admire their Erudition, and I moſt ſincerely reſpect their Perſons; 'as we of the Orders of St. *Francis* and St. *Dominic*, without any Pains on our part, on every

Teſtimony in favour of the Jeſuits from their Enemies.

'Oc-

'Occaſion find ſomething that tends to our Improvement.' It is probable that theſe Gentlemen, who had lately arrived at *China*, profited as much as theſe Religious tho' of a much longer Standing in the Empire. But they did not diſcover themſelves till the Year 1693. when Monſ. *Maigrot*, who was but an Apoſtolical Vicar in the Province of *Fo-kien*, publiſhed a Mandate, by which he decided the words *Tien* and *Chang-ti* to ſignify *material Heavens*, and condemned the Ceremonies and Uſages tolerated and authoriſed by the Holy See. But as Monſ. *Maigrot* foreſaw that moſt of the Miſſionaries would fly in the Face of this Mandate, and beſides that he publiſhed it at a Time when his Juridiction was pretty doubtful, the Pope having at the Nomination of the King of *Portugal* created two new Titulary Biſhops of *China*, whoſe Bulls of Election were there publiſhed, he ſent Monſ. *Charmot* to *Rome*, who in 1696 preſented to the Pope, and in the *March* following to the Congregation of Inquiſition, a Memorial in defence of his Mandate, to which was annexed a Petition for a new Regulation of Ceremonies in *China*: However there was no Congregation appointed for examining that Affair till the Year 1699. As all imaginable Pains had been taken to conceal theſe Proceedings from the Jeſuits, this Paper of Monſ. *Charmot*'s was never communicated to them till towards the middle of *October* that ſame Year. Upon this they teſtified by a Memorial their Abhorrence of what was ſummed up in the ſaid Explanation, and added, that they would readily have condemned the Ceremonies had they been ſuch as it repreſented them: But this was the State of the Queſtion. Monſ. *Charmot* had by this time united all the Enemies of the Jeſuits, whether declared or ſecret, that he might attack theſe Fathers with the greater Vigour.

Violence of M. *Maigrot* againſt the Jeſuits.

Send: M. *Charmot* to Rome.

The Diſpute increaſes.

An active and a powerful Party was now combined, who left no Stone unturned to raiſe a general Outcry againſt that Order. The World knows very well what a Storm was raiſed againſt them in *France*, in the Year 1700, while this Affair was canvaſs'd at *Rome*. It appears by the Letters of the Heads of that Party that the Conduct of Monſ. *Charmot* was regulated by their Counſels; that they aſſiſted him in drawing up all the Memorials, whether in *Italian* or *Latin*, that were preſented to the Holy Office; that they were even alarmed, becauſe the Superiors of the Seminary at *Paris* did not ſecond him, and they were thinking upon recalling him. That they employed their Credit and that of their Friends to engage in the Quarrel (A) Madam ------ and three other Perſons, who had Authority enough *to pull down the Stomachs* (for that was their Expreſſion) *of the Superiors of the Jeſuits*. In effect, a Letter to the Pope was printed in the Year 1700, which in a manner contained an Abſtract of the Invectives againſt that Order publiſhed by a Proteſtant Miniſter, and the Author of the ſixth Volume of the *Morale pratique*; this was a kind of a Declaration of War. All *Europe* was ſoon overflowed by a Deluge of Writings, which let the World ſee that it was not ſo much the *Chineſe* Ceremonies as the Perſons of theſe Fathers that were ſtruck at: They were treated there as the Abetters of Superſtition and Idolatry, taking it for granted that theſe Ceremonies were ſuperſtitious, and that none but the Jeſuits believed they ought to be tolerated. They had recourſe even to the Scriptures to wound their Characters, and a Pſalm was paraphraſed in a devout Stile, where the Words of the Royal Prophet were intermixed with the keeneſt Sarcaſms, and the moſt bloody Invectives.

Active Behaviour of the Jeſuits.

The Jeſuits were not wanting to themſelves on this occaſion. They bore up to their Adverſaries, who attacked them on all Quarters, refuting their Calumnies, and publiſhing a great number of diſpaſſionate Writings, where they declar'd, Firſt, That they only pretended to defend the Ceremonies tolerated by *Alexander* the VIIth, and allowed to be indifferent by moſt of the other Miſſionaries, becauſe they ſaw nothing of Superſtition in them; and that to aboliſh them would be to ſhut the Gates of that Empire againſt all Miſſionaries. Secondly, That the Writings of their Adverſaries were inconſiſtent with their Conduct, and that Monſ. *Maigrot* ſpoke in *Europe* againſt what he had acted in *China*; that that Prelate and the Gentlemen his Brethren had employed the Terms *Tien* and *Chang-ti* to ſignify the *God of Heaven*, and that he had by his own Practice authoriſed thoſe Ceremonies which he now treated as ſuperſtitious. In ſhort they obliged Monſ. *Charmot*, who was Agent to Monſ. *Maigrot* at *Rome*, to make the following Acknowledgment:

Inconſiſtences of their Enemies.

'They (the Jeſuits) impute, ſays that Gentleman, what is both falſe and abſurd to the moſt 'reverend Monſ. *Maigrot* and Me, that they may inſult Us. We never ſaid that the *Chineſe* '*Literati* worſhip *Confucius* as a God, or their Anceſtors as Deities.

Theſe Diſputes, which ſeemed rather to be Appeals to the Public than to the Pope, laſted for many Years, and were neither appeaſed by the Decree in 1704, which declared theſe Ceremonies, as explained by the Gentlemen of the Foreign Miſſions, ſuperſtitious, and which, without determining any thing as to the Truth of their Expoſitions, forbad to treat thoſe who had tolerated the Uſage of them, as Favourers of Idolatry; nor by the Arrival of Monſieur *Tournon* in *China*, who was ſent thither in Quality of Patriarch of the *Indies*, and Apoſtolic Legate; nor by the Mandate of that Patriarch, publiſhed at *Nan-king*, againſt the Execution of which the Biſhops and Religious of different Orders appealed to the Pope, being perſwaded that it would intirely ruin Religion in that vaſt Empire.

Pope's Decree in 1704.

M. *Tournon* ſent to *China*.

I ſhall not enter into a Detail of what paſſed during that Prelate's ſtay in *China*. It was with difficulty, and only at the reiterated Inſtances of the Jeſuits, who met with two Denials, that he obtained the Emperor's Permiſſion to repair to *Pe-king*, where he had an Audience of his Majeſty, and was treated with extraordinary Honours.

The Difficulties he met with.

The good Intention and the Zeal of that Gentleman were unqueſtionable, but he was ignorant in the *Chineſe* Cuſtoms. Had he been ſent to any Court, even the moſt devoted to the Holy

(A) Probably this Lady was Madam *Maintenon* Miſtreſs to the *French* King.

Holy See in *Europe*, he muſt have obſerv'd a Decorum with reſpect to their Manners, and Form of Government; and that of *China* was much more delicate on this Head, both from the natural Contempt it entertains of Strangers, and its Ceremonial, ſo different from that of the Courts of *Europe*. The Gentlemen of the foreign Miſſions, who were the Legate's ſole Confidents, ought to have informed him on this Point, his Ignorance of which made him take Steps that exaſperated the Emperor, ſo that he cauſed him to be conducted to *Makau*, with orders that an Eye ſhould be kept upon him till the Return of P. P. *Barros* and *Bauvolier* from *Europe*, where that Prince had ſent them. Diſmiſs'd from the Court.

At *Makau*, the Legate received the Honour of the *Roman* Purple, which he did not long enjoy, for he was ſoon after attacked by a violent Malady, which had almoſt proved fatal to him at *Pondicheri*, and afterwards at *Nan-king* on his Road to the Imperial Court, and which Monſ. *Borgheſi* his Phyſician affirmed was only the Scurvy; but his Pains now daily increaſed, ſo that he was obliged to keep his Bed till his Death, which happen'd the eighth of *June* 1710, after he had arrived to the Age of forty one Years, five Months, and eighteen Days. Made a Cardinal. Dies.

Whether it was that they were ignorant at *Rome* of the Danger into which the Abolition of the Ceremonies might throw Religion in *China*, or that the Legate had ſecret Inſtructions to publiſh his Mandate, the Pope ſeemed to approve of his Conduct, in chooſing to refer to it in his Decree made in 1704, and publiſhed in 1708. The Jeſuits had no greater Concern in this Affair than the other Miſſionaries, who were convinced that as the Government of *China* was ſupported by certain Uſages, moſt of which ſeemed to be free from Superſtition; to aboliſh theſe Uſages would be to irritate the whole Nation, and to render Chriſtianity extremely odious; but being perſonally attacked, they were obliged perſonally to defend themſelves, which made their Order the more taken Notice of. The Neceſſity they were under to ward the Blows which were aimed at them, was imputed to them as a new Crime, their Adverſaries attributing their Apology to Diſobedience, and giving out that notwithſtanding their Pretenſions of an implicit Obedience to Papal Decrees, they were more refractory than any other Set of Men, when theſe Decrees were not according to their own Mind. To obviate this Imputation, in the Aſſembly of the Procurators of every Province, held at *Rome* in the Year 1711, the Father General at the Head of this Aſſembly preſented to the Pope, being proſtrate at his Holineſs's Feet, in the Face of the whole Church, a Declaration, profeſſing in his own Name, and in that of all his Order, a moſt conſtant Obſervance, a moſt reſpectful Submiſſion, and a moſt blind Obedience to receive, to execute, and obſerve literally, inviolably, implicitly, readily and zealouſly all the Deciſions and Ordinances of the Apoſtolical See, and eſpecially thoſe that related to the *Chineſe* Ceremonies; declaring at the ſame time that he ſpoke the Language of the whole Order, and that the preſent Declaration was agreeable to what always ſhall be, and always had been, his and their Meaning. His Holineſs received this Declaration with a ſingular Goodneſs, and permitted the Father General to make it publick. Declaration of the Father General of the Jeſuits to the Pope.

At laſt, in the Year 1715, the Pope publiſhed an Apoſtolical Precept, ordaining the Word *Tyen-chi*, that is, *Lord of Heaven*, to be uſed to expreſs the *True God*, as had been long in practice among the Miſſionaries. This Precept alſo directed the Conduct they ought to obſerve, with reſpect to the Ceremonies to be allowed to Chriſtians, confining them to ſuch as were purely of a civil and political Nature, and ordering that the Commiſſary and Viſitor-General of the Holy See for the time being in *China*, or his Deputy, with the Biſhops and Apoſtolical Vicars in that Country, ſhould be conſulted, if any difficulty aroſe, upon that Head. A Precept of the Pope upon this Head.

This Apoſtolical Precept was ſent to the Biſhop of *Pe-king*, to be communicated to all the Miſſionaries; which was done in the Year 1716. But as there always remained ſome Doubt, by reaſon of the Diverſity of Opinions, ſome believing that His Holineſs permitted Ceremonies which others thought he had forbid, they addreſſed themſelves to the Biſhops and Apoſtolical Vicars, as the Precept enjoined them, that they might receive a Regulation of this Affair. Theſe laſt not daring to determine any thing, either for fear that by their Indulgence they might incur an Excommunication, or by too great a Stiffneſs abſolutely deſtroy the Miſſion, reſolved to wait for further Inſtructions from His Holineſs, that they might act more ſafely, and more conformably to his Intentions. Doubts ariſe in *China* about it.

In the mean time the Doubts and Difficulties of the Miſſionaries were ſent to *Rome*, and His Holineſs, after examining them, reſolved to diſpatch a new Apoſtolical Legate into *China*, with a particular Inſtruction, containing the Indulgences and Permiſſions which he granted to Chriſtians in *China* in regard to the Uſages of the Country, and the Precautions which ought to be taken leſt any thing ſhould creep into theſe Uſages to taint the Holineſs of our Religion. A new Legate ſent to *China*.

The Pope made choice of M. *Charles Ambroſe Mezzabarba*, whom he created Patriarch of *Alexandria*, and who arrived at *China* in the Year 1720. The Tranſactions of his Legateſhip, which was prudent and moderate, would be too long to recount here; I ſhall only mention that he met at firſt with ſome Obſtacle. When he came to *Kanton* the Emperor was informed of his Arrival, and P. *Laureati* the Jeſuit was ſo active with that *Tſong-tû*, repreſenting that his Excellency had nothing to impart to the Emperor but what would be very agreeable, and to make him ſome Preſents from His Holineſs, that he cauſed him to ſet out for *Pe-king* without receiving the Imperial Orders. But the *Tſong-tû* was as it were thunderſtruck, when, after the Departure of the Legate from *Kanton*, he received an expreſs Order from the Emperor commanding him not to permit his Excellency to come to Court before he had declared Who comes to Court without the Emperor's Orders

is ſtopped on the Way.

the real Motive of his Legateſhip. His Majeſty, hearing that the Legate was ſuffered to ſet out without waiting for his Anſwer, ordered his Excellency to be ſtopt when he was within ſome Leagues of *Pe-king*, and to be hinder'd from proceeding farther. The Order was given to four Mandarins diſpatched by the Emperor to the Legate, who joined him at a Place called *Tew-li-ho*. Theſe Mandarins having executed the Orders of the Emperor, his Excellency anſwered them, "That the Pope ſent him that he might be informed of his Majeſty's Health,

declares the Motives of his Embaſſy.

and to thank his Majeſty for the Protection with which he honoured the Miſſionaries, and to beg that he would grant him two great Favours; the Firſt was, to permit him to remain in *China* in quality of Superior of the Miſſionaries; the Second, to permit the *Chineſe* Chriſtians to conform themſelves to the Deciſions of the Pope with reſpect to the Ceremonies of the Empire."

is order'd to leave *China* with all the Miſſionaries.

This Anſwer being immediately laid before the Emperor, his Majeſty ordered the Legate to be acquainted, That the Decrees of the Pope being inconſiſtent with the Uſages of the Empire, the Chriſtian Religion could ſubſiſt no longer there; and that he muſt return the ſame Way he came, and immediately repair to *Kanton* with his Preſents, taking along with him all the Miſſionaries, except ſuch as Age and Infirmities diſabled from undertaking ſo long a Voyage; that he permitted theſe laſt to live within *China* according to their own Cuſtoms, but that he would never leave them at liberty to publiſh their Law, and trouble his Empire. This Order

His Conduct upon that Occaſion.

aſtoniſhed the Legate, who had recourſe to Tears and Prayers. "How unfortunate am I, cry'd he, to come nine thouſand Leagues by Order of the Sovereign Pontiff, and yet not have the Honour either to ſee his Majeſty, or to convey to him the Pope's Brief!" Upon this, he begged the Mandarins to carry the Brief to his Majeſty, and entreat him to look into it; at the ſame time he gave them another Paper, containing the Allowances the Pope had made, in order to ſoften the Rigour of his Decrees. "I hope, added he, that theſe two Pieces will appeaſe the Reſentment of his Majeſty: I am Legate of the Pope, and it is not permitted me to paſs beyond the Orders with which I am intruſted; all I can ſay, is, that I will, as far as poſſible, conform myſelf to the Emperor's Intentions; and will make as great Allowances as I can. If my Powers are not ample enough, I ſhall take care to inform His Holineſs of it, and lay before him a faithful Account of every thing."

The Emperor being informed that ſame Day of the Legate's Anſwer, permitted him to repair to *Pe-king*, where he received him with Diſtinction, and loaded him with Honours in the many Audiences he granted him. Without recounting particularly all that paſs'd in theſe

The Emperor diſſatisfied with the Legate, and diſmiſſes him.

Audiences, it appeared at laſt that the Emperor was by no means ſatisfied. He told the Legate, that he would no longer admit him to his Preſence, but that he would communicate his Orders to him in writing; moreover, that he would cancel out of the Regiſters of the Palace the Acts, and all that had paſs'd betwixt him and the Pope's Legates concerning the *Chineſe* Rites, ſince *To-lo*, that is, Monſ. the Cardinal *Tournon*, to the preſent Time; that he would have a Manifeſto drawn up in three Languages, to be ſent into all the Kingdoms in the World; and that the *Muſcovite* Ambaſſador, who was then at his Court, would, according to his Promiſe, diſperſe it all over *Europe*. *I will not myſelf be the Judge of this Difference* (added the *Emperor*) *but refer myſelf to the Judgment which the* Europeans *ſhall make of it.*

At laſt the Eunuch in Waiting, fixing his Eyes upon the Mandarin *Li-ping-chong*, and P. *Joſeph Pereyra* the Jeſuite, Interpreter to his Excellency, told them from the Emperor, that they both had deſerved Death for deceiving his Majeſty, by telling him, that the Legate had nothing to impart to him but what would be agreeable.

The Legate and Miſſionaries in great Conſternation.

Sends a Petition to the Emperor.

Theſe Orders threw the Legate and all the Miſſionaries into an inexpreſſible Concern and Conſternation. They knew not what Part to act; at length his Excellency determin'd to ſend a Petition to the Emperor, begging his Majeſty to pardon the *Europeans*, and to ſuſpend the publiſhing his Manifeſto, till ſuch time as he had laid before the Pope an exact Account of whatever his Majeſty had ſignified to him, either in Perſon, or by the Mandarins. Upon this the Emperor cauſed an Abſtract to be drawn up of all that he had done in that Affair ſince the Arrival of the Legate, and eſpecially of the Orders he had iſſued.

All the *Europeans* aſſembled to make out a *Latin* Tranſlation of this Writing, and to witneſs that the Tranſlation was faithful. Two Perſons in his Excellency's Retinue were named, in order to carry it to *Rome*; but ſome Days after the Legate thought it would be more proper for him to go in Perſon, fearing that his Meſſengers would meet with little Regard there,

The Legate ſets out for *Rome*.

and perſwaded that he would infallibly be believed in what he ſhould repreſent. The Emperor approved extreamly of this Propoſal, and conſented to his Departure. The Day was fixed, and his Majeſty gave him his Audience of Leave in the moſt gracious Manner, by taking hold of his Hand after the *Tartar* Cuſtom; and to many other Marks of Friendſhip added the following Words, *Depart as ſoon as you can, and I will expect your Return in three Years at furtheſt.*" His Excellency anſwered, that he would depart inſtantly, leaving things upon the ſame Footing they were then on, and that as ſoon as poſſible he would return to *China*, and have the Honour to preſent himſelf to his Majeſty.

This Anſwer having a little calm'd the Emperor, he took leave of his Majeſty, and was conducted to *Kanton*, where he ſtayed only four or five Days, and from thence to *Makau*, with all the Honours due to his Perſon and Dignity: However he did not embark till the Beginning of the Year 1722: Before his Departure he left an Ordinance, to ſerve as an Inſtruction

Ordinance left by the Legate.

to the Miſſionaries, in which, without any Alteration of the former Decrees, the exact Obſervance

vance of which he enjoyned, he preſcribed all the Ceremonies and Uſages that were allowable, adding withal the Explanation of ſome Doubts that might ariſe, and Precautions that were to be obſerved, in order to avert whatever might wound the Purity of our Religion; with an Injunction, under pain of Excommunication, not to tranſlate the ſaid Ordinance into either the *Chineſe* or the *Tartarian* Tongues, nor to impart it to any but the Miſſionaries. The Legate got ſafely to *Europe*, and the Death of the Emperor freed him from repeating that long and hazardous Voyage. Emperor *Kang-hi* dies.

The Miſſionaries, whom this Prince had conſtantly protected, were ſenſibly touch'd with his Death; and the People, whom he had ſo long governed with Wiſdom and Moderation, bewailed him as their Father; thus, there was an univerſal Mourning through all the Empire.

His Character.

We may ſafely affirm, that this Emperor poſſeſs'd, in the higheſt degree, the Art of Reigning, and united in his Perſon all the Qualities that ſerve to form the Great Prince and the Fine Gentleman. His Mien, his Shape, the Features of his Face, a certain Air of Majeſty, mixt with Goodneſs and Affability, inſpired an immediate Love and Reſpect for his Perſon, and at firſt ſight pronounc'd him to be the Sovereign of one of the greateſt Empires in the World. He was yet more dignified by the Qualities of his Mind; his Genius was comprehenſive and elevated, and his Penetration ſuch that he could be impoſed upon by no Shape of Falſehood, his Memory happy and tenacious, the Firmneſs of his Mind proof againſt all Events, his Apprehenſion juſt, and his Judgment ſo ſolid, that in the moſt puzzling Caſe he always choſe the wiſeſt Part. Ever conſiſtent with, and Maſter of himſelf, his Views and Deſigns were concealed, and, when he pleaſed, his Conduct was impenetrable to the moſt clear-ſighted. In ſhort, his Capacity for forming, was as great as his Ability in conducting and finiſhing the greateſt Enterprizes. Far from letting the Government of his vaſt Empire devolve upon his Favourites and Miniſters, he inquired into and regulated every thing himſelf.

With this ſupream and abſolute Authority which he exerciſed over a ſubmiſſive People, who almoſt idolize their Sovereign, he never loſt ſight of Equity and Juſtice, and never exerted his Prerogative but conſiſtently with the Laws. In the Diſtribution of Employments and Dignities, he had regard to nothing but Probity and Merit. As he was compaſſionate towards his Subjects, in times of publick Calamity he was often ſeen to pity their Miſery, by abſtaining from all Diverſions, by remitting to whole Provinces the Annual Tribute, which ſometimes amounted to thirty or forty Millions, and by opening the publick Granaries, out of which he liberally furniſhed what might ſupply the Neceſſities of a numerous and a diſtreſſed People. He regarded himſelf always as the Father of his Subjects, and this Idea, which he formed almoſt as ſoon as he mounted the Throne, rendred him affable and popular, which was always moſt remarkable when he viſited his Provinces. On theſe Occaſions the Grandees of his Court were ſurpriſed to ſee with what Condeſcenſion he allowed the meaneſt of the People to approach him, and preſent him with their Grievances.

Tho' the Power and Riches of a *Chineſe* Emperor are almoſt inexhauſtible, he was always frugal in his Meals, and averſe to all Luxury about his Perſon, but magnificent in his publick Character, and liberal, even to Prodigality, whenever the publick Advantage or the Neceſſities of State required it. He never was a Friend to the Effeminacy that reigns in the Courts of the *Aſiatic* Princes, and inſtead of the Delicacies of a Palace choſe the Mountains of *Tartary* for his Abode in certain Months of the Year: There he was almoſt always on Horſeback, exerciſing himſelf in long and laborious Chaces, which hardened him to Fatigue, at the ſame time never relaxing his ordinary Application to Affairs of State, but holding his Councils under a Tent, and abridging from his Reſt the Time that was neceſſary to hear his Miniſters, and iſſue his Orders.

Tho' he was divided amongſt ſo many different Cares, he ſtill found Leiſure to cultivate the Sciences, and the Fine Arts, which we may even call his favourite Paſſion; and it is probable that he apply'd himſelf to them as much from Politicks as through Inclination, being at the Head of a Nation where Honours and Employments are only acceſſible by Learning. However skilful he was in the different Branches of *Chineſe* Learning, he no ſooner was acquainted with the *European* Arts and Sciences than he reſolved to ſtudy and make himſelf Maſter of them: Geometry, Phyſic, Aſtronomy, Medicine, and Anatomy were ſeverally the Objects of his Study. This Love for the Sciences procured the Miſſionaries that free Acceſs to his Perſon, in which he never indulged either the Grandees of the Empire or the Princes of the Blood.

In thoſe frequent Converſations which this great Prince had with the Miſſionaries, in which he lay'd down his Majeſty, in order to become familiar, the Diſcourſe often turned on the Truths of Chriſtianity; and he ſeemed much to reliſh it, approving of its Morals and Maxims, and beſtowing Praiſes on it in preſence of all his Court; he protected its Miniſters by a publick Edict, he permitted the free Exerciſe of it throughout his Empire, and even gave ſome Glimpſe of Hopes that he would be brought to embrace it himſelf. Happy! had his Heart been as docile as his Underſtanding was inlightened, or had he known to break the Chains which a long Train, either of Politicks or Paſſions, had forged, and which kept him in his Infidelity to his Death; it happened *December* the 20th 1722.

The Manner and Occaſion of his Death.

He was then at his Park of *Hay-tſe*, attended by his *Tartars*, to take the Diverſion of Hunting the Tiger. Finding himſelf there ſeized with a Cold, he ordered all of a ſudden that the Company ſhould return to *Chang-chun-ywen*, one of his Pleaſure-Houſes, ten Leagues from *Pe-king*. So unexpected an Order, at firſt, aſtoniſhed all his Train, but they ſoon learned the

the Occaſion of it. His Blood was congealed, and whatever Remedies were adminiſtered to him, they gave him no Relief. Finding his Death approaching, in preſence of *Long-co-to* his near Relation and Governor of *Pe-king*, he cauſed all his Children to come out of the Anti-

names his 4th Son his Succeſſor;

chamber into his own Bed-room, and declared to them that he named his fourth Son as his Succeſſor in the Empire. He expired about eight o'Clock the ſame Evening, aged ſixty nine Years, and that Night his Corps was tranſported to *Pe-king*.

who is acknowledged as ſuch.

Next Morning about five o'Clock the new Emperor placed himſelf upon the Throne, and took the Name of *Yong-ching*, being acknowledged by all the Princes, Grandees, and Mandarins who compoſed the Tribunals. Each *European* had a Piece of white Cloth given him as Mourning, and was permitted to come and knock his Head againſt the Ground before the Corps, with the Princes of the Blood and the great Lords of the Empire. *Yong-ching* was no ſooner on the Throne than he received Petitions from a great number of the *Literati*, containing bitter Invectives againſt the Preachers of the Goſpel, accuſing them of diſſolving the fundamental Laws, and diſturbing the Peace and Tranquillity of the Empire. Theſe Petitions, joined to a Prejudice the Prince was under, that the late Emperor his Father had loſt a great deal of his Reputation by deigning to ſuffer the *Europeans* to ſettle throughout the Provinces, diſguſted him ſo highly at Chriſtianity, that he only waited for an Opportunity to prohibit it through all the Empire. One ſoon preſented itſelf: The firſt Sparks which lighted up the Fire of a general Perſecution appeared in the Province of *Fo-kyen*: The Church at *Fungan-hyen*, a City of the third Order in that Province, was governed by two *Spaniſh* Dominicans, who had a little before come from the *Philippine* Iſlands. A Chriſtian Batchelour, who was piqued at one of the Miſſionaries, renounced the Faith, and, in conjunction with a great number of other Batchelours, preſented a Petition to the Mandarin of the Place, containing a great many Accuſations; the chief of which were: That the *Europeans*, who kept themſelves concealed, reared Temples at the Expence of their Diſciples; that the Men and Women aſſembled promiſcuouſly; that young Girls were appointed to a perpetual Virginity from their Infancy; that in the Sect which they ſpread, (for ſo they termed the Chriſtian Religion) no Honours were paid to the Defunct, and that they never entertained a Thought about their Fathers or Mothers after their Death; that the Origin of each of their Families was forgot, being like Water without a Source, or a Tree without a Root; in ſhort, that they wanted to metamorphoſe the *Chineſe* into *Europeans*.

is Petition'd againſt Chriſtianity;

to which he is averſe.

Heads of a Petition againſt Chriſtianity.

The Chriſtian Law proſcrib'd.

Theſe Complaints being laid before the *Tſong-tû*, he gave a great many Orders to the Mandarins of the Place, and ſent to the Emperor a Memorial againſt the *Europeans* and their Religion, in conſequence of which he publiſhed in different Cities divers Edicts, whereby the Chriſtian Law was proſcribed. He iſſued one in concert with the Viceroy, which prohibited all the People in his Province from being Chriſtians, and commanded the *Europeans* to be conducted under a good Guard to *Makau*, and their Churches to be changed into publick Schools, or Halls for the *Literati*, or for the Worſhip of their Anceſtors. Not ſatisfy'd with having proſcribed Chriſtianity within their own Province, they preſented a Petition to the Emperor, in which, after giving an Account of their own Conduct, and repreſenting in the ſtrongeſt Terms the Danger of tolerating the ſtrange Law preached by the *Europeans*, they intreated his Majeſty, by the Zeal he had for the Good of his People and the Quiet of his Empire, to order all the *Europeans* to depart out of the Provinces, and to ordain that they ſhould be conducted to Court, or ſent to *Makau*, and that their Temples ſhould be employed to other Uſes.

Deciſion of the Tribunal of Rites.

The Emperor immediately ſent this Petition to the Tribunal of Rites, whoſe Deciſion was, That the *Europeans* who were at Court were uſeful for reforming the Kalendar and other Services, but that thoſe who were in the Provinces were of no manner of Uſe; that on the contrary they built Churches, and drew over to their Law the ignorant People both Men and Women, &c. that agreeable to what the *Tſong-tû* of *Fo-kyen* propoſed, thoſe who were at Court and were there uſeful, might be left, and the others conducted to *Makau*. The Emperor received this Declaration of the Tribunal the 10th of *January*, and next Day he wrote with the Red Pencil the following Sentence.

Order of the Emperor.

Let it be done according as has been determined by the Tribunal of Rites. The Europeans *are Foreigners; they have many Years lived in the Provinces of the Empire: Now the Propoſal of the* Tſong-tû *of* Fo-kyen *muſt be ſtrictly complied with. But as it is to be feared that the People may commit ſome Inſult upon them, I ordain that the* Tſong-tû *and the Viceroys of Provinces do allow them half a Year, or ſome Months, and do conduct them either to Court or to* Makau, *appointing them a Mandarin, who ſhall attend them through the Provinces, take care of them, and guard them from all Inſults. Let this Order be obſerved with Reſpect.*

Endeavours uſed by the Miſſionaries.

There was no Application omitted by P. *Parennin* and the other Miſſionaries, either with the Friends which they had at the Tribunal of Rites, or with the Princes who protected them, and were in the greateſt Credit with the Emperor, to ward off a Blow ſo fatal to their Religion. All the Indulgence they could obtain was a Change of the Place of their Exile; they were ordered to be conducted to *Kanton* inſtead of *Makau*, and this was only upon Condition of their behaving ſo as to give no Cauſe of Complaint. The publick Gazettes immediately proclaimed the Sentence which the Emperor had pronounced againſt the Chriſtian Law, and altho' it was not ſent to the Provinces till the 17th of *February*, a great many Mandarins haſted to put it in Execution. All the Miſſionaries without Diſtinction were upon this driven from their Churches, and conducted either to *Pe-king* or *Kanton*, and the Emperor declared

farther

farther in a Book, which he had compoſed for the Inſtruction of his Subjects, that he tolerated ſome of them at Court only on account of the Advantage his Empire received from their Skill in Arts and Sciences.

More than three hundred Churches were deſtroyed, or converted to prophane Uſes, or became the Temples of the Devil, Idols being ſubſtituted inſtead of the true God. More than three hundred thouſand Chriſtians ſaw themſelves deſtitute of their Paſtors, and abandoned to the Rage of the Infidels. In ſhort, the Labours and Toils of ſo many Apoſtolical Perſons were, as it were, annihilated, without the leaſt Hope of their ever being relieved from their Misfortunes. The Ruin of Chriſtianity in *China*.

Such was the melancholy State of a Miſſion once ſo flouriſhing. But Meaſures were taken not to ſuffer ſo numerous a Body of Chriſtians to be entirely deſtitute of ſpiritual Advantages: Three Jeſuit Prieſts, who by being native *Chineſe* are eaſily conceal'd, mingle with the Chriſtians in the Provinces, and zealouſly promote the Salvation of their Countrymen. The Miſſionaries of the Society *de propaganda Fide* have likewiſe ſome *Chineſe* Prieſts employed in the ſame Functions; but what Proportion doth ſo ſmall a Number of Evangelical Labourers bear to ſo vaſt an Empire? To ſupply this Defect, there are ſent every Year to the Provinces skilful and well choſen Catechiſts, who ſpread themſelves through the different Churches, where they reanimate the Faith of the Converts, and furniſh them with Kalendars, Books, and Symbols of Piety; and examine if the particular Catechiſts fulfil their Obligations, and even preſent themſelves to the Mandarins, making them Preſents to gain their Friendſhip and Protection. This is all that can be done to maintain ſuch a vaſt Number in the Faith, till it ſhall pleaſe God to change the Heart of that Prince who appears ſo averſe to his Miniſters. (A) State of the Miſſion there.

(A) We have now ſeen the Eſtabliſhment, Progreſs and Expulſion of Chriſtianity in *China*, according to P. *Du Halde*'s Account, the Veracity of which it would be in vain to queſtion; we ſhall only beg leave to make a few Obſervations upon the Character of *Kang hi*, and the Conduct of the Court of *Rome*.

This Prince, tho' born to as abſolute a Sway, as ever Prince was, yet it being over a People newly conquer'd, he might have been excuſed from introducing any Novelties either in Learning or Government, the Connection in *China* betwixt theſe two being very great. But he knew ſo well how to manage that delicate Point, that had a Prince of his Character ſucceeded him, it is not to be queſtion'd but the *Chineſe* would have been as great Proficients in the Fine Arts as any People in *Europe*.

On the other hand, the Court of *Rome*, whoſe Miſſionaries by an unparallel'd Indulgence of the Prince had ſettled in that Country, could not content itſelf with an Indulgence to preach the Chriſtian Religion, that is, to preach whatever tended to the Perfection and Happineſs of Human Kind, but endeavoured to make a Dupe of the Prince to whom it owed all. *Kang hi* foreſaw too well the Conſequences of allowing the Pope to claim any Diſpenſing Power in the leaſt Point that concern'd Civil Inſtitutions. He well knew that the yielding to the Jeſuits in one Article would have introduced another, till by their Incroachments they might have endanger'd his Empire; ſo he very wiſely choſe rather to drop them entirely.

The Uſe I would make of this Obſervation is, that had our *European* Princes in former Days been as wiſe as *Kang hi*, the Church of *Rome* would never have arrived at the pitch of Inſolence ſhe has done, in claiming either an Authority independent of, or inconſiſtent with the Civil Power.

Of Moral Philoſophy *among the* CHINESE.

THE *Chineſe* Philoſophers reduce all their Morality to five principal Duties, *viz.* the Duties of Fathers and Children; thoſe of Prince and Subjects; of Husband and Wife; of elder and younger Brothers; and laſtly of Friend to Friend. Almoſt all their Books treat only of the Obedience due from Children to Parents, and of Scholars to Maſters: Of the Loyalty of Subjects to the Prince, and the Conduct which the Prince ought to uſe towards his Subjects; of the Reſpect due from the Wife to the Husband; of the Affection that ought to reign amongſt Brethren; and of the reciprocal and inviolable Attachment amongſt Friends. The five principal Duties among the *Chineſe*.

On the Reſpect owing to Parents and Maſters, the principal Foundation of the *Chineſe* Morals and Politics reſts. They are perſwaded that if Children preſerved that Principle of Reſpect, Submiſſion and Obedience they owe to thoſe to whom they *OWE* their Life, and that if Subjects look'd upon their Sovereigns as their Fathers, all *China* would be but as one well regulated Family, where all the Members of the State cultivate a mutual and unalterable Peace and Union. The Reſpect for Parents and Maſters

With theſe Diſpoſitions they every Year ſolemnize, with ſo many Ceremonies, the Birth-Day of the Emperor, the Viceroys, and Governors of each Province, and the Parents of each Family. Neither the adult Age of the Son, nor the high Rank to which he is elevated, nor any bad Treatment which he might have received, can excuſe him from the Reſpect, the Complaiſance, and the Love which he owes to his Parents.

This Sentiment of Nature is carryed among the *Chineſe* to the higheſt Degree of Perfection, the Laws giving to Fathers ſo abſolute an Authority over their Families, that they are impowered to ſell their Children to Strangers if they are diſſatisfied with their Conduct. A Father who accuſes his Son before the Mandarin of any Failure in the Reſpect he owes him, has no occaſion to bring Proofs, for the Son is always preſumed to be culpable, and the Father to be in the right. Who can be a better Judge, ſay they, than he who rears him up from his Infancy? how great in *China*.

The Caſe is different with reſpect to the Son; he would be regarded as a Monſter ſhould he pretend to complain of his Father, and there is even a Law which prohibits a Magiſtrate's hearing an Accuſation from a Son againſt a Father. Indeed, if the Petition of the Son is ſign'd by the Grandfather, it may be admitted; but if there is any Article in it falſe, the Son

runs the hazard of his Life. It is the Son's Duty, ſay they, to obey and to have patience: With whom will he bear, if not with his Father?

Severe Puniſhment of Parricide.

But if a Child (which very ſeldom happens) ſhall proceed ſo far as to give his Father any opprobrious Language, or if he is ſo tranſported with Fury as to ſtrike or to kill him; ſuch a Crime puts the whole Province in an Alarm; his Relations are puniſhed, and the Mandarins frequently depoſed; it being always preſumed that the unfortunate Child could never have reached to ſuch a horrid pitch of Guilt, but by Degrees; and that the Scandal might have been prevented, had thoſe, who ought to have watched over his Conduct, puniſhed the firſtFaults committed by Diſpoſitions naturally ſo bad. The moſt cruel Puniſhment is incapable to expiate ſo horrid a Crime; he is condemned to be cut into a thouſand Pieces; his Houſe is deſtroyed; and a Monument reared to excite Horror for ſo execrable an Action.

Their Filial Duties to their defunct Parents.

This Veneration for Parents, amongſt them, does not terminate with Life; it ought even to continue after the Death of the Parent, for whoſe Funeral no Expence is ſpared: The Deceaſed are incloſed in Coffins of preciousWood: In ſome Provinces their Pictures are preſerved in their Houſes, and in moſt others, their Eſcutcheons: Their Sons go regularly to weep over their Tombs: They proſtrate themſelves before the Corpſe, and offer them Victuals as if they were yet alive, thereby ſignifying that all the Goods of the Family belong to the Defunct, whom they wiſh in a Condition to enjoy them: Their Pictures or Eſcutcheons are honoured with Offerings as if they were preſent in Perſon: In ſhort, they ought always to preſerve their Memories, and frequently to give publick Teſtimonies of their Veneration, by paying to them the ſame Honours as they did when alive; according to this grand Maxim of the *Chineſe*, *Se ſe jn ſe ſeng*, that is to ſay, HONOUR THE DEAD, AS YOU WOULD HONOUR THEM IF THEY WERE YET ALIVE.

Their Mourning ought to continue for three Years; and during all that time they ought not to be employed in any thing but their juſt Grief. Whatever Employment they are in, they muſt abandon it, and live retired, unleſs the Emperor, for ſome Reaſons that affect the publick Weal, diſpenſes with this Law, and draws them from their Retirement, ordering them to lay aſide their Mourning during the Exerciſe of their Charge. The Emperors themſelves are ſubject to this ſo indiſpenſable a Duty of Piety, and they are obliged to give to their People an Example of the reſpectful Submiſſion which is owing to Parents.

The Influence of Education among them.

The Principle of Obedience and Submiſſion, in which the *Chineſe* are educated from their Infancy, prodigiouſly influences their political Government, and accuſtoms the People early to have the moſt profound Veneration for their Governors. This Veneration encreaſes in proportion with their Dignity. The Mandarins take the Title of Fathers of their Country, and it is principally in this Quality that they are rever'd; when they diſtribute Juſtice to the People, theſe laſt are always upon their Knees.

If they appear in publick, their Train and Retinue inſpire Reſpect. They are carried in a magnificent Chariot, which, in the Summer, is open, in the Winter, covered. All the Officers of their Tribunals go before, carrying in their Hands the Badges of their Dignities. The People ſtop, and with a modeſt downcaſt Look range themſelves on both ſides of the Street, letting their Arms fall down by their Sides till they are paſs'd.

The *Chineſe* Government founded on Filial Reſpect.

I will not here repeat what I have given an Account of elſewhere, as to the Honours paid to the Mandarins, and the Ceremonies obſerved in paying them; I ſhall only remark that the Facility with which the *Chineſe* ſuffer themſelves to be governed, the Peace that reigns in their Families, and the Regularity and Tranquillity that obtain in their Cities, have no other Foundation but that prodigious Filial Reſpect, and profound Veneration which they entertain for their Mandarins.

Their other Points of Morality.

The other Points of Morality, which they look upon as the Source of Tranquillity in a State, and which they continually inculcate, are, the Reſpect which a Woman ought to have for her Husband; the Subordination which ought to be preſerv'd with reſpect to Age, Quality, and Merit; and the Modeſty, Civility and Politeneſs, that ought to be current in the Commerce of Life.

The exceſſive Decorum obſerved among the *Chineſe* of all Ranks.

Theſe Rules of *Decorum* as to Words and Geſtures, of which the *Chineſe* Authors are full, have introduced into the Air and Manners of that People, a Reſerve, a Complaiſance, and an inexpreſſible Circumſpection, which prompts them to prevent one another in paying to every one the Reſpects he has a right to require, and induces them to diſſemble, or even to ſtifle, a Reſentment. According to them nothing conduces more to the ſoftening and poliſhing of Mankind than this; while a Ferocity, natural to certain Nations, increaſed by a brutal Education, renders the People intractable, diſpoſes them to Rebellion, and throws States into Convulſions.

It is not only among Perſons of Diſtinction that theſe polite and humane Manners prevail; they are even communicated to all Ranks: Workmen, Domeſtics, and Peaſants themſelves treat one another with Civility, making their Compliments, placeing themſelves upon their Knees before each other when they are taking leave, and omitting none of the Punctilios preſcribed by the *Chineſe* Politeneſs.

Antiquity of the *Chineſe* Morality.

Theſe Principles of Morality among the *Chineſe* are almoſt as old as their Monarchy itſelf; they being taught them by their firſt Sages in theſe Books, ſo much revered over all their Empire, of which I have given an Abſtract, in which you may ſee that all their Maxims are eſtabliſhed upon theſe different Duties.

Perhaps I ſhall be asked if, during ſo long a Tract of Time, the *Chineſe* have not degenerated from their primitive Maxims, and if their modern agree with their antient Philoſophers?

phers? I can anſwer this Queſtion from two Moral Treatiſes written by two *Chineſe* Authors, which prove that in all Ages they have regulated their Manners and Actions by the ſame Principles. The firſt, and moſt antient of theſe Treatiſes, is tranſlated by P. *Hervieu*, under this Title; *A Collection of Maxims, Reflections, and of Examples relating to Manners.* The other is lately compoſed by an Author who has acquired a great Reputation, and is tranſlated into *French* from the *Chineſe* by P. *Dentrecolles.*

Two Authors among the *Chineſe* of great Authority.

As this Philoſopher appears ſincere, in not ſeeking to diſguiſe or diſſemble the Faults of his Countrymen, he gives us likewiſe to underſtand that among the People, whoſe Vices he reprehends, there are a great many who practiſe Virtue according to the Idea he has formed of it. His Work is read and extreamly approved of by the *Chineſe*, which is a Proof that his Sentiments are not peculiar to himſelf, but are the Senſe of his Nation.

Abſtract from one of them.

We may learn from this Author, that the Moral Philoſophy of the *Chineſe* is of a Popular Nature, tending rather to reform the Manners of Mankind than to increaſe the Number of its own Diſciples. Tho' among their Philoſophers there was not the ſame Glow of Wit which diſtinguiſh'd thoſe of *Greece* and *Rome*, it is eaſy to perceive that their Diſcourſes are accommodated to the Capacities of the Vulgar: Yet it muſt be confeſs'd, that it is no eaſy matter to tranſlate the Beauties in the Original of this Piece, the Stile of which is lively, conciſe and emphatical.

The Characters or Manners of the Chineſe. *By a* Modern Philoſopher *of* CHINA.

THE *Chineſe* Author begins his Work by a kind of Preface, where he lays it down as an Axiom, That the Worſhip paid to *Tyen*, the Loyalty to one's Prince, Obedience to Parents, Reſpect to Maſters, the Union betwixt Husband and Wife, the Regard which near and diſtant Relations ought to have for one another, and a good Underſtanding among Citizens, are the indiſpenſable Duties of a reaſonable Man. After this, he enters on his Subject in the following Manner.

The indiſpenſable Duties of a reaſonable Man.

Of the Duty of Parents and Children.

THE Benefits which a Son receives from his Father are leſs perceptible, but, notwithſtanding that, more conſiderable than thoſe he receives from his Mother. Thus we may more eaſily perceive the Aſſiſtances which Plants and Animals draw from the Earth, which produces and nouriſhes them, than thoſe they receive from Heaven, whoſe Influence warms and fertilizes the Earth itſelf.

Children under more Obligations to the Father than the Mother.

The Tenderneſs of a Mother, with reſpect to a Son, is confined to the Cares of the Body: The Love of a Father extends farther, and is employed to form his Underſtanding. Both act almoſt in the ſame manner as Matter and Form in the Compoſition of Beings, the firſt of which gives the Figure and Outſide of a Being, but the other gives the Eſſence and Properties.

A Father and Son, who mutually fulfil their Duties, ought not to have the leaſt intereſted Views; they ought not even to think of procuring Encomiums to themſelves, as if they had arrived at a ſublime Pitch of Virtue: It is only for mean and grovelling Souls to fulfil their eſſential Obligations from ſuch Motives as theſe. Let your Services be really uſeful and agreeable to your Parents, and do not content yourſelf with ſimple Appearances; if you do, you will imitate a Man, who ſerves up a ſplendid Feaſt upon the Coffin of his Father, after allowing him to die for want of neceſſary Subſiſtence.

A reciprocal Diſintereſtedneſs neceſſary.

Children and Deſcendants muſt forbear taking the Surnames of their Fathers or Anceſtors, as well as of the wife and celebrated Perſons in former Ages; for that would be to loſe the Reſpect which is their due.

Certain Surnames prohibited to Children.

To what will not an exceſſive Affection of Parents carry! How many have we ſeen who ruin their Children for fear of diſpleaſing or grieving them! Who indulge them in whatever they ask for, and who leave them at Liberty to act as they pleaſe! But what are the Conſequences of this fatal Liberty? They are effeminated by Luxury, they abandon themſelves to pernicious Company, and are intent upon nothing but Play and Pleaſure. They frequently become Prodigals, Spendthrifts, or ruin their Health by their Debauches. Our Books both antient and modern tell us, "It is Money that ruins Children, but Parents contribute to their Ruin, by furniſhing them with Money."

Indulgence pernicious to Children.

The Duty of a Father is to correct the Faults of his Children; the Inclination of the Mother leads her to excuſe them. This is the Practice of the moſt rude, as well as of thoſe who value themſelves upon Politeneſs. If a Mother carries her natural Indulgence too far, ſuch an ill-judg'd Indulgence will make her Daughters fall into many Errors. If the Father, on the other hand, never ſpeaks to his Children but in a harſh Tone; if he never opens his Mouth to them, but to reprove and blame them, he renders them ſo fearful, that they dare never appear, nor ſpeak two Words at a time. This idiot Baſhfulneſs hangs about them all their Lives, and gives always a certain pitiful, perplexed Air. The Parent's Intention perhaps is good, he wants to form them early to Virtue; but he takes the wrong Way, and can never ſucceed. I will repeat it: The true Character of a Mother is to compaſſionate, but without a blind Indulgence; of a Father, to correct, but without an unreaſonable Severity: Theſe are the juſt Mediums.

Duties of a Father and Mother.

When the Genius of a Child begins to open, then is the Time gently to inſtil into him

Education of their Children.

Leſ-

Leſſons and Inſtructions. He muſt neither be ſpoiled by Capricioufneſs, nor puniſhed for Trifles. His Weakneſs muſt be tended; and you muſt accommodate yourſelf to the Meaſure of his Underſtanding, which is not yet unfolded. Look upon him as a tender Bud, from which, tho' it has not yet had Time to bloſſom, the Flower will ſoon appear and flouriſh.

Too great an Anxiety about the Health of Children is another Exceſs, into which a great many Parents fall. Has a young Child the leaſt Indiſpoſition? He is immediatly ſurfeited with Medicines and Cordials, nor do the Parents reflect that thereby the Child's Conſtitution is ruined, his Health impaired, and his Days ſhortned.

Separation of a Family when neceſſary.

When a Family is numerous, it often happens that there muſt of neceſſity be ſeparate Houſholds. Formerly the celebrated *Chang* ſaw in his Houſe his Sons and Grandſons, to the ninth Generation, living together in the ſtricteſt Union. This is ſpoken of to this Day with Admiration. But I doubt if now-a-days there are any who are capable, like the virtuous *Chang*, to preſerve domeſtick Union by their Sweetneſs and Patience.

When it happens that Children have Families of their own, they muſt then come to a Separation; but this Separation muſt be made neither too early nor too late, both theſe Extreams would be equally dangerous. In the firſt Caſe, it is to be feared leſt young unexperienced People, not acquainted with the Fickleneſs of good, nor the Hardſhips of evil Fortune, fall into an idle courſe of Life, become Spenders, and in the end ruin themſelves entirely. After this Separation becomes neceſſary, if it is delay'd too long, there are other Inconveniencies to be fear, which it is not eaſy to remedy. For ſuppoſing that the Children and Grandchildren are naturally wiſe, and of ſocial, pliable Tempers, there are alway great numbers of Women and Domeſtics in the Houſe. If the Grandfather or the Father is obliged to furniſh them with all their Expences, in Moveables, Utenſils, Victuals, Cloaths, and other Things, of which each would have a ſufficient Share; how can the good old Man hold out with ſuch vaſt Expences? Beſides all this, if ſome in the Family love to ſpend too much, and others who are more frugal ſhall fret and be uneaſy at ſeeing this; tho' they diſſemble it, will they not however fear leſt the Houſe ſhould ſink, and they themſelves want Neceſſaries. Such Heart-burnings as theſe will not be long before they break out into Murmurings, which will infallibly introduce Diſſenſion, and ruin the Peace of the Family.

The Manner of teaching to manage their Eſtate.

Inſtead then of letting them live in common, it will be adviſeable to give a certain Sum to each Family, according as it is more or leſs numerous, whereon it may live to its own Liking. It is an antient Maxim, That when a Father has Children come to Years, he ought to put in their Hands a kind of ſmall Stock, that they may thereby know the Difficulty of enriching themſelves, and learn to manage their Subſtance, and to live frugally, that they may ſupport themſelves genteelly in their Station. By this, a Father knows if a Son is capable to manage a Family: By this, a Son finds by his own Experience in what manner the World is ruled, and what the Springs are which put Men in motion. This ſmall Stock, the Management of which is left to themſelves, is the Beginning of their Emancipation.

Education of Daughters to make them good Wives.

It is commonly ſaid, that when a Daughter is born into a Family, it is to leave it, and ſoon to paſs into another *. Hence it frequently happens that the Education of Daughters is neglected, without minding enough that a Daughter who wants Education does a great Injury to the Family into which ſhe enters, and that ſhe is a Reproach to her Parents. The Duties of a young married Wife are, to pay a reſpectful Obedience to her Father and Mother-in-law; to live in a perfect Union with her Siſters-in-law; to honour her Husband; to inſtruct her Children; to compaſſionate the Hardſhips of the Slaves; to prepare the Silk, and fit it for Working; to be a frugal and a laborious Houſewife; patiently to bear Croſſes and Affronts; not to liſten to Rumours and Tatlings; not to meddle with what is without Doors: All theſe Duties a Daughter ought to be inſtructed in before ſhe is married.

But from whence proceeds this Defect of Inſtruction? Their chief Study conſiſts in dreſſing their Heads well; in applying the Paint rightly; in handſomely adorning their Cloaths and Shoes; in placing with Art the Bodkins in their Hair, and the Pendants in their Ears; in improving upon delicate Meats and fine Drinks. Their only Care is to embelliſh their Beauty by a vain Show of Niceties and Ornaments. This is all they know to do, being ignorant in every Article of the Duties of the Mother of a Family. They muſt then be early made to read Books of Hiſtory proper for their Inſtruction; that their Minds may be filled with better Maxims, and their Hearts form'd upon great Examples.

Great Care to be taken in the Choice of Nurſes.

There is reaſon to be ſatisfied when a Mother nurſes her Children herſelf; but if any Cauſe obliges her to take a Nurſe, the Perſon choſen ought to be of a wiſe and modeſt Character, and one who has no perſonal Blemiſh; for the Infant ſeldom fails to contract the Air and Manners of its Nurſe. If the hired Nurſe has been obliged to leave her own Child to give ſuck to yours, ſhe has been forced to it by Poverty; ſo ſhe ought not only to have reaſonable Wages, but you ought to provide for the Maintenance of her Child; this is the way to make the Hearts of both very eaſy. Beſides, it is neceſſary to watch over the Conduct of theſe Nurſes, not to ſuffer them to carry your Child among the Neighbours, or out into the Streets and publick Places, or to draw about them the Slaves or old Women of the Neighbourhood; the bad Conſequences of theſe are plain enough.

When a Son is born to you after you are advanced in Years, you cannot contain yourſelf for Joy; you cheriſh him with all Care; you proclaim his Birth before the Pictures of your An-

* The *Chineſe* Laws do not ſuffer a Daughter to marry her Relation on the Father's Side, or of the ſame male Line, tho' in the moſt remote Degree. This Law is indiſpenſable.

Anceſtors; you faſt, and perform divers Works of Charity, hoping thereby to procure a long Life for the dear Infant.

It is a Cuſtom univerſally eſtabliſhed, to make great Demonſtrations of Joy at the Birth of a Son; a quantity of the Eggs of Hens and Ducks are hard boil'd, Fine Tea is prepared for thoſe who come to ſhare in your Rejoicing, and to make their Compliments of Congratulation; Proviſions proper to regale them are then ſent to their Houſes; and this is what we call *the Feaſt of the Downy Beard*. Rejoicing on the Birth of a Son.

The Ceremony is yet more pompous on the third Day, when the Child is waſhed; Eggs are then dreſs'd by hundreds and by thouſands, they are painted with all ſorts of Colours, and are called the Eggs of the *third Day*; then it is that the Relations and Neighbours come in crowds to the Door, and likewiſe make Preſents of Eggs, and different ſorts of Confections.

Among the Rich the Expences are a good deal greater, eſpecially if they have been long expecting an Heir. A great quantity of Hens, Ducks, *&c.* are killed, a great Feaſt is made, and nothing is ſpared to give publick Marks of Rejoicing. But are they not afraid leſt the Prayer made for the long Life of the new-born Babe ſhould be rejected by the * Gods to whom it is addreſs'd? In petitioning for a long Train of happy Days, is it not reaſonable to ſpare the Lives of ſo many Animals as are uſually ſlain? To obtain this Son, the Father abſtained from eating whatever has once had Life; if he would act conſiſtently, he ought to continue the ſame Abſtinence, to procure his Preſervation.

But it may be ſaid; When Relations and Friends come to compliment us upon the Birth of a Son, muſt we not be allowed to give Demonſtrations of our Joy? Why not? Make a ſmall Entertainment of Fruits, Confections, Wines, and the like; but no more.

One of the principal Duties of a Son is, to perpetuate his Race, and to leave Deſcendants after him. For want of a lawful Son ſome take an adopted one, who is obliged to ſerve them during their Lives, to bury them after their Death, and to pay them the ordinary Honours. Inconveniences of adopting a Son.

But what is the Conſequence? After this Child is adopted, a lawful Son is born; the adopted is then in the Family like a Swelling or fleſhy Excreſcence upon a Body. He is no longer regarded as the Prop of the Houſe, all he either ſays or does is diſguſting, the ſmalleſt Defect that is obſerved in him is called by odious Names; he is forgotten, and all that paſſed when he was introduced into the Family, as well as the Mediators and Friends employed in that Choice. If one ſhould compare the paſt and the preſent with reſpect to this adopted Child, he will find that Intereſt alone has produced this Change, it being very mortifying that an Eſtate ſhould paſs to Strangers.

But do Parents ever reflect farther, and ſuppoſe that this real Son, who has come ſo late, will be very young when the Father, who had been long bowed down with Age, and come to be only the Skeleton of a Man, dies? Then ſtart up a thouſand Law-ſuits betwixt the adopted and the real Son. In the midſt of theſe Differences the Riches left to the Orphan are ſoon conſumed, and the Deſign which the Father had to leave all to his own Son occaſions his loſing all. Would it not be much better to act with more Lenity towards the adopted Son? He would then become the Stay and Support of your own Son during his tender Age. Advice relating thereto.

If you fear leſt after your Death this adopted Son ſhould conſume the Subſtance you leave him, make an equal Diviſion betwixt them, and give them ſeparate Dwellings; this Conduct is agreeable to our Laws. If you neglect my Counſels, the Event will juſtifie their Expediency.

Of the five Duties of Civil Life, the moſt important, and the Duty which has the firſt Rank, is the Obedience and Reſpect which a Son owes to his Parents. The Reaſon is very natural: Were it not for my Parents I ſhould not have a *Being*; I owe to them all that I am. Not to ſpeak of the Pains and Inconveniencies which a Mother ſuffers during her Pregnancy, and the continual Dangers to which ſhe is expoſed in Childbirth; in what is ſhe always employed? Is it not in the Care of her Babe? She feels no Joy but when ſhe ſees him ſmile; if he cries, ſhe immediately runs to know what is the Occaſion; if ſick, ſhe is overwhelmed with Sadneſs; if he ſeems ſenſible of the Cold, ſhe makes haſte to cover him; if hungry, ſhe immediately feeds him; if he attempts to walk, ſhe leads him by the Hand; if he foul himſelf, ſhe inſtantly cleans him, nor is the nauſeous Smell in the leaſt diſagreeable to her. Does ſhe receive any Preſent? ſhe that Minute gives her Child a Part, and thinks herſelf well paid if it can procure her the leaſt Smile: In ſhort, nothing equals the Cares of a Mother. Nor can a Man have an Idea of greater Benefits than thoſe owing to Parents. A good Son ought to acknowledge ſome part of theſe Benefits, by paying them all the Obedience and Service he is capable of performing. Duties of Children on what founded.

When Children are to be well educated, one cannot begin too ſoon; eſpecially if their Genius begin to ſhew itſelf. Then if any thing comes in their way that has either Life or Motion, tho' it were a vile Inſect, a Shrub, or an uſeleſs Plant, admoniſh them to do it no Harm: By this means you cultivate and cheriſh in them that Sentiment of Goodneſs and Humanity which they receive from Nature. Rules of Education.

If there comes to your Houſe a Perſon diſtinguiſh'd by his Quality or Age, a Relation, or a Friend, inſtruct your Children to pay them all due Reſpect in their way; for thus you form them to Good Breeding, and the Principles of Civility which they already have within themſelves. Sometimes a dry Anſwer, when they laugh or talk unſeaſonably, ſerves to keep them within Modeſty and Decency. If their Inclinations are ever ſo little turbulent and quarrelſome,

* The Philoſopher here ſpeaks according to the fooliſh Notions of the Vulgar, which he elſewhere ridicules. Theſe Divinities are, *Shew*, *i. e.* the Genius of Old Age; *Lû*, the Genius of Dignities; *Fû*, the Genius of Riches.

they muſt be reprimanded with ſevere Looks or Words, but without ſtriking them in any Fit of Anger. A Conduct ſo violent, will exaſperate their natural Temper, and render them yet more paſſionate.

I have uſed to ſay, If the Father treats the Son well, the Son will behave well towards the Father: But tho' the Father is not ſuch as he ought to be, the Son ought not to be wanting in any Point of his Duty; he ought to be as another *Shun*, who implor'd Heaven inceſſantly with Tears and Prayers in behalf of a Father who ſeemed to have given him Life only to torment him.

Of the Reciprocal Duties among Brethren.

When Brotherly Love obtains moſt;

NEXT to our Parents, nothing ſo nearly concerns us as our own Brethren. When Brethren are young, it is a Pleaſure to ſee what Tenderneſs they have for one another, they cannot be ſeparated. If the Elder is grown up, and the Younger but an Infant, he beſtows all manner of Cares upon him, he conducts him by the Hand, he carries him in his Arms, and cheriſhes him with his Careſſes and his Friendſhip.

when coeld.

But whenever theſe Brethren become Men, and are ſettled in the World, then the Complaiſance they have for their Wives, to whoſe Diſcourſes, Intereſts and Jealouſies they lend too ready an Ear, produces Coldneſs, Suſpicions, Diſtruſts, and inſenſibly divides their Hearts. Notwithſtanding, if an Affront, or ſome Reverſe of Fortune is threatned, then it is ſoon perceived that other Relations, and the moſt devoted Friends, are not worth one, even the moſt indifferent, Brother.

Of Brethren and their Families ſeparating.

Nothing would be more commendable than to ſee Brethren living together; but that is ſcarce to be expected after they are ſettled. Their Families differing in Number, the Diſpoſition one has for Expences and the other for Frugality, with the different Acquaintances they make, produce Inclinations ſo oppoſite that it is impoſſible to reconcile them.

It is ſtill more difficult for Sifters-in-law to agree together, eſpecially as to Houſekeeping when it is in common among them. A Medium may be fallen upon; which is, not that the Brethren ſhould have ſeparate Dwellings, but ſeparate Purſes. But if, in order to avoid all Miſunderſtandings and Heart-burnings, they can no longer live under the ſame Roof, yet ſtill the Elder ought to love the Younger, and the Younger to reſpect the Elder. This Separation ought even to knit the Tyes of Blood more firmly, otherwiſe if any unfortunate Accident happens, the whole Family will be in danger to be ruined.

It is an antient Proverb, *When Brethren live together, they ought to ſupport themſelves.* This is the Way to live comfortably: If they never have Diſputes and Jarrings, their Children will imitate them, and this ſame Example of Unity and Concord will be tranſmitted down to their lateſt Poſterity; this deſerves Attention. It is commonly Wives who occaſion the Separation of Families. Let the Husbands be upon their Guard againſt the Suſpicions and idle Diſcourſes of their Wives; then the Peace and Union betwixt Brothers will be conſtant and durable.

Means of preſerving Concord.

This Harmony betwixt Brothers and their Families is a Source of Happineſs; and the Way to keep it up is, knowing how to ſuffer, and how to diſſemble; by ſeeing a great many things, and yet behaving ſo as if one had ſeen nothing; to hear a great deal, and to ſeem as if one had heard nothing: A Perſon learns by this Method not to let his Thoughts be taken up with Trifles, he ſaves himſelf a good deal of Uneaſineſs, and oftentimes very troubleſome Diſputes.

The Cauſe of Diſſenſion.

The ſage *Yen-tſe* ſaid very well, That Brethren among themſelves are as the Arms and the Feet, and that a Wife with reſpect to a Husband is as a Habit which he provides for himſelf. This Philoſopher's Meaning is, That Brethren, born of the ſame Mother, are the ſame Subſtance, *one undivided Whole*, which cannot be hurt in one Part but that all the other Parts muſt immediately feel it. But what follows? The exceſſive Complaiſance which a Huſband has for a Wife produces, firſt, Indifference, then Averſion to his own Brethren, and at laſt leads him to a Separation.

Nevertheleſs the Views of Wives are commonly confined within the little Cares of Houſekeeping. Theſe they inceſſantly ſpeak of; and this perſwades the Husband that his Wife *is* devoted to his Family, and capable to manage it: He himſelf inſenſibly falls in with the Notions of his Spouſe, and imitates her Exceſs of Frugality. After this, the ſmalleſt Point of Intereſt ſerves to alter the Friendſhip, and deſtroy the Union, which ought to reign amongſt Brethren.

Rules of Conduct for Brethren:

Certainly there is no Law which obliges a Father to leave to a Son any Inheritance either more or leſs. How many Fathers do we ſee, who leave nothing to their Children, or at leaſt leave them only ſome Debts to pay! Children then, that they may not be diſunited by Views of Intereſt, ought to reaſon in this manner among themſelves: Suppoſe that our Father had not left ſuch an Eſtate, ſuch a Houſe, or ſuch other Poſſeſſions, which is the Subject of our Diſputes; then let us act as if indeed he had not left us any of them. This Reflection would be enough to prevent Differences. This Expence, they may ſay, is all about a Trifle; but the Eſſential Point is, to live together in a ſtrict Union.

r Wives.

A Wife on her Part ought to conſider, that the Brethren of her Husband are the Bones of the Bones, and the Fleſh of the Fleſh of her Father-in-law and her Mother-in-law; conſequently ſhe cannot have too much Regard or Reſpect for them. Even when ſhe has Reaſon to complain of his Extravagancies, ſhe ought to keep within proper Bounds, and ſpeak in a modeſt

modeſt and ſubmiſſive Manner. To avoid giving Uneaſineſs to them who give Uneaſineſs to us, is the ſureſt way to make them come to themſelves, and to alter their Temper.

Of the Duties of Husband *and* Wife.

WHEN a Marriage is treating of, the principal thing to be regarded is, Whether there will be a Sympathy in the Humours of the future Husband and the future Spouſe, and in their Inclinations and Tempers; in one Word, if they ſeem to be made for each other. But this is too often diſregarded: They, commonly, only look to ſlight Conveniences; ſometimes Rank and Employments, or perhaps antient Alliances which Neighbourhood has contracted betwixt the two Families; ſometimes the mutual Society into which they have entered, and ſometimes the Byaſs which the Fathers have for the *Belles-Lettres* and Philoſophy. Source of unhappy Marriages.

When once a Promiſe of Marriage is paſt upon theſe Motives, the two Families treat one another as Allies, and aſſiſt one another, even before the Bride removes to the Houſe of her future Spouſe. The Union appears very ſtrict; but how long will it continue after the Nuptials? Her Relations who accompany her want to have the Feaſts, and the Comedies which are acted in the Houſe, continued for a long time. They put off the Time of their returning home as long as they can; their Stay, and the Expence that attends it, create Diſguſt; Complaints are made of the Match-makers; and great Grumblings ariſe about the Portion and the Nuptial Preſents. Ill Conſequences that follow.

When the Gueſts return home, theſe Grounds of the Quarrel are all run over, and exaggerated; and if ever they afterwards pay a Viſit there, they look as if they carryed in their Boſoms a Bundle of Thorns. They frequently paſs by the Houſe without entering it; and if they do enter it, it is with ſo cold and indifferent an Air, that they will not be perſwaded to drink ſo much as a Diſh of Tea. The young Bride is moſt to be pitied: She frequently comes out of a wealthy Family into one whoſe Affairs are in great Diſorder: All the Trouble of Houſhold Affairs reſts upon her; whatever good Will ſhe has to it, ſhe cannot attend to ſo many different Matters. She ſees the Coldneſs of her Husband, without daring to complain: Tho' but at a ſmall Diſtance from her Mother's Houſe, ſhe can neither ſee nor talk with her: In ſhort, ſhe drags out a languiſhing Life in Sighs and Tears, without either Comfort or Satisfaction; her former Happineſs heightens her preſent Miſery, and the more ſhe was cheriſhed in her Father's Houſe, the worſe ſhe agrees with her preſent Condition.

Marriage was eſtabliſhed to ſtrengthen Society amongſt Men: Alliances are contracted to draw theſe Tyes more cloſe. The pernicious Maxims introduced at preſent bring every thing to intereſted Views, which breaks the Union amongſt them who were before the ſtricteſt Friends. This Diſorder is almoſt univerſal, but it obtains moſt in the City of *Tang-chew*. The End of Marriage.

I would have thoſe who marry, ſeriouſly to attend to the Nature of that important Step. A young Man ought only to think upon finding out, in a virtuous Companion, the Aſſiſtance which he neceſſarily requires for the well ordering of his Houſe; The Woman ought on her Part to propoſe the finding a ſolid Support in a wiſe and faithful Spouſe. This is the Plan of a perfect Marriage, which will be infallibly followed by Conjugal Fruitfulneſs. Sketch of a happy Marriage.

A Husband ought not to give too much Credit to his Wife in the Account ſhe gives of her Children's Conduct: She will always have an Inclination to conceal or extenuate their bad Qualities. On the other hand he ought not too lightly to believe the Faults of his Children, as repreſented by his Wife, if ſhe is their Step-mother. 'Tis a juſt Saying, *That the principal Care of a Husband is to make his Wife virtuous.* Admonition for the Husband.

However prudent your Wife appears, don't ſuffer her to meddel with your Affairs without Doors: Whatever Qualifications your Slaves and your Servants have, make them privy to nothing that concerns the Perſons of either your Wife or yourſelf. Married People! be ſure to mind this Article.

As for what concerns thoſe who marry their Daughters into diſtant Countries, they cannot take Precautions enough. You have ſeen by chance a young Man whom you thought agreeable, you have found out that he has Merit, and you immediately perſwade yourſelf that you are to clap up a Marriage as happy as was formerly that of *Chu* or *Chin*. You deliver over your Daughter to him, you let her depart. Do you believe that her Heart has conſented to this Separation? Inconveniences of a Woman's marrying a Stranger.

When once ſhe is come to the Houſe of her Husband, do you believe that Peace and Harmony will long continue there? When once her Parents Birth-Day comes, or one of thoſe annual Feaſts of Rejoicing, when all her Father's Relations meet at his Houſe, there to paſs the Day in Merriment and Diverſion, ſhe will be diſconſolate, becauſe it is out of her Power to be with them, and becauſe her Eyes can never more meet thoſe of her Mother, who is in a diſtant Climate from her; you may judge what her Pain is.

If at the End of ſome Years ſhe is allowed to make a Tour among her Relations, a Month is ſcarce elapſed before ſhe is carried back, and then ſhe knows not how long a time it will be before ſhe can be again ſo happy. In that diſmal Moment of Separation her Soul is torn from her Body: On the Road ſhe every Moment turns her Head towards the Place from whence ſhe parted, and where ſhe left her dear Relations; all her Tenderneſs renews, and makes her Heart ach ſo as is not eaſy to be expreſs'd. Thus it is, that by too great a Precipitation a Father may make his Daughter unhappy.

The

Views of Intereſt to be ſhunn'd in Marriage.

The great Doctrine of Marriage cannot ſubſiſt, if Wealth is only propoſed. So if the Aim of a Son in celebrating the Funeral of a Father is only to procure Bleſſings upon the Family, the Filial Duties are by him ſet at nought. When is it that a Woman deſpiſes her Husband? 'Tis when ſhe is puff'd up, becauſe ſhe has made his Fortune. What induces a Son to keep the Body of his Father a long time above-ground? 'Tis frequently becauſe he is afraid to bury it in a Place that may prove unlucky to himſelf. Thus Self-intereſt deſtroys every Virtue.

Advice to Parents.

Nevertheleſs there are many very nice in their Choice of a Son, but very indifferent about that of a Daughter-in-law; tho' a right Choice of the one is more difficult than that of the other, the Character of a Son-in-law being more eaſily ſifted out than that of a Daughter-in-law; yet this laſt is a very important Point.

If a Lover regards only the Portion of a Damſel, and a Parent only the Riches of a future Son-in-law; they do exactly that very thing which ruins Families, and diſunites Kindred.

Character of a compleat Wife.

It ſhould be conſidered, that a naturally well diſpoſed Woman is an aſſured Source of Happineſs: Virtue in a Spouſe ought to be preferred before both Quality and Riches. A young Woman, who is wiſe, vigilant, induſtrious, chaſte, obedient, ſincere, and always the ſame either in good or bad Fortune, is a great Acquiſition. When a Man finds a Woman of this Character, he may ſay, That he has brought a Treaſure into his Family.

Jealouſy.

Its Effects,

Jealouſy in a Woman, eſpecially if childleſs, is a great Unhappineſs for a Family. A lawful Wife, when ſhe ſees her Husband growing old, and diſcontented at not having an Heir, omits nothing to prevent his coming near a Concubine or a Slave: But if the Concubine or the Slave becomes pregnant, ſhe ſcruples not to make uſe of Potions and other Methods to make her miſcarry, and to kill the Child in her Womb.

and Conſequences.

For this reaſon the Husband is frequently obliged to maintain his Concubine without Doors, and if ſhe be brought to Bed of a Son, the Jealous Wife alters her Tone, ſhe puts on a Mask of Joy, and uſes the moſt affectionate Terms, that the Concubine may be recalled: But her Deſign is to ſpread Snares, in which ſhe may periſh. If her Stratagem does not ſucceed, Rage gets the better; ſhe cries, ſhe ſtorms, ſhe threatens Fire and terrible doings. The poor Huſband is frightened and conſents, he recalls the Mother and the Child, and ſoon the Jealous Wife has recourſe to the moſt ſhameleſs Calumnies to diſtreſs the poor Concubine, and beats her, till ſhe has at laſt driven her out of the Houſe.

You would ſwear that ſhe had the moſt affectionate and tender Sentiments for the Child, while perhaps ſhe is caſting about how to deſtroy him ſecretly by Poiſon. If ſhe ſucceeds, ſhe is ſatisfied, and is not at all concerned to ſee herſelf without any Child who may ſerve and comfort her in her Old Age.

Other Characters to be guarded againſt.

There is another Kind of wicked Women, namely, Second Wives, who cannot bear with the good Character of the Deceaſed to whoſe Place they have ſucceeded: The Spite which they conceive induces them to deſtroy the Children of the former Bed, in order that the firſt ſo much eſteemed Wife may not be honoured according to the Uſage of the Empire, and may no more be remember'd. This is an exceſs of Inhumanity, of which ſome Women are capable, and we have ſeen many Inſtances of it.

In your Choice of a Wife, you ought to be ſcrupulouſly nice in examining if ſhe is ſuſceptible of Jealouſy, or elſe you will be liable to be unhappy. If you are married, and have no Children; before you take a Concubine, you ought ſeriouſly to conſider whether or no you can provide againſt all the Inconveniences that may follow ſuch a Step. But when a Man has Children by a former Marriage, he will do wiſely, if from the Conſideration of the fatal effects of Jealouſy in Women, he ſtifles his Inclinations for a ſecond Wife or a Concubine, and thus ſacrifices his Appetite for preſent Pleaſure to a juſt Regard for future Repoſe.

Diſtinction of Wives.

Wives are diſtinguiſhed into Superior and Inferior, that is to ſay, into Legitimate and Illegitimate; but there is no ſuch Diſtinction among their Children: This is the great Doctrine of the Empire. Nevertheleſs the Children of the lawful Wife and thoſe of the Concubine are not confounded together in the ordinary Uſages: This is what gives to the real Wife the Rank of Superiority over the reſt.

Antient Uſage of Matrimony.

Antiently the Emperor and the Princes of the Empire took ſeven Wives; the great Lords and the Mandarins three; Under-graduates and the Vulgar had but one, the reſt, if they had any more, being reckon'd Concubines. A Man never fails, when he makes mention of his Wife or his Concubine, to aſſume a grave Air, to weigh his Words, and to ſpeak as the Maſter of a Houſe, where every one keeps a due Diſtance; by this ſignifying, that he had only taken a Concubine for the better Management of his Houſe, that ſhe may apply herſelf to the meaneſt and moſt laborious Employments; that ſhe ſhould carefully ſerve his Father and his Mother; and to love, cheriſh, and bring up his Children.

Conduct as to Concubines.

But if the Induſtry and Pains of this Concubine have contributed to increaſe your Wealth and Credit, is it not reaſonable that ſhe ſhould ſhare in this happy Change? Yet how many act quite otherwiſe! How many have turned off a Concubine without any regard to her having born Children, and done long and important Services! One who acts thus (if we may believe him) only aims thereby to pay the greater Reſpect to his wedded Engagements. But is it not very well known that in great Families the Children and the Grandchildren, who attain Degrees and Employments, are thoſe who are born of the lawful Wife? Greater Care is taken to puſh their Fortunes: And yet Sons of Concubines often riſe in the World, and likewiſe obtain Marks of Diſtinction and Nobility for their Mothers; the Fame and Splendour of her Children reflecting upon her, and their Elevation ennobling her.

We

We have ſeen certain Fathers of Families value themſelves upon their Steadineſs and Reſolution, and yet they are ſo weak as to abandon to the Mercy of their Wife a poor Concubine who has brought them Children: This is the Cauſe of an infinite number of Inconveniencies. Domeſtick Affairs ought only to be regulated by the Maſter of the Family; it is by no means convenient that a Woman ſhould meddle with the Direction, and talk in an abſolute Strain.

We learn from antient Hiſtories, that the Daughters of Kings, when married to Perſons of an inferiour Rank, behaved themſelves humbly, without aſſuming any Airs on account of their Royal Extraction; what better Examples can be followed? Is it the Practice of the Vulgar; or that of wiſe and great Men, which we ought to follow? I would have young Women place all their Glory and Nobility in being mild and ſubmiſſive: Parents can give no better proof of their Tenderneſs, than to form them early to Civility and Virtue. True Nobility of Wives.

We have no Book of Antiquity treating expreſsly of Marriage: It was only under the Dynaſty of the *Tang*, that one called *Lyu-tſay* wrote upon that Subject; but he has been corrected upon more Heads than one. Now-a-days we ſee many who imagine that by conſulting the Stars, they can pronounce upon the Union or Diſcord, the good or bad Fortunes of thoſe who are about to marry: Downright Idiotiſm! Execrable Abuſe! Theſe are the fantaſtic Obſervations that either break off happy, or forward unfortunate Marriages. Abuſes in Marriage animadverted on.

Another Error of our Age; What does it ſignify, ſay ſome, for a young Man and a young Woman to be twenty Years of Age before they marry? This ſhews an Ignorance of our antient Rites, which ſay, "You ought not to marry your Son till he is thirty, nor your Daughter till ſhe is twenty Years of Age." Can we read theſe Maxims in our antient Books, and yet follow new Imaginations?

Formerly, (what is very remarkable) when a Father had once caſt his Eyes upon a Son-in-law, the Daughter was allowed to ſee him for the firſt time in the Hall of the Gueſts, thro' a little Hole in a Screen plac'd before the Door of the inner Apartment. In the Choice, it was not looked upon as a capital Point to conſult the eight Letters of (A) Good Luck, to determine the Fate of the Parties: They examined if the Maid was virtuous, and the Youth prudent; if their Ages, Humours, and Inclinations agreed; and to be ſure theſe are the only Points to be regarded. A happy Month and Day may be afterwards pitch'd upon to accompliſh the Marriage, by the ordinary Rite of cauſing them both to drink out of one Cup: Why ſhould we add the popular Uſages, which are whimſical, and liable to a thouſand Inconveniencies? Antient Uſages before,

When the Ceremony is over, it is the Practice of well-order'd Families, for the Bride to retire to her Apartment, and not to meddle any more with the reſt of the Family, neither with her Brothers, or even with her Father-in-law. Yet, almoſt ſo late as our Days, a deteſtable Cuſtom has obtain'd, tho' not in our Books, and only fit to be uſed among wild Barbarians. The Separation of the Apartment is delayed for what is called *the three Days of Freedom*, which are ſpent in divers Extravagancies. The Bride is placed upon her Nuptial Bed; a thouſand Monkey Tricks are played round her; her Shoes are pulled wantonly off, by one who hides them in her Sleeve; another takes away the Veil that cover her Face; a third tyes up her Head very tight; another ſmells at her Hair, and cries, that it diffuſes an admirable Perfume; others appear to be Idiots, and endeavour to raiſe a Laugh by their Grimaces, and indecent Buffooneries: *All this* while the Glaſs goes briskly about; and this they call Rejoicing and Diverſions. and after Marriage. Inſtances of the Degeneracy of the preſent Age in theſe Points.

But who are they who play theſe ſhameleſs Farces? The neareſt Relations, the Father-in-law and the Uncles, who, forgetting their Rank and Age, tranſgreſs all Bounds of Decency and Modeſty. Young impudent Fellows have introduced theſe Diſorders, to which the ſage *Literati* ought to put a ſtop: Thus they would make themſelves truly eſteemed among the Literary Sect, whoſe Office is to reform the Manners of the People.

When the Rites are exactly obſerved in Marriage, there is reaſon to hope that it will be happy and comfortable, and the Parties long-lived. Among married People, the Diſcourſe frequently turns upon the Nobility and Riches of their Families. It is not proper that a Husband ſhould too curiouſly enquire about the Friends and Anceſtors of his Wife: as, whether they have filled Employments? or, whether they have led a Life of Obſcurity? Theſe Enquiries often put Diſſenſion betwixt the Wife and the Siſters of the Husband. Perſons even of Merit, who know that the Meanneſs of their Extraction is no Secret, imagine every Moment that they are reproached, and look'd upon with Diſdain. Thence proceed Diſguſts, Heart-burnings, cruel Suſpicions, which gnaw the Heart, and frequently Deſigns of ſecret Vengeance. The Glow-worm borrows its Luſtre from a Heap of rotten Herbs, wherein it is engendred. The moſt odoriferous Flowers aſſume their Beauty and Fragrance from a Dunghill: Light iſſues from the Womb of Darkneſs: The beſt Spring-water is that which burſts out of the Opening of the Earth. What Curioſity is inconvenient for a Husband.

The firſt State of Life inſtituted, was that of Husband and Wife: Thence proceeded Fathers and Children, then Brothers; after that Men were united by the Bonds of Friendſhip, Societies were formed and multiplied, and the Relation betwixt Subjects and Princes fix'd. Hence it is ſaid, that the principal Care of a wiſe Man is the State of Marriage; even the Union of Heaven and Earth is the Model of a perfect conjugal Union. Our Claſſical Books look upon the due Regulation of this particular State, as the Source of good Order in general. Good Order in Marriage the Source of good Order in general.

The Perfection of the Married State is, with reſpect to the Husband, to live in a ſtrict Union with his Spouſe, to treat her always with Civility, but not with too much Familiarity; to make her his Delight but not his Darling. As to the Woman, ſhe muſt diſtinguiſh herſelf by a Sweetneſs of Temper, mixed with Gravity, and by a reſpectful Complaiſance, free from mean Flattery. Anciently when Man and Wife conſulted together upon any Affair, they ſat oppoſite

(A) A ſuperſtitious Cuſtom practis'd among Fortune-tellers.

to one another, and diſcourſed with the ſame Reſpect as if they had been talking to Viſitors of Diſtinction. Charming Conduct!

Character of an accompliſh'd Wife.

A Wife has three Duties to fulfil: She ought to know how to manage her Houſehold-Affairs; to pay her ready Services to her Father and Mother-in-law; and, laſtly, to ſhew a great Reſpect to her Husband, as her Maſter. If ſhe acquits herſelf of theſe three Duties, ſhe is an accompliſhed Wife.

True Character of a Huſband.

As to the Husband; his true Character is Firmneſs in maintaining good Order in his Family. For that effect, he ought to maintain his Rank of Superiority, and to be perfectly Maſter of himſelf amidſt even his moſt allowable Pleaſures. From that ariſes conjugal Union, which will be attended by all the other Advantages of Matrimony,

Parents ought to chooſe Matches for their Children.

If, according to the laudable Cuſtom, the Father chooſes the Daughter-in-law, and the Mother the Son-in-law; in this Caſe the Parents will be the Guarantees of mutual Concord betwixt the two young married People: What will contribute yet more to their Happineſs, will be the Bride's not too lightly believing ill-grounded Suſpicions and malicious Whiſpers; otherwiſe a too certain, but a too late Repentance will ſoon ſucceed.

Conjugal Fidelity.

As for Concubines, many Maſters of Families know how to domineer over them, but few have the Art to keep them in the Houſe, and at the ſame time to maintain Peace at Home; becauſe lawful Wives are ſeldom ſolidly virtuous; and the Sex in general is ſo unaccountably jealous, that if a Man has Children by a Woman of Merit, he ought not to think of a Concubine.

Concubinage and Divorce when lawful.

But if the Husband, in the fortieth Year of his Age, has no Children, then let him take a Concubine; it is permitted by the Laws, which look upon a Man's not leaving Poſterity behind him as a great Misfortune. If the Wife tranſported with Jealouſy ſhall make a Diſturbance, and be in a Fury at the very Name of Concubine, the Husband ſhall inform her Relations of his Reſolution, and the Reaſon of it: And if, notwithſtanding their Exhortations, ſhe ſtill continues to oppoſe her Husband's Views, he muſt have recourſe to the Magiſtrate; before whoſe Tribunal he ſhall ſummon his Wife, and there obtain a Divorce in form: In ſhort, his Tenderneſs for a Wife ought never to ſuperſede his Duty to his Anceſtors, which requires him to do his utmoſt to perpetuate their Poſterity.

Of the Duty of Friends.

Indulgences of Friendſhip.

HOWEVER ſtrict the Union among Friends may be, it is difficult for them always to keep it up: A Word dropt by chance from your Friend may diſguſt you, and offend your Delicacy. What Courſe ſhall you follow? Why! diſſemble, and let it paſs as a Trifle. You ought to take a good deal of Care not to give a harſh Anſwer; or to make the firſt Perſon you meet with the Confident of your Reſentment. The Affection of your Friend will certainly be cooled, either by a harſh Anſwer from yourſelf, or by an indiſcreet Report which another may officiouſly make.

While Children are ſhut up in the Nurſery, or before they have any Commerce without Doors, they know only their Father, their Mother, and their Brethren: They next begin to have School-fellows, with whom they try they Wit, and to whom they attach themſelves. When they arrive at a certain Age they are married, and then they enter into the neceſſary Relations with the Parents of their Wives: Nothing is more eaſy than for them to contract the Uſages and Cuſtoms of theſe Parents; who if they are laborious, induſtrious, and frugal, the young Spouſe will form himſelf by their Examples; and, on the contrary, if they are given to Vanity, Merry-making, and Pleaſure, he will ſoon fall into their Extravagancies.

Choice of Friends, how important.

When he becomes is adult, when he is dipt in Commerce, and when he aſſociates himſelf with his Companions, or perhaps enters into the Management of Affairs, and contracts Intimacies with his Fellow-Officers; he likewiſe enters into Engagements with ſuch as have been admitted upon the ſame Degree, or with the *Literati* who live in the ſame City, which inſenſibly produce a great Change, either for the better or the worſe, both in his Character and his Manners: And if Vice ſhall thereby take root in the young Heart, it will be difficult to eradicate it; wherefore great Care ought to be taken in forming Friendſhips. The Duties are mark'd in the Body of our great Doctrine, and it is there rightly ſaid, "The Choice of "Friends is a Point of the utmoſt Importance.

Characters to be avoided.

There is nothing which we ought more to ſhun than a Spirit of Wrangling, and a bad Heart; the leaſt Familiarity with People of this Character is very dangerous. Act by them as if you were intirely unacquainted with them, by which means you will ſhun a good many Quarrels, and prevent the bad Conſequences which they may very readily lead you into.

Be equally careful in ſhunning an obſtinate Man, but without ſeeming to avoid him, otherwiſe you may make him a dangerous Enemy. Court the Company of a wiſe Man, but act in regard to him without Diſſimulation, and in the Openneſs of Heart; by theſe means you will have the Benefit both of his Services and Friendſhip.

Inconſiſtencies in Friendſhip, to what owing.

When you pitch upon a Friend, a hundred good Qualities are ſeen in him at firſt; but when you are habituated to his Company, you diſcover in him a thouſand Faults. Is this occaſioned by his having leſs Merit than he had at firſt? No! the Friend is not changed, but your Heart is diſguſted, and your Judgment no longer the ſame.

How we ought to treat our Friends.

There is another very whimſical but not very different way of acting: During the Life-time of our Acquaintances we ſpeak of nothing but their Faults, and after their Death of their Praiſes. Is that becauſe in the latter End of their Lives their Merit has as it were eclipſed their Defects? Not at all! It is becauſe by their Death, Compaſſion has given your Heart diſferent Diſpoſitions with regard to them: He who treats his living Friends with the ſame Eſteem

and

and Affection which he would expreſs for them if dead, will reap great Benefits in Friendſhip.

There is no Advantage, or rather there are many Inconveniencies attending the contracting of numerous Friendſhips: Our antient Sages have ſaid, *Tho' you are acquainted with a Perſon early, yet it will not be eaſy for you to know one another thoroughly.* But if you court a great Number of Friends, how can you know them at all? The Teſtimonies of Eſteem, of Friendſhip, and of Zeal which paſs amongſt ſuch, have no Solidity in them; all their Proteſtations only proceed from the Lips: If you diſpleaſe them in the leaſt Trifle, they will leave you, and be the firſt to tear your Reputation in Pieces by the Laſhes of their envenomed Tongues. Multiplicities of Friendſhips to be avoided.

This is a Proof we cannot be too circumſpect in the Choice of Friends. My Friend, who was in a poor and obſcure Condition, all of a ſudden finds himſelf in the midſt of Splendor and Plenty: I ought to ſound the preſent Diſpoſition of his Heart. It is to be feared, if I ſhould treat him with my ordinary Familiarity, that he will give me a very cold Reception, with a Deſign to keep me at a diſtance. On the other hand, my Friend, who was rich, falls into Poverty: After ſuch a Change of Fortune I ought to treat him with greater Regard than ever; otherwiſe, he may ſuſpect that I affect an Indifference, in order to break off all Correſpondence with him: I therefore ought to ſhun the ſmalleſt Circumſtance, which may ſerve to rivet ſuch a Suſpicion in his Mind. Conduct in Friendſhip.

A wiſe Man, who knows that Friendſhips are frequently expoſed to remarkable Breaches, never enters into one without due Reflections before hand. True Friendſhip, when it is formed, has nothing in it but what is ſimple and eaſy: It has no recourſe to thoſe empty Demonſtrations, which are generally deceitful. But if a Man is obliged to break ſome Friendſhips, he ought to do it without Noiſe, and to retire inſenſibly, and privately. It is a fine Leſſon of our Antients: *Friendſhips*, ſay they, *that are formed ſlowly, and without much Ceremony, commonly are durable.*

Of the Duties of Kinſmen.

TO carry our Indifference with regard to Kinſmen, ſo far as to diſown them, is great Pride, and vile Ingratitude: To protect them, when they ſtand in need of Aſſiſtance, and to ſuccour them in their Miſery, is the Effect of great Virtue. If you ſuffer your Relations to continue in mean Employments, or if they are reduced to be Domeſticks or Slaves, will not the Shame recur upon you? And beſides, are you not culpable with regard to your Anceſtors, which are likewiſe his? Indifference towards Relations blameable.

A poor Kinſman comes to communicate an Affair to me; I underſtand by his perplexed Air, that he would explain himſelf to me, if he durſt, but that he is at a Loſs for the proper Terms. It is my Duty to penetrate into his Thoughts, and if poſſible to gueſs them, and to put him upon Methods by which he may more eaſily explain himſelf: And if I be in a Condition to do him the Service which he expects of me, I ought to do it generouſly, and to enhance my good Office with the obliging Manner of doing it. Rule of Conduct towards a poor Relation.

When extream Miſery obliges your poor Relations to implore your Aſſiſtance, conſult your Heart, and your Abilities, and tho' you may put yourſelf to ſome Inconveniences, do the beſt you can to aſſiſt them. Do not tell them, I will lend you this or that; for the very Word, *lend*, by putting them in mind of their Obligation to repay it, afflicts them. Above all things promiſe nothing but what you mean to perform.

It is impoſſible (ſuch is the Nature of Man) ſometimes to prevent Relations and Neighbours from entertaining mutual Diſguſts and Complaints. But how are thoſe Seeds of Diviſion guarded againſt? It is, by bearing with one another, and by remembring, that if your Friend has ſome troubleſome Qualities, you have the ſame, which he muſt pardon in his Turn. But if a Man is noiſy, and cannot digeſt the leaſt Inconvenience; if being proud of his Quality, his Riches, or his Learning, he is inflexible in the leaſt Point, and pretends to domineer in every little Diſpute; that is the way to perpetuate Feuds and Enmities. Mutual Indulgence neceſſary.

There are different Degrees of Blood, and according to theſe Degrees there are different Marks of Reſpect, in which we are not allowed to be deficient: And yet how many have no Regard but to Fortune! If in Company the Diſcourſe turns upon a rich and a dignified Relation, you boaſt of being akin to him, and ſay, *My Honourable Uncle.* On the contrary, when we ſpeak of a poor, deſpiſed, and ragged Kinſman, it is always in theſe contemptuous Terms; *My Beggerly Couſin*, &c. and ſeems to diſclaim a Relation, becauſe he is in Miſery. How ſhameful is this! Degrees of Reſpect.

It is not allowable to Perſons, even in the firſt Rank, to neglect what they owe to their Relations, their Allies, their Friends, their Neighbours, and their Fellow-Citizens; theſe Duties being indiſpenſible to Emperors and Princes themſelves; and in this they reſemble Heaven, whoſe Influence is equally diffuſed over all. Should we not then follow the Example of our Betters? and ſhall the moſt ordinary People believe themſelves debaſed, when they indifferently aſſiſt thoſe of their own Family? Relations to be aſſiſted.

Yet how many do we ſee, who build proud Temples in honour of Idols; or entertain in their Houſes Companies of Men and Women-Players (B) to divert them! who ſpare nothing in Play and Merry-making, and yet will grudge the ſmalleſt Sum to ſupply the Neceſſities of an indigent Kinſman! Whence is this? Do they not proceed from the ſame Stock? The Riches with which their Hands are filled, are they not derived from their common Anceſtors? Theſe Anceſtors, Hard-heartedneſs of ſome towards their Kinſfolks.

(B) The preſent Emperor has prohibited, under the pain of incurring ſevere Penalties, all his Officers of what quality ſoever they are to keep Comedians in their Houſes. This is allowed to none but Princes.

ceſtors, in leaving them their Fortunes, did they ever ſuppoſe that a ſmall Part of them would be denied to ſuch of their Poſterity as ſhould be in Straights? Could they ever imagine that among their Heirs there would be found a Soul brutal enough to ſuffer a Relation to die of Cold, Hunger, or Miſery?

But to make another Reflection; The Wheel of Fortune is in a continual Rotation. Can you promiſe to be a long time proſperous? Or ſhall your now deſpiſed Relations be always in Miſery? May not they in their turns mount to Offices and Dignities? May not your Children or Grand-children, when you are gone, ſtand in need of their Aſſiſtance? What Services can they expect from thoſe about whom you have been ſo indifferent?

Contempt for poor Relations blameable.

I have remarked frequently, that in numerous Families the Rich and the Poor do not once meet together during a whole Year. Upon extraordinary Occaſions only the poor Relations venture to viſit the Rich. When, for example, ſome one of the Family dies, they repair to the Houſe of Mourning with their Cloaths in bad enough Plight, they being either too long or too ſhort: But as they have nothing to offer, it is eaſily ſeen that they preſent themſelves before the Gate with a perplexed Air, as if not knowing whether they ought to enter, or if it be more proper for them to retire. At laſt they grow more aſſured, they enter, but with an unſteady and a trembling Pace. Their Perplexity increaſes when they would make their Compliments in preſence of the Domeſticks, who receive them with cold Looks: At laſt the Maſter of the Houſe appears, but with a haughty and an inſolent Air. All this ſerves only more and more to eſtrange from the Houſe theſe unhappy Relations. Whereas thoſe, who proceed from ſame Stock, have a Right to ſhare in the Proſperity of the Family.

Of the Government of the Heart.

The Buſineſs of a wiſe Man.

WHEN a Man has received from his Parents a Fortune ſufficient to make him live handſomely, he ought to look upon it as the happy Means of improving himſelf, by applying to the Study of Wiſdom, by bounding his Deſires, by being contented with a Competency, and deſpiſing whatever tends towards Vanity and Pride. But to conſume one's ſelf in uſeleſs Cares, to apply them all to heap up Riches, is to run headlong to Ruin. The Buſineſs of a reaſonable Man, is, to regulate his Heart, and to reſtrain his Appetite. There is no Perſon but in the courſe of his Life meets with many troubleſome Rubs; This is even an Advantage: For if every thing went according to our Wiſhes, ſo conſtant a Succeſs would blind us, and we ſhould be too much affected with that Reverſe of Fortune, which always treads upon the Heels of great Proſperity. The Man who is acquainted with the Accidents of Life, loſes nothing of his ordinary Tranquillity in the midſt of theſe trifling Inconveniencies.

In a State of Drunkenneſs, the Mind is as it were ſtupefied, it thinks on nothing, it remembers nothing: When it quits that State, the Ideas clear up, the Underſtanding becomes unclouded, and forms a right Judgment of things as before. It is plain that theſe Clouds, and that Stupefaction proceed from the Fumes of Wine; and that the Clearneſs and Juſtneſs of Ideas come from the Bottom of the Heart, and even from its own Nature. I ſay the ſame thing of another kind of Drunkenneſs, no leſs dangerous: Namely, that of the Paſſions, which blinds the Underſtanding, and diſturbs the Reaſon of thoſe whom it enſlaves.

The Remedy for this Drunkenneſs conſiſts in theſe two Words, *Ke ki*, i. e. *Vanquiſh yourſelf.* When a Man hears another ſpoken well of, he entertains a Doubt: If his Neighbour is ſlandered, he believes the Report. Seldom does the Man, who inſiſts upon the Faults, do juſtice to the Virtues of his Neighbour. Such Men, if we examine into their Characters, are themſelves full of Vices, and deſtitute of Virtues.

A fine Ear, and a quick Eye, are the greateſt Treaſures a Man can poſſeſs. But if I only imploy them in fiſhing for, and obſerving Defects in another, without turning them inwards upon myſelf, it is the ſame thing as if I ſhould employ my Treaſure and my Riches in favour of Strangers. Is not ſuch an Abuſe to be lamented?

The poor Man, who beholds the Rich and the Happy in Life, without being either ſtruck with the Pomp, or dazled with the tinſel Splendor of their Fortune, ſhould he afterwards attain to Employments and Dignities, never would be intoxicated by his Grandeur. The Man who, tho' ſurrounded with Honours and Plenty, turns not his Eyes from the Indigent, ſhould he tumble from the Pinacle of Fortune, will be leſs ſtunn'd with his Fall, and break out into no Murmurs.

A Man's Conqueſt over himſelf is the ſure Means of ſecuring him againſt any Defeat from another; and to maſter one's ſelf, is the ſure Way not to be maſtered by others. When I have a good Thought, it is inſpired by a good Spirit; when a wicked Thought ariſes, it is ſuggeſted by a wicked Spirit. Let us tremble at every bad Idea, even tho' we conſider it only as a bare Speculation; for it is always bad Seed poſſeſſing good Soil.

Begin with cutting off all the Purſuits of Self-love; and then you can labour for the public Good. Firſt regulate your Views and Deſires; and then you may be permitted to lend an Ear to the Diſcourſes of Men.

It is common enough for Perſons upon a Death-bed to torment themſelves with the Apprehenſion, leſt their Children or their Grand-children ſhould one Day fall into Poverty: Yet they themſelves have, by their Avarice, Rapaciouſneſs, and Injuſtice, given the mortal Wounds to the Fortune of their Poſterity. After having entailed upon them ſuch Misfortunes, as are a Chaſtiſement for their own Iniquities, they think fit upon their Death-bed to expreſs their

their own Iniquities, they think fit upon their Death-bed to expreſs their Concern leſt Misfortunes ſhould overtake their Deſcendants, whom they firſt render miſerable, and then bewail that Misery. What a whimſical Conduct is this!

Some there are, who reaſon thus with themſelves: I examine all my Dealings, I ſee that in them I have always followed Right Reaſon; that I have practiſed Virtue; and that I have imitated the ſo much renowned Actions of our firſt Sages; in Equity, ſhould not Proſperity and Riches pour upon my Family? And yet I daily ſee it going to Ruin; Whence can this Misfortune proceed? I will tell you whence, my Friend! It is becauſe your Heart is not regulated ſo well as you ſeem to imagine. You ought to reaſon with yourſelf in this Manner: I have indeed committed no actual Injuſtice; but I have been always full of Eſteem for myſelf, and of Contempt for others: I can reproach myſelf with no harſh or inhuman Action; but I have frequently cheriſhed a ſecret Deſire to injure others. Examine yourſelf thoroughly, Sir, and you will find that if you have not committed a great deal of Evil, it was owing only to your being deſtitute of the Means of doing it. When you practiſe no Injuſtice, even tho' the committing of it were to be attended with Impunity; when you abſtain from doing a bad Office, when the doing it is in your Power; Then, and not till then, will I pronounce you a wiſe Man, whoſe Heart is duly regulated; and, without Heſitation, I will promiſe you a ſolid and a laſting Happineſs.

Some practiſe Virtue only to procure Eſteem. We ſee ſeveral, who leading an irregular Life, are ſatisfied if they can maſk their Vices, and ſave Appearances with the Publick. The Conduct of Perſons of both theſe Characters is a Proof, that the Uprightneſs natural to Mankind remains ſtill in the Bottom of their Hearts. Why ſhould they contradict it in their Practice?

A Man ought not to ſuffer himſelf to be dejected by bad Fortune. If he is Maſter of himſelf, whatever Accident befalls him, he will never be at a Loſs how to act. In the moſt difficult Circumſtances, take Time to bethink yourſelf. For my own part, I would rather chuſe to expoſe myſelf to be reproached for my having acted too ſlowly, than to be blamed for having ruined all by my Raſhneſs.

If my Endeavours tend only to make myſelf happy, it is probable they will be in vain: But if within the View of my own Happineſs I comprehend that of my Neighbour, I have reaſon to hope I ſhall ſucceed: It depends upon myſelf to employ the Talents I have, in fulfilling all my Duties: This ſingle Reflection ought to ſtifle in my Heart all the Murmurs that ariſe againſt Heaven, and to hinder me from imputing the Cauſe of my Failings to my Neighbour.

If on my part I ſpare no Pains in doing my Duty, I can lift my Eyes to Heaven without Dread, and ſhew my Face to Man without Bluſhing.

It is forbidden me to form any Deſign to the Prejudice of my Neighbour: But it is lawful for me, to be upon my Guard, ſo as to prevent my Neighbour from committing any Action to my Prejudice.

The Vanity of the Human Heart.

I read Books for my Inſtruction, I ought therefore in reading them to conſult my own Breaſt, and apply to myſelf the Maxims that concern me. Men never grudge the Pains they are at to ſucceed in whatever they take in hand: They aim at having all their Works perfect, and do not neglect to compleat any thing, except their own Perſons, eſpecially their Hearts; thus, while they glory in their Succeſs, they may be juſtly blamed for their Ignorance in whatever relates to themſelves.

Rules of Conduct.

The Riches of others are look'd upon with the Eyes of Envy; but impotent Deſires can never procure them. Is it not then better to ſhut the Door againſt unjuſt Appetites? And when the Deſire of hurting our Neighbour is harboured in the Heart, if this Deſire never harms him, is it not better to renounce it? When Fortune ſmiles moſt upon you, then is the Time to watch her moſt narrowly, and to reſtrain your Appetites. When you are in the Humour of Speaking, recollect yourſelf a little, that you may take the greater Care of what you ſay.

Advantages of Virtue.

After what we owe to our Parents, we ought to conſider what we owe to ourſelves, eſpecially with regard to the Perfection of the Heart; for that is the nobleſt Part about us. If the Diſpoſitions of it are toward Virtue, our Senſe, Words, and Actions, will all move on in Harmony; and to a general Eſteem will be added the Poſſeſſion of real Happineſs within ourſelves, and the Proſpect of it to our Poſterity: Ineſtimable Advantages of Virtue!

Eſſential Point of Conduct.

Quite oppoſite are the Effects of Vice; not only to her Votaries, but to their Deſcendants. How many Examples antient and modern confirm this Truth! Hence, we may learn, that Heaven renders to Men their due Rewards and Puniſhments: Thus, let us look upon the Perfection of our Heart, which is the Ground-work of that Nature we receive from Heaven, as the eſſential Concern we have in this Life.

The Inſtructions and Vigilance of a Father, or elder Brother, are great Helps to a young Man to lead him into, and preſerve him in the Paths of Virtue: Yet there is great reaſon to fear leſt the Malignity of the Age corrupt him.

Of attaining to an accompliſhed Behaviour.

Politeneſs of Manners neceſſary.

TO ſalute a Perſon civilly, to ſpeak a complaiſant Word, to give the Place, and to make a handſome Obeiſance, are indeed only the Duties which regard Politeneſs; but in the Intercourſe of the World, Eſteem or Contempt for Perſons are expreſs'd by theſe exterior Marks. Therefore young People ought early to be inſtructed in theſe Uſages, and to obſerve them exactly.

It is a groſs Miſtake for a Man to ſay to himſelf, I deſpiſe theſe outward Appearances, and con-

confine myſelf only to what is ſolid. He who in his domeſtick and perſonal Conduct is Maſter of his Paſſions, and regular in his outward Demeanour, knows how to act wiſely in a delicate Juncture. The Man who prudently proportions his Expences to his Income, may be regarded as a Man poſſeſſing Millions; and his Houſe ſhall endure long.

Obligations incurred by receiving of Favours.

When one is obliged to receive a Preſent, he ought to think upon the Neceſſity he thereby contracts to make a ſuitable Return, and to ſhew, in the mean Time that he is not afraid of the Obligation of Gratitude which he puts himſelf under.

If it happens, that any Man undervalues me, I reaſon thus with myſelf; "Perhaps his Contempt may proceed from my having nothing to merit his Eſteem; if I were a Precious Stone or a Pearl, and ſhould he then look upon me as a Bit of Clay, I ſhould be ſatisfied with treating him as a bad Judge, without being at the Pains to enter into any Diſpute with him: But if in Reality, inſtead of being a Diamond, I am no more than a common Pebble, why ſhould I endeavour to make myſelf paſs for what I am not? A wiſe Man, whatever Opinion others paſs upon his Merit, examines himſelf, and does himſelf Juſtice.

Grounds of Irreſolution.

To meditate too much upon a Deſign when formed, occaſions Irreſolution; and to trifle too much upon a Subject, prevents our keeping ourſelves to what is eſſential. Too many Windings to come the ſooner to the Point, bewilder us, and make us wander from the true Path.

Anger when allowable.

A Tranſport of Anger, which is the Reſult of a haſty and impetuous Temper, is inexcuſable; but if founded upon Reaſon and Juſtice, it ought not to be ſuppreſſed.

Reflections;

A Perſon who expects to receive a Benefit from another, ought to examine if he has ever deſerv'd it at the other's Hand. Thus, he who addreſſes himſelf to Heaven for a Favour, ought to conſider what his own Conduct has been, and, by examining what is paſt, he may judge of the future.

upon Happineſs.

He who has neither Acquaintances nor Engagements without Doors, ſaves himſelf a great deal of Trouble; and he who entirely betakes himſelf to the Practice of Virtue, and places his whole Confidence in it, has a ſure Earneſt of ſolid Happineſs.

Preſumption,

The Man who would ſet forth his own Underſtanding to be deeper than what others poſſeſs, always proves it to be more ſhallow; and by pretending to ſhew a Merit ſuperior to that of others, thereby proves how far it is inferior. He who knows how to correct his Faults, has nothing to dread from the Anger of Heaven. And if he can be contented with his own Condition, wicked Spirits can have no Power to moleſt him.

Human Projects,

Mountains engender Metals, and, with Inſtruments made of thoſe Metals, their Entrails are torn out; the Tree produces Worms in its Heart, and theſe Worms gnaw it. Man forms a thouſand Projects, and theſe Projects prey upon himſelf.

the Advantages of Sincerity,

A cunning intriguing Perſon meets ſometimes with Succeſs, but he is not without very mortifying Afflictions: But a Man who is plain and ſincere, whoſe Words are without Diſguiſe, his Actions without Artifice, and his Views without Ambition; if he riſes to no Eminence of Happineſs, fears to ſink into no Depth of Miſery.

true Wiſdom,

To ſtifle a Paſſion when we perceive it hurrying us away, to repreſs a Tranſport of Anger when it is ready to maſter us, is the Fruit of true Wiſdom. When I am unwilling that my Words ſhould be known, let me hold my Peace; ſhould I be troubled if my Reſolutions were to take Air, then, let me not reſolve.

Happineſs,

Do not entertain a Man, who has juſt received a Diſappointment, with an Account of your Succeſs. When good Fortune comes, make it welcome; But cheriſh the Remembrance of it, to ſweeten any ſucceeding Misfortune you meet with.

The Man who ſincerely deſires to make a Progreſs in Virtue, ought, in the firſt Place, to apply himſelf to find out his own Defects.

Civility,

The Laws of Civility and Good Breeding ought to regulate, but not to perplex us. If theſe guide us, we ſhall commit few Blunders; but if they are troubleſome to us, and put us to a kind of Torture, it is a Sign that we are little fitted to enter into any delicate and choſen Engagements.

Reſignation.

It is a certain Maxim, That we ought to conform ourſelves to the Orders of Heaven. If I mention this to a grave and an aged Man, he thinks the Practice of it eaſy; but, if to a Young Man, he thinks it difficult; the Reaſon is, That Young Men hope and dare a great deal, are raſh, enterprizing, and ſeem as if they would force Heaven into their Meaſures.

The Difference betwixt Age and Youth.

There is another Maxim; *Any Deſign, that is undertaken, muſt abſolutely be finiſhed.* Let me propoſe this to a Young Man, it is intirely to his Taſte, and he eaſily enters into it; but an Old Man is diffident. The Reaſon of this is, becauſe this laſt, perceiving the Strength both of his Body and Mind decreaſing daily, his ordinary Language is, That he muſt abſolutely wait for, and follow the Will and Diſpoſal of Heaven. However, theſe Maxims are far from being contradictory to each other. We may have ſometimes Occaſion to exert all the Efforts of which we are capable; at other Times our Situation may be ſuch as leaves us nothing to do, but to ſubmit to the Orders of Heaven.

In all Things, let us conform to the Taſte of wiſe Antiquity: If once we ramble after any extravagant Notions, we ſhall be carried farther than we are aware of.

Advantages of Study.

He who has begun his Fortune by the Study of Learning, will puſh it by following the ſame Method. The Love of Books damps the Paſſion for Pleaſure; and when this Paſſion is extinguiſhed, the Expences are trifling, and a Man is not forced to borrow: Thus he ſaves himſelf a great many Diſappointments, and being exempted from theſe Meanneſſes, he maintains his Rank, and makes himſelf reſpected.

Good Counſel.

Endeavour for ſome Time to preſerve your Underſtanding unfettered from Worldly Affairs, whoſe

whoſe Vanity you will thereby perceive. Keep Silence, and you will thereby ſee how Ridiculous a Great Talker is. Keep your Door ſhut, and you will ſoon diſcover how much Impertinence is in Viſits. Refrain from Covetouſneſs, and you will thereby be ſenſible how many Miſeries attend it.

The Rich and the Noble ought to ſtudy Generoſity and Liberality; the Knowing and the Learned, Frankneſs and Sincerity.

We are pleaſed to ſay, That the Heart of Man is difficult to be managed; without perceiving that none is ſo untractable as our own. Study firſt the Knowledge of yourſelf, and then you may diſcourſe of the Faults of others. The Knowledge of ourſelves.

When the Sky is clear, the Wiſe Man trembles; when it thunders, he is undaunted. When he walks on a plain and level Road, he is in Dread; but when toſt by the Winds and Waves, he is ſerene. A wiſe Diſtruſt.

A Man is extreamly delicate in Punctillos of Honour; he ought to be ſtill more ſo in Points of Good Breeding. We eagerly ſearch for Remedies when Sickneſs is contracted, but it would be better for us to endeavour to preſerve the Health we enjoy. Societies are formed for mutual Aſſiſtance and Defence; the Reputation of a wiſe and juſt Man is a Support ſtill more firm. People give themſelves Airs of Importance, that they may paſs for Men of Fortune and Credit: It would be of more Advantage to them to gain the Character of Honeſty and Sincerity. A Man wants to make himſelf conſiderable by ſpeaking much; but he would ſucceed better if he would be reſerved, and apply himſelf to the moſt minute Duties. Another courts the Eſteem of Men; but he would act more wiſely, to deſerve it by the Juſtneſs of his Intentions. One runs into Expences and Pomp; but the Quality of being a Maſter in Wiſdom would do him more Honour. Another boaſts of his large Eſtate and ſumptuous Buildings; but it would be more glorious for him to propagate the great Doctrines of Morality. True Wiſdom.

The finding a Treaſure in a ſecret Place, when we know the rightful Owner; the meeting a fine Woman by herſelf in a remote Apartment; the hearing the Voice of our mortal Enemy, who has fallen into a Ditch, where he muſt periſh if no Hand is ſtretched out to help him; are admirable Touchſtones for the Heart! *Hau i quay ſhi kin ſhe.* Touchſtones for the Heart.

The Character of a Bully, who values himſelf upon an ill-judged Courage, is dangerous. As ſoon as the true Intereſts of a Wiſe Man oblige him to hazard his Life, he is daunted by no Danger, and diſcouraged by no Obſtacle. But to expoſe one's Life without juſt Cauſe, is not Courage, but Inſenſibility. Don't we ſee many, who daily expoſe themſelves to have the Pleaſure to aſſiſt at a Publick Comedy? How many others lead their Children by the Hand, or carry them in their Arms, with the Danger of being ſtifled, which frequently happens, either at the Diverſions of the Lanterns, at the artificial Fire-works, or at the Combat of the Barks. At theſe times the Croud preſſes, overturns, and ſtifles. How many Perſons are then demoliſhed! Ought we to expoſe our Lives in that manner for a trifling Diverſion? Character of true and falſe Courage.

It is written, That our Antients declined to go up into any high Places, or to walk near Precipices; theſe kind of Exceſſes they condemned by this Expreſſion, *Sweet Repoſe is the Fruit of intenſe Application.* Diſtruſt is frequently the Mother of Security, and Hardineſs of Reſolution often proceeds from a circumſpect Diffidence.

Of the Love of Learning.

READING gives thoſe who apply to it a certain Air of Politeneſs, which diffuſes itſelf through all their Words and Actions. A Man who has acquired a Knowledge in the Management of Affairs, acts in an eaſy Manner. His Advice or Deciſions ſeem to flow from the Fountain-Head: He reſembles thoſe rich Perſons, who, without making always a Show, have a peculiar Air and Manner, which dignifies their Outſide however homely. Advantages of Reading.

The firſt time I read an excellent Book, it is to me, juſt as if I had gained a new Friend; and when I read over a Book I had peruſed before, it is like my meeting with an old Friend. In peruſing a Book, if I meet a difficult Paſſage, I fold it down, that I may conſult thoſe who underſtand it. If a Man paſſes ſlightly over what he does not underſtand, perhaps he is neglecting the Vein of a rich Mine; or if he ſhall take it in his Head to make an impertinent Remark upon the Margin, he thereby furniſhes Matter of Ridicule to thoſe who afterwards meet with the ſame Copy of the Book: We have many Examples of this. How to profit by it.

We ought to lay hold of every Incident in Life, to finiſh and poliſh ourſelves. It is not one Diamond which gives a Luſtre to another; a common, coarſe Stone is imployed for that purpoſe: Thus, I ought to draw Advantage from the Inſults and Contempt I meet with from a worthleſs Fellow: His Brutality ought to induce me to examine my own Conduct to the Bottom, and to correct the ſmalleſt Blemiſh I perceive in it. Advantages to be drawn from every Circumſtance.

Nothing is more difficult to a Man than to keep his Head diſengaged, nothing more eaſy than to ſuffer it to be diſtracted: Beſides the Pains that we ourſelves are at to put it into this State of Diſtraction, there are many with whom we have neceſſary Relations in Life, who allure it in a hundred different Manners. To know the preciſe Bounds of the external Communication of the Heart, is the great Science of a Wiſe Man.

A Father and Mother frequently cannot induce their Children to ſtudy, they ſeem, as it were, to be dragged to it, ſo averſe are they to all Application. But when theſe Parents come to have occaſion for their Aſſiſtance, then Houſehold Cares leave them no longer Leiſure to ſtudy. Thus, all the Hopes of their arriving at Degrees and Employments, are at an end. If

they

they find themſelves obliged to write two Lines more polite than ordinary, their Pencil then ſeems as heavy as a Mill-ſtone, and they ſpend ten Years in turning two or three Periods.

Theſe Perſons are moſt at a Loſs, when a Banquet is almoſt over. The Plate and the Dice go round, that the Number of little Verſes which every one ought to repeat may be determined by Chance. The Booby, when it comes to his Turn, appears quite ſtupid and ſenſeleſs: The Company divert themſelves with his Confuſion, either by their malicious Sneers, or by whiſpering ſome little Words among themſelves. As for him, he opens a Pair of large heavy Eyes, he ſtares upon all about him, without knowing one Word of what they are whiſpering at his Expence: He then calls to Mind, but too late, the Advices his Father and his Maſter formerly gave him. If he throws his Eyes upon Books, tho' it were but on a Comedy that is acting, he may as well not read at all. If he repents of his Extravagances, only as he would do if he made a falſe Move at Cheſs, can a Change of his Heart be hoped for?

Of the Conduct of an Honeſt Man.

Caution to be uſed in beſtowing Encomiums.

THE Husbandman waits for the Crop in the Harveſt, to judge if it has been a fruitful Year. In the ſame Manner, before you make the Encomium of a Man, follow him thorough all his Conduct, and ſee if it is intirely conſiſtent. It is Time alone, that diſcovers what is at the Bottom of every Man's Heart.

Characters of Impoſtors.

One Man loads you with Careſſes, and he proves an impoſing Rogue; if you ſuffer yourſelf to be ſurprized, you muſt fall into his Snares. Such another wants to entertain you with every Thing the Town can afford. This Outſide has ſomething in it very engaging; but inquire ſtrictly into his Character, and you will find him a ſpecious Villain, who only ſerves his own Ends.

Villainy contemptible.

If I am really virtuous, while I am only a very poor Scholar, my Virtue will procure me Eſteem, and be copied by others. But, on the contrary, if I am a Rogue, tho' I fill the moſt exalted Employments, yet ſtill my Conduct will be cenſured, and I ſhall become contemptible in the Eyes of every worthy Man.

Characters in Life.

When you are about to concert any Undertaking with another, you ought to be thoroughly acquainted with his Qualifications and Capacity. When you frequent great Families, if you play the Sycophant, you muſt have recourſe to the moſt ſhameful Meanneſs. A generous, noble Spirit makes nothing there; is it not better to retire from them gently and quietly?

A Man, tho' he is a Philoſopher, yet if he is filled with lofty Ideas of Riches and Honours, he will not long defend himſelf againſt the Corruption of the Age. A Man whoſe Head is full of the Notions about which the Followers of *Fo* and *Tau* wrangle, tho' he is a Wit, yet he will not be able to preſerve himſelf from being ſmit with a ſmall Degree of Folly, which muſt render him ridiculous. A Man who is ſelf-opinionated, tho' he naturally is gentle and affable, will become capable of doing a violent Action. A Man whoſe Paſſion is Glory, tho' at the bottom he is modeſt and reſerved, yet he will not fail to be look'd upon as proud and vain. The Learned Man who is intoxicated with his Knowledge, tho' he is frank and ſincere, will render himſelf incapable to enter into the ſmalleſt Affair.

When a Man has it at Heart both to be, and to appear ſincere, he gives every thing its own Name; he calls large, large, and little, little: On the contrary, a Man who takes it in his Head to exaggerate and to lye, begins at firſt with Things of little or no Conſequence, till by Degrees he forms a Habit of never ſpeaking Truth; after which, he paſſes for a profeſſed Lyar.

Faithfulneſs in Truſt.

One depoſits in my Hands a certain Number of (*) Taëls; tho' he delays to call for them, yet I ought to take care not to touch them, that I may repay them in the very ſame Species. This is the great Law of Deeds of Truſt: But if a Man makes no Scruple to break in upon the Sum; even tho' the Sum he puts in its ſtead is equal, and of purer Silver, yet he is guilty of a Fault, which ought to be puniſhed; otherwiſe, Deeds of Truſt will be no longer regarded.

The perfect Agreement betwixt a Man's Heart and Tongue is infinitely prized in Life. How many Men boaſt of being generous and liberal! Yet when it comes to the Puſh, how plainly do their Actions give their Tongues the Lye! To hear ſome People talk, one would think they were void of all Concupiſcence; but ſcarcely are the Words out of their Mouths, when they go and purchaſe a Concubine, or even a Slave.

If a Man ſpeaks before another of the ſuperſtitious Notions that ſome entertain about the Situation of a Houſe, What Idiotry! will he cry in a ſcoffing manner; can an Apartment facing the Eaſt or the Weſt have any Influence upon the Happineſs of a Family? And yet this very Man, when he digs a few Feet under ground to raiſe the principal Beam of a Building, is more ſcrupulous than any one elſe in his Choice of a lucky Day.

Things unworthy of a Gentleman.

I hear another Perſon ſay; If I once had my Degrees, and were ſettled in an Office, it ſhall be ſeen with how much Juſtice I will diſcharge my Duties; I will ſhew a Zeal for the Public, quite different from that of certain Mandarins, who ſhall be nameleſs. We ſee others, who, when they have borrowed a Sum, cry out againſt the Creditor who comes to demand his Due. But when they themſelves lay out any thing upon Intereſt, if the Intereſt is not paid upon the preciſe Day, they immediately add it to the Principal, thereby to accumulate the Annual Rents. What a Stir do ſome make about a random Word, when they think it touches themſelves! At the ſame time, how ſlight do they make of the moſt provoking Affronts they put upon others! Can there be a Conduct more whimſical, or more unworthy of an Honeſt Man?

(*) A *Tael* is a *Portugueze* word, which ſignifies an Ounce of Silver, and is Worth about 100 Sels of *French* Money.

A Man ſhould take heed not to be ſtiff in his Opinion; it being better to yield ſomewhat to that of others. If inſtead of an Equilateral Square, as I had intended, I out of Complaiſance make an Oblong Square; I by that means go near to execute my own Deſign, and avoid giving Offence. Condeſcenſion neceſſary.

He who would wiſh to have a Reputation, which might be like the pureſt Gold, or a precious Stone, muſt reſolve to receivethat Luſtre from the Fire of Tribulations. The higheſt Pitch of Reputation which a Man can poſſibly attain to, is to have it ſaid of him, That the Age he lived in could not do without him. The brighteſt Reputation how attained.

Of the manner of governing *the Houſe, and of the* Apartment *for the Women.*

NEVER admit into your Houſe either Bonzeſſes, or certain Old Women, whoſe Buſineſs is to ſell Ornaments for the Head, Bodkins, Pendants, and artificial Flowers, or to carry Medicines, or to do the Part of Go-betweens in Marriage-affairs. Their principal Employment is to pick up a variety of Tales from all the Families which they frequent, in order to divert your Wives and Daughters. But this is not the greateſt Miſchief they do: What is moſt to be feared is, their inſpiring them with Notions of Gallantry and Lewdneſs, and managing Elopements and Rapes. Theſe are publick Peſts, and ought never to be ſuffered within the Doors of any honeſt Family. I have as much to ſay againſt the Singing-Women, who are ſometimes introduced into the inner Apartment, and are no leſs dangerous. As for Midwives, there is indeed no being without them; but thoſe of good Reputation ſhould be choſen: Nor would it be proper that they ſhould make a Cuſtom of coming to your Houſe. What Perſons are not to be admitted into honeſt Houſes.

When a Family riſes early in the Morning, we may conclude the Houſe is well governed, and not given to revelling in the Night; and when this happens, one may be as ſure that the Slaves and Domeſtics are neither Libertines, Rogues, nor Cheats. On the contrary, thoſe Families which make great Entertainments over Night, and lie long in Bed in the Morning, are involved in Diſorder, and upon the very Brink of Ruin. Difference between a regular and diſorderly Family.

Keep no young Servants who love to dreſs, affect foppiſh Airs, and aim tobe thought agreeable; otherwiſe People will conceive a very bad Opinion of your Wiſdom. As for the Wives of your Slaves, if their Perſons are agreeable, never ſuffer them to come near your own Apartments. Take care likewiſe not to hire very handſome Nurſes; for tho' you ſhould never either ſee or hear them, a thouſand injurious Suſpicions will ariſe from that Quarter, which you will not be able to remove. Conduct to be obſerved in the Choice of Servants.

Great Happineſs is commonly followed with great Uneaſineſs. Nothing but a moderate Fortune is truely capable of procuring calm and laſting Joys: Nay, tho' you ſhould be reduced to downright Neceſſity, you need not be leſs happy.

The Buſineſs of a Maſter of a Family is to have an Eye to every thing: And then he may reaſon thus with himſelf; If I am careful and vigilant, who dares be idle and lazy in my Houſe? If I am frugal, who dares be extravagant? If I have nothing in view but the common Good, who dares purſue his own ſeparate Intereſt? If I am open and ſincere, who dares make uſe of Double-Dealing? Not only the Domeſtics and Slaves, but likewiſe the Children and Grandchildren, will form themſelves by ſo excellent a Pattern. It is commonly ſaid, That the Perfection of the Heart is, never to offend Heaven: The Perfection of your Behaviour, ſo far as relates to Words and Actions, conſiſts in its being ſo prudent and exact, that it may be imitated by your Children and Servants. The Force of good Example.

Almoſt every Man covets to live in Proſperity, Honour and Plenty; but few are acquainted with the Duties belonging to ſuch a State. They are deceived, who think it an eaſy matter to acquire and maintain themſelves in that Situation; for we muſt riſe to it by our Talents and Virtues, and preſerve it by a Series of worthy Actions. In ſhort, Knowledge and Prudence ought to direct us in the Purſuit: For if theſe Requiſites are wanting, we ſhall ſoon loſe the Enjoyment of our Honours and Riches. The Wiſe Man only knows how to preſerve them by his Application. Proſperity how obtain'd and preſerv'd.

Boys and Girls ſhould not be allowed to meet together, nor ſit in the ſame Place, nor make uſe of the ſame Moveables, nor take any thing out of each other's Hands. A Siſter-in-law, ought not to converſe with her Brother-in-law. If a Daughter, who is married, makes her Parents a Viſit, ſhe muſt not ſit at the ſame Table with her Brothers. Theſe Rules have been wiſely eſtabliſhed to make an entire Separation between Perſons of different Sexes; and a Head of a Family cannot be too ſtrict in cauſing them to beobſerved. Boys and Girls to be ſeparated.

The younger Sons ought not to chaſtiſe the Domeſtics or Slaves, who have committed a Fault; nor muſt the Wives or the Daughters puniſh their Maid-Servants or the Concubines: When they deſerve Correction, the Head of the Family ſhould be inform'd of it, and order a favourable Puniſhment, but not inflict it himſelf, for fear of being tranſported with Anger. If Maſters are too rigid, their Servants will obey them with leſs Affection: They ſhould compaſſionate the Weakneſs of thoſe unfortunate People; for the Younger ſort have but little Underſtanding, and the Aged but little Strength. To govern them well, we ſhould join Gravity with Mildneſs, which is the Way to make them love and reſpect us.

There is no Duty more important than that of inſtructing Youth. When a young Man begins his Studies, do not give him tedious Precepts relating to the Manner of living in the World: It is ſufficient to lead him gradually, by the reading of Books, to gain this ſort of Knowledge. Inſuſe into him above all things Modeſty and Reſpect, and never ſpare to repri- How Youth are to be inſtructed.

mand and correct him: This is the Way to ſubdue the Spirit of Pride in him. Over-fine Cloaths, and too delicate Diet, ought to be forbidden very early. Never ſuffer him to have the leaſt Acquaintance with young Perſons of a bad Education, or inclinable to Debauchery: By taking ſuch Care, your Son will be as it were naturally inclined to every thing that is juſt and reaſonable. Study gives a Young Man a certain Air of Politeneſs and Agreeableneſs, which makes his Company courted: If you neglect to inculcate into him this Love for his Studies, and allow him to purſue his Pleaſures, what a poor Figure will he make in polite and ingenious Company! If they happen but to look at him, he will imagine they reproach him for his Ignorance: If the Diſcourſe falls upon Matters of Learning, he will ſmile like a Simpleton, and ſeem as if he underſtood every thing that is ſaid; whereas in reality he is in as much Pain as if he ſat upon Needles. *

Some Perſons keep their Children ſo conſtantly to their Book, that they will neither let them ſee nor hear what paſſes in the World: Whence they become as ſilly as the Young Man, who happening to be in a Publick Square, and ſeeing a Hog, cry'd out, *What an enormous Size that Rat is of!* This Example ſhews that one may become a mere Fool with much Study.

When the Mind of a Child comes to open more and more, and you have taken care to exerciſe his Memory in learning the uſual Books by heart, inſtruct him gradually in the ſeveral Duties of Civil Life; and the better to inſtil your Leſſons into his Mind, make uſe of familiar Compariſons, or let them be compriſed in Verſe.

The Women to be under ſtrict Rules.

If the Women ſeldom meet together, there will be leſs Back-biting, and greater Unity among Relations. We read in the Book of Rites, That *what is talk'd of in the Women's Apartment ought not to be mention'd out of it*; and likewiſe, *that they ought not give ear to any thing which is talked of out of their Apartment.* We cannot ſufficiently admire the extraordinary Delicacy of our Sages, and the Precautions they have taken to hinder the leaſt Correſpondence between Perſons of different Sexes.

Great Liberties taken by them of late.

However, the Women and Maids of this Age aſſume the Liberty not only of going to the Pagods, and there burning Perfumes, but of entering into the covered Barges, and taking their Pleaſure on the Water. As their Husbands know of this, how come they to ſuffer it? We ſee others looking thro' a Lattice, at the Plays which are acted in a neighbouring Hall, where there is an Entertainment for Company, ſetting the Lattices pretty open, that they may ſee and be ſeen. There are ſome who find means of ſhewing their little Shoes, and examining thro' the *Chinks* of the Screen the Air and Carriage of the Gueſts. They talk and laugh ſo loud as to be overheard: The Eyes of the Players pierce thro' the Lattice, and the Hearts of the Gueſts fly that Way. But what is ſtill more intolerable, theſe Plays, which ought to repreſent ſome worthy Action of a faithful Subject, or an obedient Son, ſome Pattern of Chaſtity, or of Juſtice, are ſometimes intermixed with amorous Intrigues, and criminal Correſpondences. Can any thing be more dangerous to the Female Sex? And are not the Conſequences hereof extremely to be feared?

Girls how educated.

The Education of young Girls ſhould be quite different from that of Boys: The latter ought to ſtudy the ancient and modern Authors, in order to become capable of attaining the Degrees and Dignities; but as for Females, the Leſſons given to them ſhould relate to Vigilance, Frugality, Unity, Obedience, and Labour; this ought to be the Sum total of their Knowledge: You cannot commend the Virtue of a Woman more than to ſay, She is not learned.

Cautioned againſt liſtening to Songſters.

There is a ſort of Women, who ſtrole from Houſe to Houſe, beating a little Drum, till ſomebody ſtops them; ſometimes they ſing Verſes, ſometimes tell a Story, which they accompany with Grimaces and Geſtures proper to divert: Their Stile is plain and vulgar, and they are contented with a few Farthings for their Pains. The Women and young Girls are infinitely pleaſed with hearing theſe Songſters: You ſhall frequently ſee different Families aſſemble in the ſame Houſe, and call them in. At firſt they let them ſing in the Court next to the Hall, afterwards they bring them into it. There the Scene begins by reciting Inſtructions for Virtue, from which they inſenſibly proceed to Gallantry, and relate the Misfortunes of two Perſons who love each other paſſionately, without having an Opportunity to diſcover their Affections. The Females, liſtening to them, are affected with Tenderneſs; they ſigh, and even ſometimes weep. But, what is at length the unravelling of the Plot? Stollen Liberties, and criminal Pleaſures. What fatal Impreſſions does this ſcandalous Amuſement make upon young Hearts! How can it be reconciled to the Precepts, which our ancient Sages have left, concerning the Recluſeneſs of the Female Sex? According to them, no Words but what are ſtrictly chaſte ſhould reach their Ears, nor any Object, in the leaſt immodeſt, come before their Eyes. This requires the entire Vigilance of a Maſter of a Family.

Not to ſtir out of their Apartment after the age of twelve.

When a Boy is twelve Years old, he ought to be forbidden to enter into the inner Apartment: In like manner a Girl, after that Age, ought not to have the Liberty of ſtirring from her Apartment. Let nobody tell me that they are Children ſtill, and there is nothing to fear: For Old Women-Servants are ſeldom diſtruſted, but go up and down all over the Houſe; and yet by their means private Words are carried into the moſt inner Lodgings. What Diſorders ariſe from hence!

When you do not hear Scraps of Plays ſung, or the Voice of the Comedians imitated, in the Ladies Apartment, it is a Sign that good Order and Virtue reign there. If while the Husband is retired with his Wife, you hear no loud Laughter, it is a Sign they are treated with Reſpect. Servants ought not to be ſuffered to go up and down the Houſe at Night without a Candle: This Precaution is neceſſary, and prevents great Inconveniencies; ſo that the Maſter and Miſtreſs are equally concerned to ſee this Cuſtom obſerved. *Of*

* This is a *Chineſe* Expreſſion [or Simile.]

Of City and Country-Houſes.

Precautions to be taken in Building.

WE ſee a great many Perſons, who are ſolicitouſly employ'd in carefully chuſing a good Situation under a benign Horoſcope, for the Burying-places of their Anceſtors; imagining that thereon the good or bad Fortune of a Family depends. But as to their own Manſion-Houſe they never inform themſelves to what Conſtellation it anſwers, nor whether the Element of Fire or that of Water has the Aſcendant over the Body of the Building; whether it ought to be more, or not ſo much rais'd; if the Great Gate ſhould be on ſuch a Line, or on ſuch another; to the end that Riches may not leave their Family; but that Proſperity may come in, and Adverſity may be ſhut out: Theſe things, I ſay, are never minded. Yet theſe are the Houſes where we repoſe, where we paſs our Days and Nights, where our Children are born, nurſed, and educated. Sure they therefore ought to be ſuppoſed to have a much ſurer and a more direct Influence upon all that relates to us, than the Sepulchres of our Anceſtors can have.

Enchantments caſt upon Buildings.

We hear a great deal about Sorceries, Witchcrafts, Enchantments, and Spells. It is commonly ſaid that the Carpenters or Maſons, either diſcontented with their Work, or at their bad Payment, in Deſpair throw theſe Enchantments upon the Buildings they rear. But this is a Point I have long doubted of; my Reaſon informing me, that a Man, conſcious to himſelf of nothing which he needs be aſham'd of, depends only upon Heaven for Succeſs, *Ho fû yew tyen.*

An Inſtance of their Effects.

Nevertheleſs, what I ſaw at theHouſe of a Perſon of my Acquaintance, cured me a little of this Prejudice: After his Death, his Children and Grandchildren were ſo addicted to Gaming, that in a ſhort time they ſquandered away all their Fortune. In taking down a Wall of their Houſe, there was found a Plate with a certain Number of Dice, and a Wooden Hand of a Man; this I underſtood was the Method of performing theſe Enchantments. I own that this Diſcovery, joined to the Misfortunes and Ruin of that Family, rendered me a little more credulous. Beſides, I reflect that the Body of our Laws by annexing Puniſhments to ſuch as practiſe Sorcery, takes the ruinous Effects of theſe Practices for granted.

Workmen ought to be well paid, and why.

Hence I conclude, that in rearing great Buildings, or in entering upon an Affair of Conſequence, a Man ought to take great Care not to fall into any ſordid Parſimony, which may provoke the Lower Rank to practiſe any of theſe Spells or Curſes. It is a Common Proverb, That the Devil hears the Words of the Bargain with the Enchanter; and that the Work over-hears what the Workman pronounces in his Indignation. I know at the ſame time that, among a Thouſand Inſtances of the Effects of theſe Enchantments, there perhaps are not above one or two wherein it appears the Devil was actually concerned. What I have ſaid, may ſuffice to caution a Man againſt expoſing himſelf to theſe kind of Misfortunes.

What ought to be prohibited in a modeſt Family.

Treatiſes upon Intriguing, laſcivious Verſes, and obſcene Pictures, ought never to be found in the Houſe of a wiſe and virtuous Man; for if they are expoſed to the Eyes of Women and Children, how ſhall he afterwards dare to preach up to them Modeſty and Chaſtity? Theſe Things ought to be kept, like Arms and violent Remedies, under Lock and Key, leſt the Children ſhould come at them, and kill themſelves.

Againſt large Purchaſes.

Such as have Eſtates in the Country are always caſting about how to enlarge them: The Proverb ſays, That tho' you ſhould purchaſe all *China*, yet ſtill there would be Lands bordering upon yours. What then avail ſo many Cares, for making yourſelf great and rich? The Eſtate you leave behind you will paſs into other Hands at your Death; nay perhaps it may be a continual Source of Enmities and Proſecutions againſt your Family. Had your Acquiſitions been fewer, your Children, by living in a ſweet Mediocrity, might have peaceably enjoy'd them.

The Neceſſities of the Seller of an Eſtate not to be taken advantage of.

The Purchaſer of an Eſtate ſhews the Riches; the Seller, the Declenſion of his Family, becauſe Neceſſity obliges him. What I would infer from this is, that if you are the Buyer, you ought never to take any Advantage of the Neceſſities of the Seller, but to pay him the adequate Value of the Purchaſe; and a reaſonable Price will probably ſatisfy him. Do you think that thus you will loſe your Money? Is not what you acquire of equal Value with what you diſburſe? and is it not the ſame Thing as if your Money were ſtill in your own Hands? This is the Senſe of ſome Verſes pretty much to the preſent Purpoſe; "Theſe verdant Mountains, theſe lovely "Meadows, were once poſſeſs'd by Families now gone to Decay: Let not the preſent Poſſeſſors "exult too much; others after them may be Maſters in their Turns.

Country-Houſes ſurrounded with Trees.

We plant a great many Trees round our Country-Houſes, either for Good Luck, or for Beauty. And therefore when I ſee a little Village ſurrounded by rural Groves, which ſhade the Fields on all Sides, I conclude that its Inhabitants are happy; but if I perceive great Trees cut down on all Sides, it is a certain Mark of Poverty and Hardſhip.

I ſay the ſame of the Burying-places, about which your Anceſtors have taken care to plant Mulberry and Tallow-trees. When they are cut down, it is a certain Indication, either of their Poverty, or the extream Avarice and Degeneracy of their Poſterity. As there are in every Family ſome rich and others poor, the former ought to aſſiſt the latter, in order to prevent a like Blemiſh, which may for ever after ſully their Reputation.

Plan of the moſt magnificent Houſes.

The Purchaſe of Lands is preferable to the Grandeur and Magnificence of Buildings. All that is required in the Dwellings of the greateſt and richeſt, is, that the Houſe ſhould have before it a Rivulet or a Canal, and behind it a Garden: That the Gate with its Appurtenances ſhould make the firſt Diviſion of the Houſe; a little forwarder there ſhould be a Court, and at the End of it, a Hall for receiving Viſits; after that, a third Court, where the Apartment for the Maſter of the Family is; then a fourth Court with the Office-Houſes; and every one of theſe Apartments ſhould have four or five Chambers on a Floor. But

Why People need not fear to pay too much for an Eſtate.

But when you buy an Eſtate, don't fear you ſhould pay more Money for it than it is worth. What you pay more than enough, is ſufficiently compenſated by ſeveral Advantages. Firſt, you aſſiſt thoſe whom Miſery had reduced to ſell their Lands. Secondly, you thereby deprive the Seller of any Deſire to re-enter upon the Poſſeſſion of his Eſtate by paying back your Money, or to inſiſt in Law on a larger Price. Laſtly, if after your Death your Children ſhall ſquander their Fortune, they will find more Difficulty to ſell that Acquiſition, becauſe nobody will offer ſo much for it as it coſt. *For*, as the Proverb ſays, *The thickeſt Ice is the longeſt a thawing*; and *the Roofs that are thick and well compacted, are leaſt liable to be blown off by a Storm.*

Of certain Rules of Conduct, *too much neglected.*

Indolence,

SOME People love only the eaſy Virtues, and are averſe to whatever gives them Pain: They juſtify this Indolence by the ſpecious Pretext of ſubmitting to the Orders of Heaven. But are they ignorant that Heaven, having given them Underſtanding and Talents, expects that they ſhould exert them, and ſecond its Favours by doing all that depends upon their Care and Vigilance?

and too eager Deſires for Riches cenſur'd.

I equally blame a reſtleſs Purſuit in queſt of Riches and Fortune. Peaceably enjoy the Reward that Heaven has been pleas'd to beſtow upon your Endeavours, and carry your Views no farther. There is a well known Proverb, the Senſe of which you ought to apply to yourſelf; *Whether Travellers quicken their Pace, or march at their ordinary Rate, their Journey being fix'd, they have but ſo far to go.* In the ſame manner do you content yourſelf with your Condition, which is agreeable to the Talents you have received from Heaven.

No Science to be attain'd without Labour.

The Spring gives Flowers, and the Autumn, Fruits; this is the Order of the Seaſons: In like manner Science is acquired only by Labour. Our Underſtandings and our Knowledge encreaſe in Proportion with our Endeavours and Application. A ſlight Action, perhaps, may not be remarked; but when a Paſſion is rooted in the Heart, we eaſily diſcern it without obſerving very narrowly.

Paſſion may be without any real Object.

How many do we ſee, who are far from endeavouring to acquire what they ſeem to be in ſearch of! They have a ruling Paſſion for an Object, even tho' they know that they never can obtain what they ſeem to purſue with the greateſt Ardour.

Caution to a Young Man who appears in Public.

If a Young Man goes to Courts, or into any Places where Crowds aſſemble, as for example, to the Show of Lanthorns, or to Public Comedies, he ought to be accompanied with a wiſe Friend, or an old experienced Domeſtic. He likewiſe ought to be very watchful over himſelf, and to take care of his very Eyes, leſt he inconſiderately caſt ſome Looks that may be remark'd, and beget Suſpicions that will hurt his Character.

How Friendſhips become durable.

A Man who is vain of his pretended Merit, and who graſps too eagerly after the Eſteem of Mankind, meets only with Contempt: We ought, in like manner, to ſhun thoſe forward Airs by which we pretend to demonſtrate our Affection to our Friend; and likewiſe, too frequent Viſits to them. Familiarity begets Contempt; when we ſee one another ſeldomer, our mutual Reſpect is greater, and our Friendſhips more dureable.

Oſtentation begets Calumny.

To do Good in hopes of a Return, is a Conduct that commonly ends in Diſputes: If you only do a good Work, that you may immediately proclaim it to all the World, you will ſee your moſt private Failings attacked by Calumny.

The Abuſe of the Favour of Heaven.

To have a great deal of Wit, and yet to neglect Study, and never to endeavour to render yourſelf uſeful to the Public; to be in a high Poſt, and cloathed with Authority, yet never to relieve the Miſeries of the People, nor to leave any Monument of your Zeal for the Common Good, is to contradict the beneficent Views of Heaven, which has rais'd you only for the publick Happineſs.

Character of a great Soul.

When a Man is born to a moderate Fortune, he is but little taken up with great Projects: And thereby, he is in the moſt proper Diſpoſition to love Study. When a Man is born to Splendour and Wealth, he can eaſily diffuſe his Benefits, and then it is in his Power to aſſiſt the Unhappy. If there are any, who, tho' preſt by Want themſelves, ſtill retain a ſincere Deſire to relieve the Miſery of others; or who, tho' they are ſurrounded by Riches and Honours, ſeriouſly apply to the Study of Wiſdom; theſe have Souls of the firſt Rate, and cannot be eſteemed enough.

Failings into which People in both Fortunes are liable to fall.

Some of the happy Men of this Age take a Pleaſure in granting Favours, but they frequently accompany them with certain Airs of Pride and Haughtineſs, which ſhock thoſe who are forc'd to implore their Protection. On the other hand, moſt People, who are in mean and deſpicable Circumſtances, become ſo fearful and reſerved, that they appear to be entirely ſunk with their Hardſhips, and grow quite inacceſſible and unſociable: Both theſe Faults muſt be avoided.

Virtues of Experience,

The Man who has not undergone great Diſappointments, never taſtes the Sweets of a peaceful Life. He who never has had to do with ſelfiſh factious People, cannot juſtly prize the Happineſs of living with faithful agreeable Friends. He who never has trodden a ſlippery Path, muſt be ignorant of the Addreſs requiſite to get out of it.

and Misfortunes.

The Man who has been prov'd, both by the Frowns of Fortune and the Malice of his Enemies, and has always born up againſt both, comes out of theſe kind of Tryals full of Courage and Confidence. Such Perſons experience the ſame thing as thoſe who eat the Fruit * *Kan lan*, which has a bitter ſharp Taſte, but leaves an admirable Coolneſs, and an exquiſite Reliſh in the Mouth.

* A kind of Olive.

If

If you have an Opportunity to draw a Man out of Danger by ſtretching forth your Hand to him, or to calm thoſe who are in a Paſſion, don't loſe that Opportunity of doing good: But if, in doing it, you regard only your own Intereſt, flatter not yourſelf with the Thoughts that you act as a Wiſe Man; the moſt ordinary Perſon will do as much.

Of Slander. It depends on me to give to Handle no Slander; but I cannot ſhut the Mouths of Slanderers. If I walk the Streets in the Night-time, I may well be conſcious that I have no bad Deſigns upon any one's Houſe, but I cannot hinder the Dogs from barking at me.

Danger of Paſſions. A Paſſion which we don't get rid of, is like a Moth which flies round a Taper till it is burnt.

A prudent cautious Traveller frequents only the High Roads, he does not for a nearer Road ſtrike into unbeaten Paths, which conduct either to a Precipice, to impenetrable Woods, or to inextricable Mountains; he keeps the High Road, and of courſe comes to his Journey's End.

Thoſe who ſubtilize too much, and ſuch as ſupply Ability with Refinements, can never ſucceed. Our Fondneſs for a trifling Intereſt frequently involves us in great Loſſes. Let us then act ſo as that our Candor and Uprightneſs may appear in all our Undertakings.

He whoſe Proceeding is upright and ſincere, when ſucceſsful, has the Comfort of not being tired out with fruitleſs Endeavours. If unſucceſsful, he has this Satisfaction, that he has done nothing of which he needs to repent.

Advantages of gentle Behaviour. The Husbandman who wants to have a plentiful Crop, never ſows his Seed in uncultivated Grounds, or among Brambles. If you ſpeak with a Deſign to obtain a Favour, let all your Words be gentle and civil. If you give Orders which you would have to be obeyed, take care that they are not too ſevere. If you would keep up an Intercourſe of Preſents betwixt your Friend and you, do not make them too coſtly.

Importunity to be ſhunn'd. It frequently happens that in the Palaces of the Great, the Maſter is well bred, civil, and free of all Pride, while the Domeſtics have haughty, ſawcy Airs. A Wiſe Man, who is tender of his own Reputation, ought never to go near ſuch Houſes but when he is indiſpenſably oblig'd to it: It is much better that a Great Man ſhould complain that you ſee him ſeldom, than to let you know that he is tir'd out with your Viſits.

Children, who ſhew a great deal of Wit, are like Trees which produce a double Quantity of Leaves, but no Fruit.

Reſignation expedient. When Fortune goes againſt us, let us ſlip ſoftly from her; we muſt not think that ſhe is to be won over to our Side by any extraordinary Emotion into which we put ourſelves. He who obſtinately ſails againſt both Wind and Tide, is always in danger of being ſhipwreck'd.

Death to be thought of. Some enjoy long, and ſome ſhort Lives; and who can know the Number of his Days? Formerly when a Man was to croſs a large River, he put all Affairs, relating to his Family and Eſtate, in order beforehand. This Practice contains a great Leſſon: By it we may learn that when a Man is arrived at the middle Age of Life, he ought every Inſtant to think upon Death.

Of the Choice of a Burying-Place. A Wiſe Man does not ſay; *There is no urgent Reaſon why I ſhould put my Affairs in order*; there is one that is perſonal, and the Care of it ought never to be devolved upon another; and that is, the Choice of a Burying-Place. Not that I give any faith to Fables, or to the idle Stories about (*) *Fong ſhwi*; Wealth, Honour, and every thing that happens to Man, is regulated by the Orders of Heaven. As no Secret can get you admitted to Degrees, before you enter into the Hall of Examinations, ſo we can never attain to Happineſs but from this Cauſe: So that it is not the idle Stories of *Fong ſhwi* which affect me; but when I at laſt leave the World, I leave my Body in it, and that ought to be dear to me. Is it reaſonable to leave an afflicted Widow, or a diſconſolate Orphan the Care of finding for me a proper Place of Burial?

Too much Precaution hurtful. Almoſt all they who ſet out on a long Journey provide themſelves with different kinds of Arms, tho' perhaps they don't know how to manage them. We ſee ſome of the young Northern *Literati*, who have white, blooming, delicate Complections, come into the Southern Provinces, armed with Sabres and Arrows, to make an oſtentation of Bravery. They do not know that when People without Arms fall into the Hands of Robbers, they loſe only their Money: For as the Robbers do not fear them, they don't attempt to take their Lives: Too much Preaution expoſes one to Danger.

The wiſe Conduct of ſome Travellers. Obſerve the old travelling Merchants; when they ſet out on a Journey, they love to wear plain Cloaths: They carry almoſt no Money in their Pockets; they do not think it convenient to make long Journeys, and they lodge in the moſt ordinary Inns. If they travel by Water, they examine the Character of the Maſter of the Bark in which they are to ſail: They remove all debauched Perſons from among them: They tye themſelves up from Gaming: They are ſober, eſpecially as to Wine, and regulated as to their Sleeping, ſo that it is ſeldom the leaſt Accident befalls them.

Life filled with Fears. From Infancy, to Old Age, the Heart of Man, whatever you ſuppoſe its Condition or Character to be, is never exempted from Fears. He fears the juſt *Tyen*, he fears the Spirits, he fears his Father, and his Mother, he fears the Laws, he fears his Prince, he fears the Irregularity of the Seaſons, and he fears troubleſome Accidents: Thus all his Life paſſes in Fear.

A fooliſh Exceſs of Neatneſs. Nothing is more commendable in a Man of Honour than Neatneſs and Order: But to be exceſſive in either the one or the other, is downright Folly. There are ſome Perſons, who, in the very Time that an important Affair is upon their Hands, very deliberately look at themſelves in a Mirrour, waſh themſelves in a Veſſel of Perfumes, or gently ſhake the Duſt from their Cloaths: In ſhort, they are employed in a thouſand little frivolous Affairs, before they enter upon the main Buſineſs. Thus they commonly incur the Indignation of thoſe who are

(*) By this Word the *Chineſe* underſtand the laying out of a Burying-Place or a Houſe.

Witneſſes of their Slowneſs. An exceſſive Preciſeneſs may be pardoned in a Man that has no Buſineſs; but it is inſupportable in a Man whoſe Imployments ought to devote him to the publick Good.

Of Law ſuits. If, when you are ready to enter into a Lawſuit, you reflect upon what your Antagoniſt will be ſure to ſay to the Prejudice of your Honour, you will immediately throw your Writings into the Fire.

The Means of Happineſs. The Way to live happy, is not to be perplexed with too many Cares; and Happineſs in one's Station is the Way to enjoy a long Life. One Man, by too much Activity, loſes what another gains by being entirely Maſter of himſelf.

Secreſy. Secreſy is the Soul of great Undertakings. An Antient trac'd the Minute of a Project upon the Aſhes, that there might not be the leaſt Hint remaining of what he had written.

Of the Diſcourſe *that paſſes in our* Preſence.

Popular Rumours to be ſlighted. DO not give any credit to the Talk of the Vulgar; it is of no uſe: But attentively liſten to the Wiſe, for you will always reap ſome Advantage from their Diſcourſe. As to what relates to us the other *Literati*, nothing that is vain or trifling ought to eſcape us. Our Diſcourſes ſhould no more vary than what is engraven upon Marble. Let popular Maxims paſs your Ears with the ſame Swiftneſs, as a Birds cuts the Air, and leaves no Traces behind.

Diſcourſes which are more eſpecially to be ſhunned. There are three Sorts of Diſcourſes, which we ought not to hear. Firſt, thoſe which mention Intrigues or unlawful Engagements: Such is the Talk of a Woman who has forgotten that which forms the Glory of her Sex. Secondly, thoſe which propoſe an Advantage which can only be obtained by Injuſtice: Such is the Diſcourſe of the Vulgar. Thirdly, the Diſcourſe which proceeds from a double Heart, and diſſembling Lips: Such is the Diſcourſe of raſcally People.

Dangerous Perſons. The Man who at firſt, and almoſt without hearing me, is of my Opinion, and is fond to let me know it, I ought to look upon as a very dangerous Perſon, and to ſhun his Company.

Conduct with reſpect to Slanders. If I am in a Company where there are People who take a Pleaſure to dart bitter, envenom'd Expreſſions at one another, I ought to be upon the Reſerve, and keep Silence. This is a tacit Inſtruction, and has an Eloquence of its own. One needs only hear a Man ſpeak, to know what is his ruling Paſſion. He who has a Taſte for Pleaſure, never opens his Mouth to talk, but when the Charms and Attractions of the Fair are the Theme: All the Diſcourſe of a Gameſter turns upon Play: The greedy Merchant talks to you upon his Traffick, and the Profit he clears.

The Way to ſtop the Mouth of Calumny. If People cenſure me when I am conſcious that I am in the wrong, I will endeavour to correct myſelf: But after a ſtrict Examination of mine own Breaſt, if I find nothing for which I have reaſon to bluſh, I hear the Slander, but never mind it more. The Antients have wiſely ſaid, that the way to ſtop the Mouth of Slanderers was, never to reſent their Uſage; for the more you ſeem to be touched, they will the more violently ſupport what they have once raſhly aſſerted.

Rumours which are not to be credited. Rich Perſons and Magiſtrates ought never to attend to the Tattles of their Domeſticks, or the Under-Officers of Juſtice. They who are in a middling State of Life ought not even to believe the Talk of their Wives; the Underſtanding of the laſt being commonly confined, and the Views of the former, intereſted. If a Man acts otherwiſe, he expoſes himſelf to dangerous Conſequences.

Advantage of a Man's examining himſelf. If I find there is Reaſon for taking my Conduct in pieces, I carefully examine all my Actions, without troubling myſelf to know who he is that cenſures me. An Advice given without any Deſign, and as it were by chance, is commonly well founded. Perſons of diſtinction have Faults, of which they are not ſenſible, but which other People know well how to remark. The wiſe Emperor *Shun* went ſecretly to hear what his Subjects ſaid of him, and thereby profited.

Of Promiſes. The Man who paſſes his Word lightly, is very apt to break it; a Man had better make no Promiſes, than not to keep thoſe he has made.

Dangerous Counſels. I ought to be on my Guard againſt thoſe who, knowing what I like, and what I hate, think fit to give me Advice, which if I follow, it may coſt me my Life, or perhaps my Reputation.

Flatterers. We eaſily lend an Ear to Flattery: Remember that every Flatterer has a baſe and an intereſted Soul. We don't willingly hear a juſt Reprimand: But know that he who dares beſtow it, is a truely honeſt Man, and has your Intereſt at heart: It is ſuch a Man you ought to hear.

Of the Caution *required in our* Diſcourſe.

Danger of too bold Diſcourſes. THERE are ſome People, whoſe Character is to be impudent, even to Brutality: Who obſerve Meaſures with nobody, but tell a Man of Honour to his Face what they know is moſt capable to make him uneaſy; who rip up the Diſgrace of Families, and the moſt concealed Irregularities of the Fair: That kind of People commonly make a tragical End.

The Obſtinacy of Ignorance. Theſe malignant and provoking Tongues would learn to ſpeak with more Reſerve, if the Eyes of their Owners could be unſeal'd, ſo as to behold the Spirits who are Witneſſes to what they ſpeak, and who one Day will become the Avengers of their Extravagance.

What Corrections uſeful, and what not. A ſimple and an ignorant Perſon ſpeaks pathetically upon the Pagods, and the Practices introduced by the falſe Sects, and intoxicates all the Village with his Notions. Let him babble on, and refrain from hearing him; for if you ſhould pretend to diſabuſe him, you will only raiſe Storms againſt yourſelf.

When

When a Man is capable of Reflection, and lets drop any indiſcreet Expreſſion, be ſatisfied to let him know that you cannot approve of it: This Hint will bring him to himſelf, and cauſe him to reproach himſelf with his Fault, and to amend it. But if a Man does not bluſh even after he has reflected, all you can ſay to him will be uſeleſs.

Certain Proverbial Expreſſions do very ill, except in the Mouths of the Vulgar. Gloſing, premeditated Diſcourſes are proper only for ſuch as think to render themſelves agreeable by their Buffooneries; a ſwelling Pomp of Words is only fit for the Stage: If a Philoſopher gives into this Error, his Reputation is forfeited. Swelling Expreſſions to be avoided.

At an Entertainment, or a Party of Pleaſure, it is neither Time nor Place proper for propoſing perplexing, ſubtle Queſtions, to ſpeak of Learning, or to act the Learned Man. A Man of that Character renders himſelf inſupportable, his Company is ſhun'd by every Man of Senſe. An unſupportable Character.

Raillery is the Diſeaſe of the Proud and Vain, and infallibly involves them in ſome unlucky Scrape: In like manner a great Talker never wants Enemies. The Man of Senſe ſpeaks little, but hears much. The wiſe *Ten* has ſaid very well, That tho' you had all the Attainments imaginable, yet you ought not to be the leſs backward in opening your Lips, or ſpeaking. Raillery and much ſpeaking hateful.

To conceal the Faults of others, and to publiſh their Virtues, is the Character of a Man of Honour, and the Way to render him amiable in the Eyes of every body. A fine Character.

If you are in Affliction, do not torment every body you come near with an Account of your Misfortunes. Tho' they ſeem to ſhare in your Pains by their mournful, compaſſionate Air, yet commonly the tireſome Story you tell them, frets them inwardly: And what Advantage can you reap by entertaining them with your Misfortunes? Are you the leſs unhappy by that? To treat a Friend like a Friend, and an Enemy like an Enemy, is the Maxim of a Man without Religion. That there is no honeſt Man in the World, is the Maxim of a Man without Virtue. Impertinence of Complainings.

Haughtineſs becomes no body; but it diſobliges and alienates all Mankind, when found in him who is raiſed from the Dunghill, and who in his Riſe, forgeting the Obſcurity of his Birth, treats every one who comes near him with a haughty Air, and in an imperious Manner. Haughtineſs renders a Man contemptible.

When you are tempted to mention the Faults of others, you ought firſt to throw an Eye upon your own Conduct. A Rule in criticiſing.

A Man who is not in a publick Poſt himſelf, has no Idea of the Difficulty there is in governing the People: A Man who has no Children can never know to what a pitch the Cares and Anxieties of Parents riſe: You may judge of the reſt by theſe two Examples; and you will agree with me, that a Man ought not to ſpeak lightly of Duties which he has had no Opportunity to diſcharge.

Let Friends be ever ſo intimate, yet for all that, they ought not to diſcover to one another all that is in their Mind, nor to reveal the moſt ſecret Affairs; For in a Creature ſo inconſtant as Man, Friendſhip may cool, and then your Friend may endeavour to make uſe of the Knowledge he has of you, to your Prejudice: Neither ought Friends at any uneaſy Moment to reproach one another, even with Truths, in too dry a Manner; for when the Uneaſineſs is over, and a Man reflects upon what he has ſaid, he is confounded at his being overtaken in that Manner. Conduct among Friends.

In the Moment that Anger gets the better of a Man, and when he is ready to vent it againſt the Perſon who has offended him, do not oppoſe yourſelf too raſhly to his Indignation: For by that, you will only increaſe his Paſſion; but wait till his Fire is a little ſpent, then dextrouſly inſinuate yourſelf into his Mind, take him aſide, and aſſiſt him to come to himſelf, and to reform his Heart by your gentle charitable Remonſtrances. Thus it is, that you will ſucceed in rectifying the Faults of Men. Correction when ſeaſonable.

He who ſuffers Poverty without murmuring, Adverſity without repining, and Importunities without fretting; in ſhort, a Man who is Maſter both of his Heart and Tongue, is he whom I call a Man of Merit, and is one who is born to the moſt exalted Undertakings. The Character of a Man of Merit.

Indiſcreet Words are frequently dropt on a Voyage, or at an Entertainment. A Word once let fall cannot be recall'd by a Chariot and four Horſes: By this you may judge how well one ought to watch over his Words. Caution againſt Indiſcretion.

To know how to enliven a Converſation without risking certain Jeſts, is a Talent which has its own Value; tho' *Confucius* has ſaid, that it is no eaſy matter to aſſume a grave, modeſt Air after a merry free Entertainment. The Misfortune is, that a Man proceeds commonly from Cheerfulneſs to Mirth, from Mirth to Raillery, and from Raillery to Satire. If theſe Sallies of Wit end almoſt always in Feuds, for what are they good? The ordinary Conſequences of Jeſts.

Frequently at an Entertainment you meet with Perſons of a different Rank and Character from yourſelf. There will be ſome there whoſe Manners are a little irregular, and ſome who are deform'd both in Face and Perſon. There are others who from a mean Birth have rais'd themſelves to great Employments; and others who have fallen from Wealth and Splendor into Poverty: Upon ſuch Occaſions as theſe a Man ought to be very much on his Guard, to ſtudy all his Words, that he may ſay nothing that can diſoblige any body. When Reſerve in Diſcourſe is to be uſed.

If by any ill-judged Reflection, which eſcapes you thro' Inadvertency, you offend any of a Company, beſides the groſs Incivility of which you are guilty, you procure to yourſelf an irreconcilable Enemy. Is it proper to talk of Integrity, before a Perſon who is noted for giving Cauſe to ſuſpect his Probity? Or of Honeſty, before a Man who paſſes for a Rogue and a Cheat? Attention neceſſary in ſpeaking.

Rail-

Bad Conſequence of Raillery.

Raillery is a Vice which thoſe who value themſelves upon Wit, or thoſe who, by their Pride, or a Spirit of Overbearing, think that they have a Superiority of Merit over others, ſeldom eſcape. Theſe People commonly embroil themſelves with their beſt Friends, and bring the moſt peaceable Families into Trouble, by their ill-judged Raillery.

I have heard of a young Man, who having bought a very handſome Belt, met with one of his Friends, who looking at this new Piece of Dreſs knew it to be of his own Siſter's working; ſo he asked him how he came by that Belt: The other, who lov'd to be facetious, answered, It is a Preſent, Sir, from Miſs your Siſter. There needed no more to inſpire the Brother with very diſadvantageous Suſpicions; and being perſwaded that there was an Intrigue betwixt the other and his Siſter, when he returned home, he broke out in Invectives, and abandoned himſelf to ſuch a Tranſport of Paſſion, that he was deaf to Reaſon. His Siſter took this ſo much to Heart, that ſhe died. Sometime after it was known that the Belt had been ſtolen from the Houſe by an old Woman in the Neighbourhood, who had ſold it at the next Shop ſhe met with. This ſingle Inſtance ought to let us ſee the fatal Effects of an ill-timed Jeſt. The Proverb ſays, *Take care not to tell Fables to a ſimple, credulous Man, for he will take them all for Truths.*

Upon the Duties *of Private* Life.

Things to be avoided.

THERE is no Evil like that of *Pû wey quo.* How often have theſe three Characters extinguiſh'd the Lights of Reaſon, even in thoſe who value themſelves upon their Uprightneſs! There is no means of doing otherways; *Mo nay ho:* How many Breaches have theſe three Characters made in the Reputations of wiſe Men!

Caution againſt Pride.

He who, proud of his Dignity and Power, or puffed up with his Knowledge, is full of Contempt for others, is like a Man, who being placed upon a glitering Piece of Ice, boaſts of his Elevation; but when he leaſts expects it, the Sun darts his Rays, the Ice diſſolves, and our Hero falls into a Heap of Dirt.

An uſeleſs Labour.

You mind nothing but to advance yourſelf; but make the following Reflection: Shall I not on one ſide loſe what I endeavour to gain on another? To dig towards the Eaſt, that I may fill up a Hole that is towards the Weſt, is giving myſelf a very uſeleſs Trouble.

The Uſe we are to make of Adverſity.

You are fallen from a Degree or a Rank to which you was raiſed: Say then to yourſelf, "It "is true that I ſhall live now with leſs Delicacy, and in leſs Splendor; but with more Eaſe." Are you removed from the Hurry of Buſineſs? Labour to become perfect, and regulate your Views and Appetites. Are you in a Poſt? Frequently examine your own Conduct, but more eſpecially be watchful over your Words.

True Patience defined.

To receive an Inſult, and to bear it without Repining, only becauſe you dread the Power of him who has committed it, is not the Virtue of Patience; but to ſuffer an Affront from him of whom you have nothing to fear, is what I call true Patience.

Waſting the Means of Subſiſtence puniſh'd.

Heaven has furniſhed the different Kinds of Grains for the Nouriſhment of Man: If we uſe theſe too ſparingly, we ſuffer Hunger; if not at all, our Life cannot be long. We then muſt uſe theſe Goods; but is it permitted us to ſquander them, as moſt rich Men do, who never deign to have an Eye over their Servants, tho' they run into great Extravagancies? How many of theſe Squanderers have we ſeen puniſhed by the moſt terrible Scourges, by Inundations, Burnings, and even frequently ſtruck with Thunder, for having by this Negligence rowzed the Anger of *Tyen! Cho fan tyen nû.*

A Reflection that ought to be made.

The Grains that are ſquandered in ſuch a manner are, during three Seaſons of the Year, the Fruits of the ſevere Toils of the Husbandmen. Look at their callous Hands and Feet, and judge of their Fatigues. Where is the Man, ſaid our Anceſtors, who reflects that all the Grains of Rice that are ſerved up to him in a Diſh, have been watered by the Sweat of the indefatigable Labourer?

Prognoſtics Natural and Moral.

The five noble Parts of a Man are within his Body; it is known when any of theſe are affected, by the Complexion of the Face, and by feeling the Pulſe. In like manner, by entering into the Hall of a Houſe, you may eaſily from outward Appearances form a Judgment of what paſſes within. If the good old Man runs to receive you himſelf, it is a Sign that his Children have neither natural Affection nor Education. Would you know if the Miſtreſs of the Houſe is a frugal induſtrious Huſwife? Obſerve in what Manner her Children are treated.

The Importance of a right Choice of a Profeſſion.

In Life there are different Profeſſions which a Man may embrace; there are ſome good, ſome dangerous, and others bad. If you chuſe the firſt, your Heart will perſevere in Virtue; but if either of the latter, it will be perverted. This firſt Choice is of Importance to all the remaining Part of a Man's Life.

The falſe Happineſs of Riches.

An additional Project, which a Man forms, opens an additional Multiplicity of Cares that engroſs him. A Man who has made his Fortune propoſes to taſte the Pleaſures which it preſents. He propoſes to build, to have Gardens and Pleaſure-Houſes, to hear Concerts, and to lead a voluptuous Life. How much happier would he be, could he regulate himſelf!

Is it like the Conduct of a reaſonable Man, to be willing to paſs a ſhort Time of his Life in exceſſive Joy, and the reſt of it in Diſcontent and Sorrow? When theſe few Days are once elapſed, we no more ſee the ſame open Countenance, but inſtead of that, a dark Look, heavy Brows, and a wrinkled Forehead; the Perſon then, all of a ſudden, appears like a dry, barren Tree.

When

Why ſhould you endeavour to bury your ſelf in a Foreſt of Pillars and Columns, or to be ſhut up in a Wall within whoſe vaſt Circumference you may be bewildered? Why ſhould you bring from diſtant Provinces, Marble, Trees, and extraordinary Flowers, that you may embelliſh a Place, which is not ſo much deſigned for your own Uſe, as for entertaining your Friends? Uſeleſs Cares and Exceſs in

You love and are charmed with Muſic, both Vocal and Inſtrumental: I do not blame you for hearing a fine Voice, when you are in your Cloſet, with a lovely Parterre under your Eye, or in the Night-time, while perhaps the Moon diffuſes her Silver Rays; nor am I againſt your repeating Verſes to the Sound of an Inſtrument; that is a lawful Diverſion: But are you to carry it ſo far, as to maintain in your Houſe a whole Company of Comedians, Players, Muſicians, and Singers, and thus to ruin your ſelf by your ridiculous Expences? Theſe kind of Squanderers ſee the End of their happy Days, long before the End of their natural Life. Pleaſure leads to Ruin.

We ſee a certain Species of Men, who doat upon whatever is antic; they never begrudge Expence, provided their Cabinet is well furniſhed with Inſcriptions, Drawings, and Cenſers of Braſs, Porcelain Diſhes, and a thouſand other Toys, which had been wrought in the moſt remote Ages of Antiquity: This I call a real Diſeaſe of the Brain. Love for Antiques, a Diſeaſe.

In this Collection how many Pieces are falſe and counterfeit! But allowing that they are genuine; tell me, my Friend, what Excellencies are in theſe ancient Pieces of Braſs, that are not to be found in the modern? Can they warm without Fire, or perfume a Chamber without odoriferous Wood? Would not the Money which you expend upon theſe vain Curioſities be better employed in the Maintenance of your Family? Are there not a thouſand good Works to do, that are preferable to theſe Amuſements? It was a ſolid Saying of the Antients, 'You wrong no Perſon, ſay you: but do not you greatly wrong the Publick, by 'keeping lock'd up in your Cabinet, Things of ſo much Value?'

Abuſes and falſe Maxims ought to be oppoſed: Yet if a Dunce ſhall take it in his Head to dogmatiſe, provided his Diſcourſe affects neither Honour nor Juſtice, I leave him to himſelf, without taking up my Time to expoſe him: But if he attacks any of the great Duties of Civil Life; can I then be ſilent? For Inſtance, can I, without Indignation, ſee the Heir of a Family, upon his Birth-Day, make a prodigious Clutter in the Houſe, put every Thing in an Uproar in the Quarter where he lives, draw Viſits and Compliments upon himſelf from all Parts, and give ſplendid Entertainments, Concerts, and Comedies, and adorn the Gates, and the Halls of the Houſe with Pieces of Silk? Theſe Preparations, it is ſaid, are made to procure Happineſs, and to avert Misfortunes: One would think, that he deſigns this Feaſt to laſt as long as the Heavens: He does not conſider that it is only the Feaſt of a Day. If his Heart preſerves the tender Affection that a Son owes to his Parents, ought he not to reflect, that his Mother on that Day ſuffered the torturing Pains of Child-birth in bringing him into the World? Is that a Subject for rejoicing? I much blame ſuch an Abuſe as this. Abuſes in keeping Birth-Days.

I have many times ſeen ſome Perſons, who having loſt or miſlaid any Thing, fell into ſuch a violent Fit of Paſſion, that they broke the firſt Moveable that came into their Hands. If ſuch a fantaſtical Conduct is not the Effect of a diſordered Brain, it is at leaſt the Action of a *Barbarian*, brought up in Foreſts: Can a Man of Honour abandon himſelf to theſe Tranſports? When a Man perceives that this Fire is mounting into his Head, he ought to be doubly upon his Guard, and it would be adviſeable for him in thoſe Fits, to recall to his Memory ſome Maxims of our Sages, upon which he may regulate himſelf. Caution againſt Paſſion.

When any one advances what is reaſonable upon any Subject, and when I find my own Sentiments upon the ſame Subject to be unreaſonable, I yield the Point; but if my Sentiments are juſt, and his unjuſt, I endure him. Complaiſance.

The Man who thinks that every Moment may be his laſt, will poſſeſs a Moment in Life free of Dread and Diſquiet. But the Man who is every Inſtant projecting to prolong his Life, will live unhappy, and very unquiet. Meditation on Death ſalutary.

If a Perſon of my Acquaintance happens to die, I muſt, according to the Cuſtom, expreſs my Grief; others follow my Example, and all the Neighbourhood is in Tears: As for me, when I die, I freely conſent that others ſhall laugh; for I believe I ſhall laugh my ſelf, upon ſeeing my ſelf juſt ſtepping out of all the Miſeries of this Life. Vanity of Melancholy.

The poor Man, who lives like an honeſt Man, without ſtooping to Meanneſſes, or ſuffering himſelf to be dejected by his Poverty, gives a certain Proof of the Greatneſs of his Soul. A rich Man, who makes a good Uſe of, but is not enſlav'd by, his Riches, diſcovers the Superiority of his Genius. Greatneſs of Soul.

When in a Room I ſee a great many Books upon the Table, and Slips of Paper fill'd with fine Sentences and Leſſons of Morality, I thereby know the Wiſdom, and the noble Inclinations of the Perſon who lives there. Signs of Wiſdom.

I am anxious about knowing what will be my Fate, but I ought to conſult my own Heart and Diſpoſition for it. Why ſhould I go to thoſe who caſt Nativities, and tell Fortunes? I my ſelf can pronounce, I can command, my Fortune. The Future, how known.

To manage one's Family with a little wholeſome Severity, is the Way to maintain its Peace. To overlook the Faults of our Neighbours, is the great Secret of living with them in a good Underſtanding.

Upon Reading.

The End of Study.

THE End that ought to be propoſed in Reading, is the Perfection of our Reaſon. When the Underſtanding is enlightened, the Heart has ſure Quiet: A Man is then in a Condition to diſcern Truth from Falſhood, and Good from Evil. If he finds himſelf in any delicate or difficult Situation, he enters with Eaſe upon the Method that Reaſon approves of, and if his Succeſs is not anſwerable to his Endeavours, he has no Cauſe to be aſhamed of his Conduct.

Reading ought to be regulated.

It is of no Importance to read a great deal, but to be regular in your Reading, and not to ſuffer it to be interrupted for any conſiderable Time. There are ſome who ſtudy for one Day with an intenſe Application, and repoſe themſelves for ten Days after †. That is not the Way to improve.

By learning two Hundred Characters every Day, and retaining their Signification in your Mind, at the end of ſix Years you may know all the Characters contained in the five Books upon which a Man can be examined. Is there any Difficulty in this that can diſcourage you in your Labour? The Literati were formerly examined upon thirty different Books.

Danger of reading Romances.

It was a Saying of the Antients, that a Man never opens a Book without reaping ſome Advantage by it: I ſay, with them, that every Book can help to make me more expert, except Romances; and theſe debauch me. They are dangerous Fictions, where Love is the ruling Paſſion. The moſt indecent Strokes paſs there for Turns of Wit; and Intrigue and criminal Liberties for Politeneſs and Galantry; ſecret Appointments, and even Villany itſelf, are put in ſuch Lights, as may inſpire the ſtrongeſt Paſſion. There may be Danger in them to Men who are come to Years, and who are of the ſtricteſt Probity. How much then ought young Men to dread them, whoſe Reaſon is weak, and whoſe Hearts are ſo ſuſceptible of Paſſion! Can they ſwallow this Poyſon without being mortally infected.

To ſlip in by a private Paſſage, to leap a Wall cleverly, are Accompliſhments that, when handſomely ſet off, enchant a young Heart. It is true, the Plot is commonly wound up by a Marriage, concluded with Conſent of the Parents, according to the Rites that are preſcribed. But as in the Body of the Work, there are many Paſſages that offend good Morals, overthrow the laudable Cuſtoms, violate the Laws, and deſtroy the moſt eſſential Duties among Men, Virtue is thereby expoſed to the moſt dangerous Attaeks.

A lame Excuſe in their Favour.

But, ſay ſome, the Authors of theſe Romances have nothing in View, but to repreſent Vice puniſhed, and Virtue rewarded. I grant this; but will the greater Number of Readers take Notice of theſe Puniſhments and Rewards? Is not their Mind carried to ſomething elſe? Can it be imagined, that the Art with which the Author inſpires the Love of Virtue, can overcome that Crowd of Thoughts which ſway them to Licentiouſneſs? In order to treat the Subject in ſuch a Way, that all which precedes the Moral may be no more than an ingenious Artifice, for conveying it to the Mind in a more agreeable Manner, the Author ought to be a Philoſopher of the firſt Rank. But in our Age where can we find Philoſophers of ſo exalted a Virtue.

They ought to be ſuppreſs'd.

What I wiſh is, that they whoſe Buſineſs it is to watch over the Reformation of Manners, ſhould employ their Authority to ſuppreſs all Kinds of Books tending to corrupt Youth, and that they would put in their Hands our own Books of Hiſtory: This would be the Means of baniſhing the Corruption of the Age, of reviving ancient Probity, and reſtoring Government to its former Luſtre.

Of our Manner *of* Behaving *in* Life.

Advantages of Philoſophers.

IN caſe of any Reverſe of Fortune, a Man ought to preſerve the ſame Peace and Tranquillity of Mind as before. If a Philoſopher has not attained to this Art of poſſeſſing himſelf, what Advantage has he above thoſe who have not ſtudied at all?

People to be ſhunn'd.

An old Man without Virtue, and a poor Man without Induſtry, are two ſorts of Perſons with whom we ought to have neither any Correſpondence or Difference.

Leſſons of Wiſdom.

He who meddles leaſt with the Affairs which do not concern him, thereby ſaves himſelf a great many Diſquiets: And he who ſeldom holds vain Diſcourſes, will ſhun a great many Faults.

I ſee a Man who is ready to do a bad Action; I ought to do my Endeavours to divert him from it: If I neglect this, or only act ſuperficially, and if he perſiſts in his bad Intention, I ſhare in the Evil he commits.

Water, when it is too bright, is without Fiſhes; and the Man, that is too clear-ſighted, lives without Society.

It belongs only to an exalted Genius, to make mean Souls ſerviceable: In the ſame Manner, a Man muſt have a great deal of Virtue, to live with thoſe who have little.

In the Concerns of Virtue, I ought to caſt mine Eyes upon thoſe who have a larger Share of it than me; the Confuſion, with which I muſt be then covered, will excite me to imitate them: In Matters of Fortune, I ought to view thoſe to whom ſhe has been leſs

† The *Chineſe* Expreſſion is; a Day as hot as Charcoal, and ten Days as cold as Ice.

favourable

favourable than ſhe has been to me; and thereby I ſhall be leſs inclined to murmur, and to complain of my Fate.

Conduct towards imperious Perſons.

You ought not to embroil your ſelf with thoſe Perſons who abuſe their Authority, and the Dependance which you have upon them, ſo far as to treat you with imperious haughty Airs. What you muſt do is, to ſhun all Relation with them, and to keep at as great Diſtance from them as you can.

Caution againſt Security.

When you meet with no Storms in Life, you ought twice to ſay to your ſelf, How long will this Calm continue?

Rule of Conduct.

When I approach a Man who has juſt met with ſome Piece of good Fortune, I ought to expreſs my Joy; if I meet with another who has been unſucceſsful, I ought to teſtify my Sorrow and Compaſſion.

Diſcretion to be uſed.

Never exact from aged Perſons any Civilities that can fatigue them; nor from poor People Services that can put them to Expences; but let the Failings of another reſt in your own Heart, without being uttered by your Mouth.

How certain Reaſons are to be treated.

In all Affairs, great and ſmall, Reaſon ought to rule; yet when I have Reaſon on my Side, if I have to do with the Stupid, who don't diſcern her; with the Poſitive, who preſume to contradict her; or with the Malicious, who are reſolved not to follow her; it is Wiſdom in me to temporiſe. When you are treating about an Affair of little Conſequence to your Intereſt, give it up, or diſſemble.

If it be an Affair of Importance, lay it before your Relations and Friends: Then take the wiſeſt Men of the Place for Arbitrators, and inform them, upon Honour, of your Difference, without the leaſt Diſſimulation: Your Antagoniſt will then be obliged to do you Juſtice, and you will get the better.

But if preſuming upon your having the beſt Title, you break out into Reproaches, and carry Things with a high Hand, the Stupid will never be inſtructed, the Obſtinate will never yield, the Rogue will become more artful than ever; you will no more have Reaſon on your Side, and your Cauſe from being good, will become bad.

Fatal Effects of Law Suits.

A Willingneſs to over-rule and to domineer, is the Genius of Mankind; but it was never juſtifiable to ſacrifice Equity to Intereſt: A Punctilio of Honour frequently is attended with very real Misfortunes. It often happens that a Man, for a Foot of Ground, which he pretends another poſſeſſes in Prejudice of his Right, ſhall ſell ſeveral Scores of Arpents for Money, which he lays out in the Expences of the Suit.

A Word that another has let fall, tranſports us into Rage; thence ſpring eternal Enmities, which fill Families with Blood and Slaughter. If a Man knows how to poſſeſs himſelf, if he can ſtoop to have the Matter cleared up to him, and to hear the common Friends of both Parties, who propoſe an Accommodation; how many Diſquiets would be thereby calmed, and how many Evils ſhunned!

If numerous Families would live peaceably together, it is not ſufficient for them to cultivate a great Conformity of Sentiments and Inclinations: They muſt likewiſe ſhun too great a Familiarity, and every one ought to preſerve the Rank which his Age and Station give him.

We ought never to embroil the Affairs of others.

The Proverb ſays, That to embroil a Man in his Dealings, is as if you put his Parents to Death. This Expreſſion, as ſtrong as it is, is found true, and agrees equally with thoſe who embroil a Marriage, a Contract of Society, and in general a Bargain of any Thing that is bought or ſold. The following Example will juſtify what I have advanced.

A poor Man, who did not know how to paſs over the Feſtival at the beginning of a Year, went from his Houſe in the Evening of the laſt Day of the Old Year, ſeeking to ſell an Earthen Pot, which was all his Stock. He met two Perſons on the Road, one of which offered him a reaſonable Price for it, but the other hindered him from ſtriking up the Bargain. The poor Man, who thought his Money as good as if it had been in his Hands, was ſo ſtruck at his Bargain being broke off, that his Foot ſlipp'd, and he broke his Veſſel, which fell out of his Hands, and this reduced him to Deſpair.

He had ſcarce recovered his Senſes, when he run after him who was the Occaſion of his breaking of this Bargain, and attack'd the Door of his Houſe, where he made a great Noiſe: When he was going away, he perceived ſome Cloths hung out to the Sun to dry; he ſtole them, and ſold them for Money to make himſelf and his Wife merry.

From that very Day he lik'd theſe petty Thefts; from petty ones, he proceeded to greater, till in time he became a ſignal Robber, and at laſt fell into the Hands of Juſtice. Upon his being examined, he accuſed, as the Head and Ringleader of the Robbers, the Man who had hindered his Earthen Pot from being bought. As he perſevered in his Depoſition, the Perſon he deſcribed was ſeized, and both of them were condemned to Death, without ſo much as being once allowed to ſee one another.

The Robber, coming to the Place of Execution, and giving a hideous Look to his Companion, Do you know me, whiſpered he to him? I am the Man whom you hindered ſuch a time from ſelling an Earthen Pot. From that time I was reduced to Deſpair, and I began to rob: As you are the Cauſe of my Ruin, it is but juſt you ſhould ſuffer along with me.

Nothing ought to be deſpiſed.

Moſt Men give a great deal of Attention to great Things, but very little to ſmall Things. This is not a wiſe Conduct: We ought to neglect nothing; a Fly, a Rat, are very little Inſects; one would ſay, that a Man had nothing to fear from them: Notwithſtanding of this, all Beings who

who draw their Original from the five Elements, are for the moſt part deſtroyed by as vile Animals. Do not then ſay, it is but a ſmall Affair; a very inconſiderable Man may blaſt the beſt eſtabliſhed Reputation.

Rule of Conduct.

It is in the moſt ſevere Misfortunes, that we muſt ſhew the moſt elevated Greatneſs of Soul. When you are amongſt troubleſome importunate People, you will have occaſion to exerciſe your Gentleneſs and Affability. If any preſſing Affair happens, then is the Time for you to act with the leaſt Precipitation. You happen to be charged with an Affair of the utmoſt Conſequence; that is the Juncture wherein it becomes you to be moſt calm. In ſhort, a thouſand Suſpicions crowd into your Head; then is the Situation in which you ought moſt to diveſt your ſelf of all Prepoſſeſſion.

None ought to be reduced to Deſpair.

A wiſe Man never reduces any Man to the laſt Extremity. I ſee a Man who is in Straights; if it is on my Account, I will willingly give up ſome of my Right, and he will then think himſelf much obliged to me for the Favour; but if I puſh him hard, he will become like a Bird of Prey, which when taken, deſends itſelf with its Talons; or like a wild Beaſt, which when trapp'd, ſells his Life dear.

Of Perſeverance *in the* Practice *of* Good.

A Regard for the Publick Weal commendable.

WHEN it is for the Building of Bridges, the repairing of high Roads, or erecting little reſting Places for Travellers, every one ought to contribute his Quota according to his Abilities; the Publick, which reaps the Benefit, will not ceaſe to bleſs thoſe to whom it owes ſo conſiderable a Benefit.

It cannot be denied that it is but very Praiſe-worthy, to labour for the Publick Advantage: But if it is perceived, that by theſe kind of Actions I have nothing in View but to procure Encomiums for my ſelf, far from obtaining this End, I ſhall be the Subject of Cenſure and Calumny.

When a Man takes Pleaſure in repeating modern Hiſtories, wherein we ſee Virtue rewarded, and Vice puniſhed; when he makes a Collection of Preſcriptions for infallibly curing Diſeaſes; when he diſperſes Manuſcripts, or Pamphlets which he has procured to be printed, he thereby merits a general Approbation.

The Employments of a wiſe Man.

The moſt noble Employment of a wiſe Man, is to relieve the Unhappy, and to protect the Oppreſs'd. If he does it from no Principle of Vanity, his Acts of Virtue will be of Uſe to him.

Pattern for virtuous Conduct.

Let us imitate the Virtue of our ancient Sages; theſe are our Patterns. When they were forced to break with their Friends, no unbecoming Expreſſion eſcaped them: if they divorc'd their Wives, they never blab'd abroad their Faults. When they laid down their Employments under a bad Adminiſtration, they took Occaſion from ſome ſlight Fault which they had committed to obtain Permiſſion to retire. Thus, they deteſted Vice without offending the Vicious, and were ſatisfied to give a Luſtre to the Virtues they eſteemed by the Wiſdom of their Conduct.

Caution againſt the Abuſe of Authority.

A great Lord, who endeavours only to ſtop the Mouths of the People, without minding that he is detected, does a great Injury to Virtue. If he gains his End, he is indebted only to the Abuſe of that Authority, of which he is the Truſtee.

The Eſteem of the Publick preferable to the Conveniencies of Life.

To paſs whole Days in effeminate Indolence, to have every Day ſerved up to one a ſplendid Feaſt without any Appetite to eat it; to be ſtored with Furrs and rich Habits before the Winter; to be ſurrounded with a Crowd of Servants and Slaves, who watch your ſlighteſt Motion to ſerve you, to be ſumptuouſly lodged, always to appear in Publick, carried in a fine Sedan, or ſailing in a magnificent Bark; in one Word, to poſſeſs all that can gratify the Senſes; what can a Man who is arriv'd at this high Pitch of Fortune want? The Eſteem of the World.

Unſuſpected Virtues.

In Times of general Calamities, when Parents are forced to ſell their own Children, that they may procure for themſelves whereupon to live; To cauſe Rice to be boil'd, and ſent to the Houſes of the Poor; to ſupply plentifully thoſe who paſs by with Tea; to diſtribute Cloaths and Remedies, and to furniſh them with Coffins: Or, if a Man is not rich enough to defray all theſe Expences, to engage other charitable Perſons to contribute to them: Theſe are Virtues that are not ſuſpected.

Riches both good and bad.

A poor Man is capable to do neither much Good nor much Hurt; but that is not the Caſe with a rich Man: If he does Good, a vaſt number of People feel the Effects of it; if he abandons himſelf to Vice, how many Perſons are harm'd by it! Thus Riches carry with them great Advantages or Diſadvantages to the Publick: This is a Point worthy of Attention.

A Relief properly applied in Time of extreme Need, is worth a hundred beſtowed at other Times.

A Heroe, born to redreſs the Evils of his Age, has not an Heart only for executing his Deſigns, but he knows how to unite and aſſociate to himſelf ten thouſand others.

The Virtue that is confined to Faſting, and accompanies the Faſt with long Prayers, is the Virtue of a Bonza (*), who is uſeful only to the Animals, whom he dares not kill. But the Virtue which conſiſts in relieving the Poor and Afflicted, is a Virtue advantageous to the Publick.

* A Precept of the Bonza's is, To kill nothing that has Life.

When

When a Man has been in a Poſt, if he has not averted great Evils, and procured great Benefits, wherein does he differ from a bad Magiſtrate?

Upon the Knowledge *of the* World.

THIS World is like a vaſt Sea, Mankind is like a Veſſel ſailing upon its tempeſtuous Billows: Our skilful Conduct is as its Sails; the Sciences ſerve us for Oars; good or bad Fortune are the favourable and contrary Winds, and Judgment is the Rudder. If unhappily this laſt be wanting, I deſpair of the Veſſel, for it muſt infallibly be wreck'd. The World, to what compared.

A crack'd Plate laſts a long Time, and a ſmall Stock of Health continues for many Years. What we want, helps to preſerve the whole; an Employment which does not give one a great deal to do, is loſt with Difficulty. A mean Houſe and unfruitful Lands eaſily paſs from Father to Son and Grandſon; Merit appears, and ſhines in the midſt of Adverſities. Too much good Fortune is often hurtful. The Advantage of a middling Fortune.

They who are ſureſt to attain to high Fortunes, are the gentle, peaceable, wiſe Men. They who loſe the faireſt Opportunities of advancing themſelves, are ſuch as are intoxicated with their own Notions, and hear nobody elſe. The wiſe Men who make their Fortunes.

Every Man aims at Happineſs; but can he attain it by all the Buſtle he makes? He who knows to be content, is ſoon happy. I want, ſays one, to have Leiſure for ſuch an Affair, I wiſh I had a little Time I could call my own. But when will you have that Time? We have Time for every Thing, did we but know how to manage it. Contentment true Happineſs.

When there is one Day cold, and another hot, while the Seaſon is uncertain, if there ſhall come a Day warmer than ordinary, don't fold up your Winter Cloaths. If you are all of a ſudden raiſed to high Fortune, turn not your Back upon your old Friends. Old Friends.

Never ſhall I endeavour to enter into an Employment by which I may ſoon enrich my ſelf, nor wiſh to fill thoſe high Stations, to which ſo many aſpire. Terrible Reverſes often ſucceed ſudden good Fortune. Reverſes of Fortune to be dreaded.

You want to do a uſeful Work, manage it ſo as it may be uſeful to the Publick; for your private Intereſt will be countermined. You form a Project that requires Precaution and Addreſs; impart it but to few, for if many are acquainted with it, it muſt fail. Secrecy needful.

A high Reputation is commonly attacked by Calumny: The moſt exquiſite Works of Art generally periſh by ſome unlucky Accident. Ordinary Misfortunes.

Indigence and Obſcurity are the Parents of Vigilance and Oeconomy, —— *Vigilance* and *Oeconomy*, of Riches and Honour — *Riches* and *Honour*, of Pride and Luxury — *Pride* and *Luxury*, of Impurity and Idleneſs, — and *Impurity* and *Idleneſs*, again, beget *Indigence* and *Obſcurity*; ſuch is the Courſe of the Revolutions of this Life. The Revolutions of Life.

The Misfortunes of moſt Men proceed from their meddling in too many Matters. We ſee a Man in Wealth and Luſtre; we want to enter into a familiar Correſpondence with him; and this often ruins our Fortune. The great Secret by which a Man can preſerve his Family, is to apply to what only is his Duty. Where is the End of one's perplexing himſelf with ſo many Cares, that are always uſeleſs, and frequently hurtful? Our Duty only to be minded.

The Happy of this Age eaſily execute what they undertake, they and whatever they do is right. One of them is invited to a Feaſt; if he comes before the appointed Time, the Maſter of the Houſe receives him with an open Countenance, and thanks him for the Favour he has done him, in making ſo much haſte: If he makes the Company wait for him, he is immediately prevented by being told, that great Buſineſs is always cumberſome. A Man of an ordinary Station in Life meets with a different Treatment; if he comes ever ſo little before the Time, the Landlord is in no haſte to receive him, his Excuſe is rejected, and he is blamed for making the Gueſts wait. This is the Way of the World. An unjuſt Partiality.

You are of a diſtinguiſh'd Rank; ſtudy then to become humane and affable. Never examine whether the Viſits that have been paid you were uſhered in by Preſents from the Viſitors; or whether one Punctilio has been preſerved, or another neglected. The Rules of Politeneſs require you to receive every Body with an affable, complaiſant Air. Duty of the Great in receiving Viſits;

If you are invited to a Friend's Houſe, do not put on Airs of Importance; ſhake your ſelf looſe even of your Buſineſs, that you may be there at the Hour appointed; but let it not be with a numerous Attendance of Servants, who are good only for a Show. In going to Feaſts;

In the Viſits that are paid at a certain Time of the Year, take care to prevent your Relations and Friends who are in but indifferent Circumſtances. Reflect, that if theſe Relations and theſe Friends refuſe your Invitation, it is becauſe they cannot appear with Honour in Company, for want of decent Habits; perhaps, becauſe they will not offend others, who would be obliged to yield them the Place, on account of their great Age: It may likewiſe be, becauſe they fear, that if the Entertainment continues late in the Night, they ſhall have Difficulty in returning home, having no Servants to wait upon them with Lanthorns. In viſiting Friends and Relations.

If the Preſents that are made at the beginning of the Year, or on other Occaſions, are inconſiderable, you are to reflect that they put themſelves ſtill to greater Inconveniencies by offering them: The ſmalleſt Civilities which they make give them Pain, becauſe of the Deſire they have to acquit themſelves well of them. Thus you ought to excuſe them, if they are deficient in any Ceremony.

As to Perſons of an inferior Rank, when they are invited to an Entertainment, if they are with an illuſtrious Company, they ought to behave very exactly, not to do any thing againſt the Leſſons to People of a lower Rank.

Rules of good Breeding: Sometimes we ſee ſuch People lay their Hand upon every thing beſt in its Kind, and never quit the Glaſs but with Pain, and after having emptied it at one Draught; who diſguſt every body about them with their indecent Behaviour, and even go ſo far, as to conceal Fruits and Sweetmeats in their Sleeves: Polite People take this Rudeneſs very ill; but the Maſter of the Houſe muſt ſuffer yet a great deal more.

Advantages of Induſtry.

Amongſt all the Gifts of Heaven, Induſtry and Labour alone, if we may ſo ſpeak, raiſe a Man. I will explain my ſelf: We have found out the Burning-Glaſs, by means of which Fire may be produced; the Stone *Fang chu*, which collects Moiſture, and affords Water; the Compaſs, which marks out the Courſe of the Sun; the Art of making the Calendar for determining the Seaſons; the Knowledge of Eclipſes; and, in ſhort, a great many other uſeful Things, which are the Invention of human Wit. But the Ground of itſelf would not produce Corn, if it were not laboured in the Spring, and if we did not in the Summer pluck up the noxious Weeds. I infer from this, that we ought not with folded Arms to wait for what Heaven ſhall be pleaſed to do, but that we ought to put our Hand to the Work, if we would obtain what we expect from Heaven.

The wiſe Man, who reflects upon the continual Viciſſitudes of Life, preſerves his Tranquillity by taking all Precautions againſt whatever can diſturb it. It is the Inconſtancy and Levity of the Heart of Man, which puſhes thoſe of a little Genius to run the greateſt Hazards that they may make their Fortune.

Of Civility *and its* Duties.

Neceſſity of Decorum,

THE Civilities practiſed in the Intercourſe of Life, are indeed pure Ceremonies, and yet it is not allowable for an honeſt Man to be ignorant of them: He ſhould know how to ſalute another, either at a Diſtance, or when he accoſts him; when, and in what Manner he ought to yield the Place; and how to make the moſt profound Reverence; what Ceremonies ought to be obſerved at a Feaſt, and, in fine, a hundred other civil, polite Points of Behaviour, which Cuſtom and good Breeding preſcribe. They who neglect them are very much at a Loſs how to look, when they are under an indiſpenſable Obligation to practiſe them.

to be inculcated on young People.

Young People uſe to ſay; *now as then*: One may acquit himſelf by making ſome little Motions, as well as if he perform'd the Civilities in Form; and do not we frequently ſee the *Mandarins* among themſelves do the ſame? When they perform theſe Ceremonies, they abridge them; at an Entertainment, after having made a little Salute, by moving and raiſing their Hands claſped, *I kung* (A), they go and take their Seats without any Ceremony.

What do you ſay, young Gentlemen? It is plain, you have little Experience. Theſe *Mandarins* are perfectly well acquainted with all the Rites that are practiſed: And they do not fail to practiſe them when they have Occaſion; but you never diſpenſe with them, becauſe you are ignorant of them. When a Man is not early formed to Civility, it is as difficult for him to acquit himſelf with Honour, as it is to tranſport a Mountain from one Place to another. It is an eſtabliſhed Cuſtom to make Preſents on certain Days, and on certain Occaſions; if a Man knows Life, he never fails to do this. But I would have uſeful Things offered. Now-a-days People preſent Pullets, Fiſhes, Pigs, Ducks, Sweetmeats, Confections, and other Eatables. A *Mandarin* when his Birth-Day is celebrated, ſees his Houſe and his Kitchen crammed with ſuch kinds of Preſents; but how can he conſume them, eſpecially in the ſcorching Heats of Summer? Theſe delicate Meats are ſpoiled even before they are taken out of the varniſhed Boxes which contain them. Yet a Man is put to a great Charge in making them. But what Advantage does the *Mandarin* reap from the Preſents that have been made him?

Preſents ought to be uſeful,

And to be agreeable to the Seaſon.

My Opinion then is, that he ſhould have fewer Preſents; but that they ſhould be better choſen, and not meerly confined to what is proper at an Entertainment. I would have you in Summer, for Inſtance, offer Handkerchiefs, and Slippers, proper for keeping the Feet cool, Vaſes of ſealed Earth where Water is purified, well choſen Fans, little Pillows of Net-work, Cane, Matts exceedingly fine, the beſt Pencils, pieces of Ink, ſome handſome pieces of Porcelain; and if you pleaſe, Gauſe, Silks, or very fine Stuffs. If it is in the Winter Time, you may offer them Baskets full of red Candles, Loads of Charcoal; a Floor-Cloath of Felt, a Bonnet of a Skin well lin'd, perfuming Pans of good Taſte, Furniture for Chairs, Books, Paintings, excellent Wines; or if you deſign to preſent them with ſomewhat of greater Value, let it be with Pieces of Brocade, or Stockings of Silks, rich furr'd Habits; you may preſent all thoſe, and thereby diminiſh the Expence of the Perſon to whom you preſent them.

Manner of making Preſents agreeable.

You may likewiſe be ſatisfied with ſending a Billet of Compliment, together with a Liſt of all the Things of which you would make a Preſent, but without buying them beforehand; and thus you need only buy thoſe Things which the Perſon you make the Preſent to is pleaſed to accept of. If he accepts of nothing, it coſts you only a little red Paper and you receive a handſome Compliment of Thanks. If they are accepted of, beſides that you have a polite Return, you don't lay out your Money needleſsly. Thus it is, that the friendly Communication among Men may be kept up.

Flatterers ſuſpected.

I have ſeen ſome who have affected to treat me with extraordinary Marks of Reſpect: This I take to be the Sign that he has very little for me. Others I ſee who make their Court to me by the moſt abject Flatteries; and theſe I take to be the People who will be the firſt to ſpeak ill of me in my Abſence.

(A) This is expreſs'd in the Original by *I kung*.

When

When your Parent dies, a Number of Perſons comes to you to perform the Ceremony *Tyau*; you ought immediately after the ſeven firſt Days to thank them: This is an indiſpenſable Duty to a Son that is well born, who is full of Reſpect for his Parents. Duty of a Son to the Mourners at his Parents Death.

You muſt then put on a coarſe Habit, and ſupporting your ſelf on your Stick, appear at the Door of every Houſe, where you muſt proſtrate yourſelf, knocking your Head againſt the Ground. You muſt likewiſe on the following New-Year, very early in the Morning, that you may not be perceiv'd on ſo ſolemn a Day, go from Houſe to Houſe of thoſe who have perform'd the *Tyau* with you, and ſlip your Billet of Viſit through the Chinks of the Gate.

Formerly all the People great and ſmall came to the Palace of the Governor of the City, to perform the *Tyau*, in order to comfort him for the Death of his Father. When that Ceremony was over, the *Mandarin*, not being able to go to every particular Houſe, went on Foot to the four Gates of the City, and there turning to all the Houſes, he made the ſeveral cuſtomary Proſtrations; if a Perſon of that Rank thought himſelf obliged to act thus, how dare any one neglect ſo neceſſary a Duty? Ceremonies obſerved on this Occaſion by the Governors of Cities.

Amongſt the Abuſes introduced in this Age, there is one againſt which I cannot enough declaim: And that is, the making Proceſſions, and carrying the Images into every Street, while the People diſpute who ſhall make the greateſt Noiſe about them. We ſee theſe Idols cloathed in the manner of our antient Sages; while others, in order to propagate the Worſhip of them, aſſemble together to preach their falſe Doctrine, and exalt their Power. Young People who have not Underſtanding enough, are frightned with theſe Diſcourſes: This Fear produces in their Hearts a Reſpect for thoſe Images, and they never begrudge any Money that is asked of them for the Reparation of their Temples: What a prodigious Diſorder is this! The Proceſſions of Images cenſured.

There is another Abuſe with regard to Burials. Is any one ignorant, that as ſoon as Death has carried a Parent or a Friend out of the World, we have no more Commerce with them? That which we owe them after Death, are only Marks of Grief and tender Affliction, of which we cannot ſhow them enough: but to make a Crowd of People go before, walking upon Stilts, and others carrying different Figures of Men upon Boards (*a*); to mix Troops of Comedians with the Funerals, and to make them play their Parts, while they attend the Coffin; to believe that this Noiſe is neceſſary in a Funeral Pomp; Is not this an Error that is intirely ridiculous?

In the Ceremony of *Tyau*, performed for the Dead, People ought never to cloath themſelves in Skins, nor to wear the large Bonnet; the Habit ought to be ſimple, but not lined; by the Habit we know what the Mourner's Eſteem was for the Perſon for whom he pays theſe laſt Duties. It is by ſeveral obliging Manners, that we teſtify the Eſteem we have for one another: If this Reſpect is in the Heart, it diſcovers itſelf by the ordinary Civilities: If theſe Marks of Reſpect are neglected, or look'd upon as only vain Faſhions, the Heart will ſoon loſe the Sentiments of Reſpect.

The *Li* or Ceremonies are principally reduced to four, which are as follows: The Ceremony of taking the Bonnet, in time of Youth; the Ceremonies of Marriage; thoſe of Burials; thoſe of the *Tſi*, that is to ſay, of Perfumes that are burnt, Candles that are lighted, Fruits and Victuals that are placed before the Burying-Place, and the accuſtomed Proſtrations. The *Li* of taking the Bonnet, is no longer in uſe; the three other *Li* are mentioned at large in the Book of *Hen kung kyali*. If you perform more than what is preſcribed in that Ceremonial, the Exceſs ſprings from Pride, and if leſs, you are guilty of groſs Incivility: *Kin yu man*.

Of the Moderation, *or* Mean, *which ought to be obſerved in every Thing.*

LET your Cloaths, your Furniture, and your Table be agreeable to the ordinary Uſages of Perſons in your Rank. I don't at all blame a Man for loving rare Books, fine Paintings, ancient Inſcriptions, nor for pleaſing himſelf with adorning his Houſe with handſome Flower-Pots, or Baſons where gilded Fiſh are kept; but I blame him if he abandons his Heart to them, and is at vaſt Expences in procuring them. Exceſs blameable.

There are five mortal Diſeaſes of Families; namely, Merry-making, great Buildings, long Law-Suits, vain Curioſities, Indolence, and Lazineſs; each of theſe Diſeaſes is ſufficient to ſink any Houſe. Source of Ruin in Families.

A Man who is in bad Circumſtances, yet wants to appear rich; a rich Man who thro' Avarice denies himſelf the Neceſſities of Life, affect two Vices very oppoſite in themſelves, but both equally tending to the Deſtruction of a Family; all the Difference is, that the Progreſs of the one is more ſlow, that of the other more ſwift.

People imagine that a Man of great Riches and ſmall Expences has nothing to fear, but they are miſtaken: When his Wealth is known, and when he is not of a Humour to be ſo generous as is expected, every body abandons him; ſo that he finds himſelf not only without Friends, but he has juſt as many Enemies, as there are People who are acquainted with his vile Parcimony. If he gives any one the leaſt Handle againſt him, all Advantages are taken, and he is infallibly ruined. Even his Sons and Grandſons have very little Affection for ſo hard a Father, who denies to ſupply their unavoidable Neceſſities, and they thereby find themſelves engaged in ſome unlucky Affair, which brings Ruin upon all his Family. Avarice.

(*a*) He probably by theſe Comedians, means a Company of *Bonza*'s.

A Man

A Man who carries his Oeconomy too far, may well raiſe his Family; but he can never act the Part of a Man of Honour. A Man who is too liberal, may well act the Part of a Man of Honour, but he can never raiſe his Family: The one Character being inconſiſtent with the other.

Againſt Magnificence, eſpecially Marriages.

A Man who loves Pomp and Noiſe, thinks he can never do enough, that he may appear magnificent. Fathers of Families of this Character, when they marry a Son or a Daughter, are diſputing with one another, which of them ſhall carry their Magnificence fartheſt. They are at prodigious Expences to procure Things meerly ſuperfluous or ſhowy. They expend vaſt Sums upon Jewels of all Sorts, in Boxes full of Pearls, in Trunks full of Silks, in portable Chairs, charg'd with an infinite Number of Ornaments, in ſplendid Feaſts, and a thouſand other Things of that Nature. There needs no more than a Marriage to ruin the beſt Houſes. Is this becauſe they don't read what is ſaid by our Poets? "In the Marriages of theſe ſorts of Fami-"lies, every body cries out that the Houſes are of Silver; but wait a few Years longer, "both the Man and the Eſtate ſhall be over-turn'd; the Jewels and Silver will paſs into ano-"ther Family."

Abuſe authoriſed by Cuſtom.

The *Yuen ſyau*, that is to ſay, the 15th Day of the firſt Moon, is the firſt of the four ſolemn Days in the Year, on which great Rejoicings are celebrated; but it appears to me, that Cuſtom has therein authoriſed great Abuſes.

In the beginning of the Year, People would have every thing appear as if it were new. The Gates of the Houſes ſhine with Ornaments hung before them. Some place there Garlands of Peach-Trees wrought by the *Bonza's* of the Sect of *Tau*, imagining that their Benediction is an Earneſt of future Happineſs all the Year round: The inſide of the Houſes, eſpecially the Halls, make a very fine Show, by the Pieces, of Silk and the painted Cloaths, with which they are garniſhed, Cenſers and Perfume-Boxes being diſpos'd in ſeveral Places, and fill'd with Perfumes and ſweet Woods, which diffuſe a Odour that embalms the Air, together with large Vaſes fill'd with Flowers that are in Seaſon, diſpos'd ſo as to regale both the Sight and Smell. The Squibs and Crackers that are continually going off, make an agreeable Noiſe. Every body is moving, and one can ſcarce preſs thro' the Crowd that is in the Streets; all Parts ſwarm with an infinite Number of People on Foot and Horſeback, in Chairs and Chaiſes: All Perſons appear in their beſt Cloaths, and every thing about them, eſpecially their Veſts, Bonnets, and Boots, are all in an exquiſite Taſte. The Entertainments that are made, are ſplendid: On the Night of the Lanthorns, they run thro' the Streets, to ſee who has carried the Prize: The vaſt Number of Lanthorns hung out on all Sides, while different Companies of People walk in Pomp thro' the Streets, make the Night like the fineſt Day. Expences go for nothing even with them who can leaſt ſpare them. One would be apt to ſay, that the Money employ'd that Day was like the Leaf of a Tree, taken from a vaſt Foreſt; or like a Grain of Corn taken from a large Granary. Is this becauſe the Day *Twen Syau* is different from other Days in the Year? Elſe why are theſe fooliſh Expences, whoſe Effects are felt for a long Time after? Days full of Bitterneſs and Sadneſs ſucceed to this Day of Joy. Would it not be better for you to pay off old Debts, than to contract new ones? One cannot, ſay ſome, avoid theſe Expences; they are the Cuſtom, and we muſt conform to it. I know what we owe to Cuſtom; but I know likewiſe that one ought ſtill to proportion his Expences to his Fortune and Circumſtances.

Againſt the Humour of Building much.

If you take it in your Head to rear up large Buildings, you reckon the Expence will not exceed a certain Sum; but before the Building is finiſhed, you ſee that Sum doubled. When the Body of the Building is finiſhed, you muſt not think that all is over; you have the Inſide to whiten and varniſh; you have the Roof to cover with round Tiles, which muſt reſemble melted Braſs; you have the large Bricks, that either ſerve for Ornament or for Pavement, to ſmooth and to poliſh; you muſt divide your Rooms by Partitions; Steps of white Marble muſt be placed before the Halls; you muſt rear Brick Walls with many Holes through them to divide your Parterre: The Expence will be ſtill much greater, if you deſign to paint the Floors, and to enrich the Walls with Ornaments and Columns of ſweet ſmelling and incorruptible Wood, and to embelliſh and ſtrengthen the Wood of the Windows and Doors with Plates of Copper.

Deſcription of a wiſe Man's Houſe.

To what End ſerve ſo many Expences? Does a Man think thereby to immortalize his Name? I remember to have ſeen in *Ky ang ſi*, the Houſe of the Noble and Learned *Li po ngan*, the Columns and the Joyſts that ſupported it, were not ſo much as ſmooth'd; the Wood was covered with its Bark; the Walls were of dry rough Stone; yet he was viſited by every Man of Diſtinction, and he ſaw no body that found fault with his Lodging. People thought of nothing but of hearing that wiſe Man, whom Merit had raiſed to Poſts, and who was an Enemy to all Vanity. We cannot enough imitate this great Pattern of Modeſty.

Cauſes of long Life.

The Care of inculcating Virtue upon your Children will recommend you and your Family a great deal more than the fineſt Buildings can. It is a common, but an ill-founded Opinion, that the Northern Climate is a great deal better than that of the Southern Provinces, and that the Inhabitants of the former live much deal longer, and in greater Plenty than thoſe of the latter. This long and happy Life ought not to be attributed to the Goodneſs of the Climate, but to the wiſe Conduct of the Inhabitants.

To convince you of this, let us enter into a ſmall Detail. In the Northern Provinces, the richeſt Ladies give ſuck to their own Children themſelves, and don't ſeek for any Nurſes,

upon

upon whom they may devolve that Care; but in the Southern Provinces, Women of the moſt ordinary Rank hire ſtrange Nurſes at a very dear Rate. In the Northern Provinces, they who have Lands, cultivate them with their own Hands, or at leaſt, they look over the Cultivation of them, ſparing neither Fatigue nor Care. In the hot Countries they farm their Lands out, and live quietly upon their Rents, breeding up their Children in ſo much Idleneſs, that they don't ſo much as know a Wagon, and can ſcarce diſtinguiſh the five Sorts of Grain neceſſary to the Subſiſtence of Life. In the North, Wives and Maids are at no Expence for Paint, which they ſeldom or never uſe; their Cloaths are of homeſpun Stuff, and the Ornaments of their Heads are very modeſt. It is otherwiſe with the Southern Countries, where the Women muſt have Gold, Pearls, and Bodkins for their Hair, ſet with Diamonds, in order to dreſs themſelves. If in one Family there are Wives, Daughters, Daughters and Siſters in Law; what Expence does this ſingle Article require! If an Entertainment is prepared in the Northern Countries, it conſiſts of Pigs, Sheep, Pullets, Ducks, Pulſe, and Fruits growing upon the Spot; and theſe Entertainments are very ſeldom made, and never, but upon extraordinary Occaſions. But in the Southern Provinces, they are treating their Friends every Moment with theſe kinds of Entertainments, and the Houſe reſounds with the Noiſe of the Muſick, and the Sound of the Inſtruments. An hundred ſorts of precious Furniture are expoſed to the Eyes of the Gueſt; and the Services are compoſed of the Fruits of the four Seaſons, and the Meat of every Province.

It is by Study that one Subject raiſes himſelf, and enriches and ennobles his Family; his Children and Grand-Children think of nothing but the Enjoyment of their Fortune, thereby neglecting their Study, and living in an abandoned Idleneſs. It is by Application and Oeconomy that a large Fortune is raiſed by another, whoſe Son knows nothing but how to ſpend it; and this is the Ruin of the greateſt Families.

When a Man becomes poor, he becomes frugal, in order to mend his Fortune; when he has done ſo, why has he not Recourſe to that Oeconomy, that he may preſerve what he has acquired.

In what Manner *we ought to behave towards* People *of different* Characters.

Self Examination.

WHEN a Man examines his own Conduct, if he diſcovers no Fault therein, he muſt examine it with more Attention, and he ought to be perſuaded that ſeveral eſcape his Notice: This is the Means of not only growing in Virtue, but of ſhunning a great many Blunders. When the Enquiry concerns others; if their Defects are viſible, we muſt ſhew the greateſt Regard to the good Qualities they poſſeſs. This is not only a ſure Mark of a good Heart, but a Way to prevent Enmities.

Charity.

If you relieve a poor Man, never be ſolicitous to know by what Means he came into Misfortunes; ſuch a Knowledge might raiſe your Indignation againſt him, and ſtifle the firſt Sentiments of your Compaſſion. If you admire a good Work, don't at all be anxious to know from what Motive it was done: You may thereby entertain Suſpicions, which may efface the Deſire that is in you to do the like.

and Meekneſs recommended.

A Man is under an Obligation to me, and expreſſes to me all the Marks of a bad Heart: Behold an Opportunity of practiſing Virtue! Tho' my Heart, being vaſtly different from his, ſuffers his Ingratitude with Pain, it will never enter my Head to puniſh him.

A virtuous Revenge.

If a malicious Perſon ſpreads a Snare for me, which I know how to guard againſt, when this Snare is diſcovered, I only laugh at his bad Intentions, and this is all the Revenge I take. If you are in a high Fortune, and if a poor Relation comes to ſee you, take care not to diſcover any Haughtineſs or Contempt in your Converſation with him. When he takes Leave of you, don't fail to wait on him to the Street: This is acting the Part of a civil Perſon, and the way to render your Fortune durable.

Faults to be ſhunn'd, both by Superiors and Inferiors.

When you are with Perſons of a Rank ſuperior to yours, there is no fear of their loſing the Reſpect you owe to them; you ought only to take care not to debaſe your ſelf too much. When poor People are tranſacting an Affair with you, it is eaſy for you to grant them a Favour, but not ſo eaſy to fulfil, with regard to them, all the Offices of Civility: This requires all your Care.

Of the Uſe of Pleaſure, &c.

Don't gratify a Deſire or an Inclination all at once; for then you will have more Reliſh for it, and the Pleaſure will be more inviting. When you teſtify your Friendſhip to any one, don't at once run your ſelf aground with your Demonſtrations of Good-will; ſuffer them to wait for new ones, which will carry new Pleaſures along with them.

When you pay a Service, let it be perceived that you reſerve your ſelf to pay other Services. The firſt Service will thereby be received with more Pleaſure and Agreeableneſs.

How Rogues are to be treated.

If you have to do with a Rogue, oppoſe to his Artifices your Honeſty and Honour, and then his Fraud and Artifice will recur upon himſelf.

I won't live with a Man who has no Virtue, but when I can't help it; in which Caſe I will put a good Face upon the Matter, but I will nevertheleſs take Care to watch over my own Heart. Why ſhould we pretend to force others to be guided by our Views, when they are attached to Views quite contrary to ours? Nothing that is violent can be laſting.

Modeſty. If you are modeſt, People will entertain a Regard and Conſideration for you. If you brag of your Merit on all Occaſions, that gives a good Handle for doubting it.

Zeal in Friendſhip. A Friend entruſts me with an Affair that concerns him, I ought therefore to forget nothing in order to ſucceed in it; if the Succeſs does not anſwer my Cares, he however will ſee that I did not deſert him in his Neceſſity.

Manner of relieving the Diſtreſs'd. He who lays himſelf out to relieve the Afflicted, and to aſſiſt the Poor with the ſame Charity, with which he would ſerve a ſick Man, will be far from giving them fine Words and no Aſſiſtance. Even they, who are unhappy by their own Fault, ſhould ſhare in our Bounties. As for the Time and Manner of beſtowing them, I ought, with regard to my ſelf, to take care that the Favour loſe none of its Value, and with regard to my Neighbour, that it conveys to him all the Advantages, which he expects from it.

Obligations. It is commonly ſaid; "When one is charged with an Affair, in order to oblige a Friend, he "thereby contracts an Obligation to exert himſelf with all his Power. This Obligation is more "or leſs ſtrict, in proportion as the Affair is more or leſs important.

An Example of them. A Relation or Friend, when at the Point of Death, ſees a fine young Woman and little Child diſſolve in Tears, take him by the Cloaths, and endeavour, as it were, to ſtop his Departure. In thoſe laſt Adieus, when the Bowels are torn, and the Heart is rent, all the Recourſe a poor dying Man has, is to apply to that Friend or Relation in whom he found the greateſt Attachment to his Perſon, and to commit to him the Care of his Family. The Wife and his Children who are round the Bed, throw themſelves at the Feet of this Relation, and implore his Protection: The dying Man baths his Pillow with a Torrent of Tears, his Tongue would ſpeak, but his Words would be too afflicting, ſo he checks it: His Eyes would beſtow one Look, but that Look would coſt his Heart too much, ſo he forbids them. At laſt, after a great many inward Struggles, with a Voice interrupted by Sobs, he declares to that Relation his laſt Will, and entruſts him with what is dearеſt in the World to him. A Man cannot ſee this Scene without having his Heart grieved.

This Relation, at firſt, begins with diſcharging the Duty of a Guardian with Zeal, but in the End, he grows neglectful. When the Children are at Study, he does not watch over the Progreſs of their Learning; if he deſigns them for a Trade, he ſuffers them to wander here and there as Vagabonds: Thus he cools more and more every Day: Nor does he think of marrying theſe poor Orphan Girls advantageouſly: If theſe happen to fall ſick, to be afflicted with Cold, Hunger, or other Inconveniencies, his Heart is inſenſible: In ſhort, he intirely forgets, both the Recommendations of his dying Friend, and the Proteſtations he made to that Friend when he expired in his Arms. He often carries his Inhumanity farther: He takes Advantage of his being their Guardian, and invents a thouſand Tricks to cheat his Wards out of their Fortune: Men of that Character deſerve to be ſwallowed up alive by the Earth. It was his Duty to have watched over the Education and Settlement of theſe poor Orphans, who were entruſted to his Care, as if they had been his own Children. Neither the Pen nor the Tongue can paint the Obligation, which ſuch a Confidence lays him under.

Behaviour to Neighbours. When your Neighbour loſes his Father, and prepares to perform his Funeral; then it is not a Time for regaling your ſelf. If, on ſuch an Occaſion Singing, is heard in your Houſe, he will think that you inſult his Affliction.

Some People, finding themſelves reduced to extreme Poverty, either through Baſhfulneſs or Fearfulneſs, dare not diſcover their Miſery. When I my ſelf am reduced to live upon the Labour of my own Hands, I ought as much as poſſible to aſſiſt theſe poor ſhame-fac'd People. With regard to thoſe who counterfeit Poverty, and make a Trade of it, in God's Name have no Compaſſion upon them; for there is no Reaſon for you to incommode yourſelf to ſupport their Vanity.

Gentleneſs, when neceſſary. When you would correct the Defects of another, don't do it with too ſevere an Air, and you will thereby render him tractable; when you exhort him to Virtue, propoſe nothing to him that is too difficult, and your Exhortations will be of Uſe to him.

Conſiderations of an honeſt Man. When you are about to undertake an Affair, examine it firſt with Regard to yourſelf, and then, with Regard to your Neighbour; if it can be uſeful to both, or if it can ſerve you without hurting him, undertake it; if nine Parts out of ten are of Advantage to you, and one to the Diſadvantage of your Neighbour, do not be very forward in undertaking it, but take ſecond Thoughts. If the Good that will accrue to you from it, is equal to the Ill that muſt happen to your Neighbour, be very cautious how you follow the Project. You ought with much better Reaſon to renounce it, if you find that you can reap a great Advantage by it, only by doing a great Hurt to your Neighbour. But that which would be the Mark of a great Soul, and which would raiſe you above the reſt of Mankind, is, Your not valuing your own Loſs, provided you can render others happy.

Modeſty and Humility recommended. If any one is perplex'd in a troubleſome Affair, with which no body is acquainted, and if you endeavour to help him out of the unlucky Scrape, you ſhould be well reſolved never to mention the Service you do them. If another is in want, and if you intend to relieve him out of his Miſery, when you relieve him, you ought to ſhun the leaſt Appearance of Haughtineſs or Pride.

Character of an honeſt Man. There are two ſorts of Men who are not eaſily fathomed: They who are really humble and modeſt, who ſpeak little, and who watch over themſelves; who keep well with every body, and who complain of nothing; yet have an Underſtanding that nothing eſcapes, and Manners that are gentle and eaſy; who act uniformly, ſincerely, and without an Oſtentation of their own Capacity: Theſe are Virtues of a firſt Rate.

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The other ſort who are ſtill more impenetrable, are they who know how to be ſilent, and to command themſelves, being as skilful in concealing their Artifices, as they are bold in advancing and maintaining a Falſhood: Whoſe Steps are all myſterious, and whoſe Words are *as a two-edged Sword*: This is the Character of a Rogue. and a Rogue.

Whatever Reſemblance there is betwixt theſe two kinds of Diſpoſitions, they however have ſome Strokes of Reſemblance. In order not to be ſurpriz'd, we are not to judge of Men by their firſt Appearance, and their meer Out-ſide, we ought to know them well before we truſt them. I provoke a Man to Paſſion, and yet he is calm; this is a certain ſign either of a great Soul, who is Miſtreſs of the Paſſions, or of a Heart which meditates ſecret Vengeance. Acquaintance ought to precede Friendſhip.

Don't haunt the Company of an intereſted diſtruſtful Man: It is equally dangerous for you to have to do with a Rogue or a Fop: The Rogue under the Appearance of an honeſt Man will cheat you; and the Fop who is wedded to his own Notions, will endeavour to over-bear you; for which Reaſon, we ſhould ſtudy the Characters of the Perſons with whom we are to live. Characters that are dangerous.

In order to know a Perſon aright, I inform my ſelf in what manner he behaves towards his Relations, his Friends, and his Neighbours, with whom he has to do, and what is his Conduct: I can then ſay, that I know him: If I wait till I have ſome Buſineſs with him, in order to judge of him, I come too late. How diſcover'd.

Upon witty Compoſitions.

IT is a dangerous Affair to make any Comedies, Romances, Verſes, or other witty Compoſition, where, in enigmatical, dark Terms, the moſt eminent Reputations are attacked. If theſe ſorts of Compoſitions are communicated to you, take care not to diſcover that you have ever ſeen them. If you are perceived to admire them, or if you affect to repeat Scraps of them, your Character becomes ſuſpected, and perhaps you may even be taken for their Author. Satire to be avoided.

A Perſon ought not to dip into delicate Poetry, till he is eſtabliſhed in the Character of being a knowing Man. Beginners, and young Literati, who have little Experience, ought not raſhly to enter into this bright Province. My Advice is, that a Man, after long and ſerious Reading, ſhould rather apply himſelf to a Search into the Secrets of Nature, Politics, or the Art of rightly governing the People. In this true Merit conſiſts, and this raiſes one to the higheſt Poſts. The Preference of ſolid Science before Poetry.

I cannot endure certain Expreſſions that are ſcattered through ſome Books, and which never ought to be employed by any Author, who values himſelf upon Knowledge and Politeneſs. I will cite ſome, which will ſufficiently expoſe their Ridiculouſneſs.

If one of theſe Authors would expreſs his being ſtruck with any fine Paſſage in a Book, *I wiſh*, ſays he, *to have this engraved upon my Bones, and in my Heart.* If he praiſes any Service that is done him, he cries, *This is equal to all the Gifts I have received from Heaven.* Or elſe having Recourſe to Fables, *I ſhall be*, ſays he, *the Bird who carries a Golden Ring to the Perſon who has ſet it at Liberty. I ſhall render a Service equal to that of the Mice, ſaved from the Ship-wreck by the help of a Branch thrown out for that Purpoſe. If after my Death*, ſay ſome, *my Soul ſhall paſs into the Body of a Dog or a Horſe, I ſhall be at your Service, that I may acknowledge ſo great a Favour.* I don't blame a Man for uſing Terms that beſt teſtify Gratitude and Modeſty; but will Modeſty ever run into ſuch Extravagancies? May it not rather be called vile proſtitute Flattery?

In the Collections which are now made of Verſes, or any witty Compoſitions, the fine Sentiments which our Sages have tranſmitted to us, are no longer laid before the Reader: Their Authors ſtudy only to divert and to amuſe agreeably by witty Strokes: Where is the Advantage of ſuch Writings?

They who write Books of Morality, propoſe to reform Manners, and to induce Mankind to the Practice of Virtue; if, notwithſtanding the general Approbation their Works meet with, they don't ſee ſo ſudden a Change as they look for, they muſt not be diſcouraged: Their wiſe Inſtructions will not be the leſs effectual for touching the Heart, and inſpiring them with good Reſolutions, the Fruit of which will appear in Time. This Conſideration alone ought to be ſufficient to comfort an Author, to animate him in his Labours, and to aſſure him that neither his Pains nor Time will be loſt.

Some Rules *in our private* Conduct.

THE Conſolation that is moſt ready and proper to give us Relief, when any Misfortune happens to us, is, to reflect upon the Situation of ſo many others, who are yet more unhappy than our ſelves. A great Comfort.

Men who have Honeſty and Honour in themſelves, never diſtruſt any body elſe, and every body truſts them. Suſpicious People who truſt nobody, diſtruſt every body elſe, and this produces Diviſion among the neareſt Relations. Source of Diviſion.

People ſpeak ill of me, and I can confute their Malice; but ſhall not I do much wiſer if I bear with the malicious Perſon? I am calumniated, and I could prevent the Calumny from doing me any Hurt, by diſcovering its Author; but is it not better for me to endeavour to change his Heart? There requires a great deal of Skill and Addreſs to do this. Wiſe Conduct.

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Means of ending Differences.

If I happen to have a pretty ſmart Difference with any one, and if we ſhould both of us grow warm; can I ſay that Reaſon is intirely on my Side? If I think that I am a little wronged, yet if I relent, and acknowledge that I have been too warm, I thereby ſhall ſoften the Perſon that is angry with, and in a Paſſion at, me.

Rules for preventing falſe Steps.

If I interpoſe in an Affair that concerns my Friend, I ought to think how I would behave if the Affair concerned my own Intereſt. If it is an Affair that perſonally relates to me, I ought to conſider what Part I would act if it were the Concern of any other. Theſe two Rules will certainly prevent us from making any falſe Steps.

A Man who never has been ſick, does not know the Value of Health; nor will he ever know it till he meets with Sickneſs. A Man who lives without any Diſturbance in his own Houſe, is unacquainted with his own Happineſs; but he will be ſenſible of it whenever he meets with any troubleſome Accident.

Exceſs of Complaiſance.

To bear with the Faults of another, is not to ſtrike in with them: Elſe the Diſorders of the Age would find a Support in the beſt of Men. Our antient Sages had a great deal of Affability, but their Complaiſance was not blind; they did not, in order to mend the World go about to flatter Vices, but to reclaim the Vicious.

To reflect a great deal, and to ſpeak little, is the Secret for acquiring a conſiderable Stock of Knowledge.

Self-Sufficiency.

A Man of great Genius ſees but very little into ſmall Matters, wherein thoſe of a little Genius are very clear-ſighted. The Reaſon of this is, that the latter diſtruſting their own Underſtanding, conſult with able People; but the former, being full of themſelves, refine upon every thing, and perplex the moſt ſimple Matters.

If you don't neglect a ſmall Affair, it will never become very ſerious: And if you are not alarmed at a ſerious Affair, it will become inconſiderable.

A COLLECTION of Maxims, Reflections, and Examples of MORALITY.

An Example of Moderation *and* Zeal *in a* Judge.

Yang yen quang being in Poſt at *Syang chew*, a young Man was brought before him, who was accuſed of having failed in his Reſpect to his Father and Mother. Tho' he was accuſed by all his Brothers, *Lyang* would not puniſh him. He only cauſed him to be conducted to that Place of the Palace appointed for the Honours paid to *Confucius*, where there were two Pieces painted, whoſe Subject was the famous *Han pe yu*. He firſt was repreſented humbly and quietly receiving the Baſtonado from the Hand of his Mother; in the other, his Mother was ſinking under the Weight of Years, and the Son weeping over her with Compaſſion and Tenderneſs. *Tong* (for ſo was the young Man named) when he beheld theſe Pictures, appeared moſt deeply affected; *Lyang* therefore ſeiz'd upon that Moment to give him a Reprimand, and then diſmiſſed him. *Tong* profited ſo well by this, that he became an Example of Virtue.

Of a Mandarin *zealous for the Publick Welfare.*

WHILE *Tſyang yang* was Governor of *Yang chew*, the Emperor made a Viſit to the Southern Provinces; whereupon the Governor of *Whay ngan*, a City in the Neighbourhood of *Yang chew* pulled down ſeveral Houſes to enlarge the Road on the Bank of the River, and render it more commodious for thoſe who drew the Royal Bark with Cords. He alſo cauſed thoſe Cords to be made not of Hemp, but of more precious Materials: In ſhort, he impoſed other Hardſhips on this Occaſion, whereby he greatly diſtreſſed the People in his Diſtrict.

When they came to deſire *Tſyang* to do the ſame, he reply'd, *The Emperor does not come here for Diverſion, but to viſit his Province; beſides, the Road is convenient enough as it is, for his Bark-drawers: Why ſhould I incommode the People by demoliſhing their Houſes? I will not have One pulled down, and if this be a Fault, I'll take it upon my ſelf.*

A little before the Emperor arrived, they brought *Tſyang* an Order, which they ſaid was from the Emperor, requiring him to give in a Liſt of all the conſiderable Houſes in the Place. *There are here*, replied he, *but four conſiderable Houſes: that of the Intendant of the Salt-works, that of the Governor of* Yang chew, *that of the Officer of the Cuſtom-Houſe, and that of the Subordinate Magiſtrate of* Kyang tû; *the reſt of the City*, added he, *conſiſts only of poor People, ſo that there is no Occaſion to make a Liſt of them.*

Some time after came another Order, importing, as it was ſaid, that the Emperor deſired ſome of the handſomeſt young Maidens in the Country might be choſen out for him. *I know but of three*, ſaid *Tſyang, in all the Diſtrict of* Yang chew. The Officer who brought the Order, asking where they lived: *They are my own Daughters*, replied he. *If the Emperor is abſolutely reſolved to have Maidens from hence, I can deliver him theſe three that belong to my ſelf; as for any others, I have no Power over them.* Hereupon the Officer returned, without ſaying any thing, and there was no more heard of the Matter.

The

Another Example.

THE Emperor deſigning that a good Quantity of Arms, ſuch as Bows, Arrows, Lances, and the like, ſhould be made, an Edict was publiſhed over all, obliging each City to furniſh a certain Quantity of Materials proper for the Works. Having no ſuch Thing in all the Diſtrict of *Hay chew*, the People offered to furniſh a certain Quantity of Glew, which might be equivalent to what was exacted by the Edict, and then propoſed this to the Governor. 'No, anſwered the Governor, it is well known there is no ſuch Thing as what is demanded, in 'all the Diſtrict of *Hay chew*; and to pay an Equivalent in the Commodities of the Country, 'would be to open a way to an Impoſt, which may laſt for ever.' All the World thought the Governor in the Right.

Another Example.

IN the Territory of *Tan yang*, a City of the Third Order, where is a Lake named *Lyen*, they have no more ado but to drain off an Inch of the Water, to make it fall a Foot in the Canals which ſerve to convey the Rice to the Court: So that this is a capital Crime. In a Year, in which the Drought was very great, *Hyu* the Magiſtrate of *Tang yang* ask'd Permiſſion to drain off the Water of this Lake, in order to refreſh the Rice Fields; and without waiting an Anſwer, he did it beforehand. His ſuperior Magiſtrate ſent a Perſon to make up the Informations, and to ask of *Hyu*, why he had preſum'd to render himſelf culpable by this Infraction. 'I thought, anſwered he, I might take a Fault ſo advantageous for the People, upon my ſelf; 'nor do I much care, tho' it ſhould coſt me my Head. Upwards of 10,000 (*a*) *King* of Land 'have been refreſhed by theſe Waters.' Accordingly in that Place there happened a very plentiful Crop, and *Hyu* was no more troubled.

The Care of a Mandarin *to provide for the Neceſſities of the* People.

ANOTHER Year, great Rains happening to fall in the Territory of *Pey*, a ſmall City of the third Rank, the Waters came down in ſuch Abundance from the neighbouring Mountains, that they over-flow'd the Plains, and not only deſtroy'd the firſt Crop of Rice, but prevented planting the latter Harveſt, inſomuch that the People were at a loſs to think how they ſhould live the remaining Part of the Year. *If we ſhould wait*, ſaid *Sun*, who was then Magiſtrate, *till all the Waters are gone off before we ſow the Land, the Seaſon will be too far advanced, and no Grain will come up*; what then was to be done? He immediately thought of an Expedient: For ſending for the Rich Men of the Country, and obliging them to advance ſeveral thouſand Loads of Peaſe, he diſtributed them throughout the Diſtricts, cauſing them to be ſown in the Water itſelf. The Waters running off by Degrees, the Peaſe ſprung up before the Land was well dry. This proved of great Relief to the People, who ſpent the Year without ſuffering much.

Example of an expeditious and diſintereſted Mandarin.

TANG having been made Magiſtrate of *Sin chang*, was ſcarce three Months in his Poſt, when Law-Suits grew ſo rare, that half of the Officers of the Tribunals became almoſt uſeleſs. His Door was never guarded; and any body had free Acceſs to his Houſe, and yet no body preſumed to make a bad Uſe of that Liberty. In the Proſecutions that came before him, he puniſhed the Party that was in the Wrong, but ſlightly; being ſatisfied with aſſuring them, that if he found them in Fault a ſecond time, he would treat them in another Manner. In ſhort, he made ſuch Diſpatch in his Affairs, and was ſo diſintereſted, that the People depending on the Tribunals, neither durſt nor could practiſe their uſual Villainies. Therefore moſt of them retired, and betook themſelves to Trades for Subſiſtence.

Too great Severity hurtful to a Government.

WHEN a Government is not exceſſively ſevere, the People then fear Death. Whence does it proceed then that the People fear Death? Becauſe they have a Pleaſure in Life. While things are in ſuch a Situation, Fear can keep a People in their Duty; but if the Government grows exceſſively ſevere, the People ſoon loſe the Fear of Death, becauſe then their Life becomes a Burthen. Thus, one of the great Springs of good Government becomes the Source of the greateſt Diſorders.

Frugality on certain Occaſions hurtful to the State.

UNDER the *Tang* Dynaſty, *Lyew yen*, being entruſted with building the Gallies, aſſign'd a certain Sum for each, which was far more than what the Expence of it came to. Some People repreſenting to him, that the Expence was doubled in vain; his Anſwer

(*a*) The Name of a Meaſure.

was as follows: 'In the Government of a great Empire, ſo great an Oeconomy is improper. 'Beſides, when theſe ſorts of Works are undertaken, we ought to regulate the Expences of them, 'ſo that they may be always continued with Succeſs, and anſwer the End propoſed. This Art 'being once eſtabliſhed, how many People beſides they who are actually employed in them may 'live upon theſe Works! If every one finds his Account in it, the Prince will then be well ſerv'd, 'and there will be no fear of his Enterprize miſcarrying.' After this he appointed Dock Yards for the building of the Gallies, and Inſpectors for having an Eye over them. In a few Years theſe grew Rich, and finding a conſiderable Profit ariſing from their Employments, each of them applied carefully to his Buſineſs. The Workmen being well paid, the Gallies were ſubſtantially built, and they ſubſiſted in good Condition for fifty Years.

Under another Emperor of the ſame Dynaſty, *Tang tû* was made Intendant of the Gallies; and regulated the Expences of each ſo near, that the Inſpectors and Undertakers having much ado to clear their Charges, the Workmen were ſtill worſe paid. The Veſſels were ill built, and this was very ſenſibly felt during the Wars that happened about that Time. So true it is, that on certain Occaſions, not to regard ſaving, is ſaving, and on the contrary, to regard it too much, ſpoils all.

Of the Fear the Chineſe *have to die without Poſterity.*

IN the Territory of *Tſang û*, a poſthumous Son being inform'd, that a Family which was in Enmity with his, had murder'd his Father, he reveng'd himſelf on it by Murder, for which he was ſeiz'd and dragg'd to Priſon. *Chin*, who was then Magiſtrate of the Place, knew that this Man had yet no Children; and conſidering that he was to be put to Death, to prevent his Family from being extinguiſhed, order'd that the Priſoner's Wife ſhould be ſhut up with him in the Priſon. Before the End of the Year he had a Son: Every body praiſed the Goodneſs of the Magiſtrate, which extended even to taking care that a Criminal ſhould be allow'd the Comfort of not dying without Poſterity.

Gentleneſs ſometimes more effectual than Force, for reducing Rebels.

IN the Diſtrict of a certain City, ſome hundreds of Families being ſituated amidſt inacceſſible Mountains, had ſhaken off their Allegiance to the Government. Many Governors had ſucceſſively endeavoured to reduce them by Force, but always in vain. *Tſin* having been made Governor of that Place, purſued other Meaſures. As ſoon as he enter'd upon his Poſt, he found Means to engage by his Gentleneſs, the Chiefs of that Populace to pay him a Viſit. He treated them well, and exhorted them, but without Menaces and Bitterneſs. In leſs than a Month, all the Families quietly returned to their Obedience. Ever after that time, *Tſin* frequently ſaid, 'Nothing is more eaſy than to govern: For, if Rebels can be reduc'd by Gentle-'neſs and fair Meaſures; if by treating them as they ought to be, a multitude of rude barba-'rous Highlanders can be reclaim'd to Reaſon; what may not be obtain'd of civiliz'd, well in-'ſtructed People, by treating them in the ſame Manner? They naturally love Quiet and Order, 'and fear Confuſion and Danger. Who amongſt them, if they have wherewithal to clothe 'and to nouriſh themſelves, will reſolve to take up Arms? But the Taxes which are paid to 'the Emperors, ſometimes over-load them: The Officers who rule, are frequently too much in-'tereſted. The Poor being reduc'd to Deſpair, meet together to plunder on all Hands. Tho' 'from thence great Troubles ariſe, yet they are at firſt far from deſigning to trouble the Empire. 'They want to live, and that is all their Aim. On theſe Occaſions, it would not only be too 'cruel to extirpate them, but ſometimes it would be even too difficult; for it is natural enough 'for Soldiers at ſuch Junctures not to have the Courage to ſtrike.'

The Duty of a Man in Poſt.

IF a Magiſtrate is diſintereſted, it is his Duty ſo to be; but if he becomes haughty and proud, he is in the wrong. His Diſintereſtedneſs cannot juſtify his Pride: Every Man ought to watch over himſelf; but a Magiſtrate ſhould do it with a more particular Attention: If he confines himſelf to ſhun groſs, glaring Faults, and does not endeavour to ſhun thoſe that are more ſlight, and more ſecret, he is unworthy of the Rank he holds.

The Love of Labour and Application is neceſſary to one that is concerned in the Affairs of Government, and that too as long as he has any Concern in them. A Man is much miſtaken, who believes that the Labour and Application of a few Years give him a Right to be leſs laborious or induſtrious in Times to come: If he wants to repoſe himſelf, he ſhould retire.

In the Kingdom of *Chin la*, there are two Towers of Stone. When in that Country there are any perplexing Law-Suits, one of the Parties is placed in one of the Towers, and his Antagoniſt in the other. He who is in the Right is eaſy; but he who is in the Wrong, is at firſt ſeized with a great Head-ach, and feels a tormenting Heat all over his Body. We have no ſuch thing here, nothing but the Penetration and Integrity of the Magiſtrates can diſtinguiſh Juſtice from Injuſtice; if therefore our Magiſtrates ſhall ſuffer themſelves to be corrupted, to whom muſt the People have Recourſe?

An Example of diſintereſted Officers.

CHE and *Song* were Colleagues in the Adminiſtration of the Finances, and they were one Day alone by themſelves. 'This Day, ſays *She*, I have made a Diſcovery. While I was 'examining the Accounts of ſuch and ſuch Provinces, I found ſuch a Sum more than what 'was due.' *Song* perceived that his Colleague was ſounding him, in order to ſee if he would join with him, or be quite ſilent; but not being in a humour to enter into his Views, 'That Money, 'ſaid he, came for the Emperor's Uſe, and it ought to go into his Exchequer. If there is ra-'ther more than leſs of it, ſo much the better; it comes in good Time.' And immediately examining how much the Sum amounted to, he informed the Emperor of the Expences of each Province, that they might not be miſapplied. This by no means was pleaſing to his Colleague, but he was forced to diſſemble his Uneaſineſs.

An Example of a charitable great Mandarin.

WHANG yew viſiting a Province of which he was Viceroy, accidentally one Day ſaw a *Soldier's* Wife half clothed with wretched Rags, who led a Horſe to drink. He ſhudder'd at the Sight, bow'd his Head, and ſending forth a great Sigh: 'Is it poſſible, ſaid he, 'that the poor Soldiers ſhould be ſo miſerable, while I am Viceroy? What a Shame is this 'for me!' Upon the Spot, he order'd all the Solders three Months Pay in Advance, and gave Largeſſes to the Poor. On this Occaſion every one told the Story, and how much it had affected the Viceroy, together with his Groans and Sighs. A great many who told it and heard it, were touch'd ſo as even to ſhed Tears, and all of them would have willingly ſacrificed themſelves for him.

The Example of a diſintereſted Mandarin.

LIN hyan tſe under the *Song* Dynaſty, was a Pattern of Diſintereſtedneſs, and was even ſcrupulous in it. One Night as he left the Hall of Audience, one of his Attendants took a Candle that was burning in the Hall, in order to light him into the *(a)* inner Part of his Houſe. He had ſcarce paſſed the Door of Communication, when *Lin* checking his Domeſtick: 'That Candle, ſaid he, belongs to the Tribunal, and ought not to be con-'ſumed in other Uſes; carry it immediately back.'

Another Example.

TONG ſu i was a Man of extream Frugality, and of ſo great Simplicity, that for ten Years he wore the ſame Robe, which was of a dy'd black Stuff, and the ſame Pair of Boots. When he was made Governor of *Tû chew*, his Sons met together, and talk'd thus to him: 'We know, ſaid they, how diſintereſted you are, we neither hope nor wiſh any Per-'quiſite ſhould ariſe to us from your Poſt. We only reflect that you are now in Years. The 'Woods of *Tû chew* are *(b)* admirable, if you would be pleaſed to think upon your latter End.' The Father without giving any direct Anſwer, ſeem'd to agree to what they ſaid! After ſome Years, having laid down his Government, he returned home. His Sons came a good way to meet him, and one of them ask'd him if he had thought upon what was to come, as they had intreated him to do: 'I am told, anſwer'd he, ſmiling, that the Cypreſſes are much better 'than *(c)* the *Shan*; what think you?' 'Is it Cypreſs then that you have provided Sir? ſaid 'one of his Sons.' 'Children, ſaid he, ſmiling, I have brought you Corn, you may ſow 'it if you pleaſe.

The Zeal of a Mandarin *for his People.*

THE Emperor having gone to viſit the Southern Provinces, the Officers of the Provinces thro' which his Majeſty was to paſs, made great Preparations of Horſes, Chariots, and precious Furniture. All was raiſed from the Inhabitants of the Diſtricts, either by taking the things themſelves, by Contributions, or by Taxes in Silver. *Tſyang*, who was then Governor of *Yang chew*, deliberating how he ſhould behave upon this Occaſion: 'If I treat my People, ſays 'he to himſelf, as I ſee other Governors treat theirs, I muſt neceſſarily harraſs them: If I 'treat them otherwiſe, they won't fail to pick a Quarrel with me, for it will be ſaid, that I 'am diſreſpectful to the Emperor: No Matter, ſaid he, the laſt Courſe is the beſt: I alone 'then muſt ſuffer; but if I act otherwiſe the People muſt ſuffer.' He therefore was ſatisfied with providing what was neceſſary, without Magnificence or Superfluity, at the ſame time watching over every thing in Perſon, cloathed in coarſe Stuff, nevertheleſs having a gilded Saſh about him as a Badge of his Dignity.

(*a*) The Tribunal and the Houſe of a Magiſtrate, are only ſeparated by a Wall. The Gate of the Communication is commonly ſhut, and always guarded by a Servant. Near it there is a Tower, pretty much like thoſe of our religious Houſes in *Europe*.

(*b*) They inſinuate by theſe Words, that he ought to provide fine Wood for his Coffin. The *Chineſe* are very curious about this.

(*c*) The Name of a Wood.

The Officers of the Court being diſſatisfied at him, he met with a great many Reproaches; but he bore them all with Calmneſs and Reſolution. One Day the Emperor diverting himſelf with fiſhing, caught a very fine Carp. 'To whom ſhall I ſell, asked he, ſmiling, ſo 'fine a Fiſh?' The Courtiers who bore an ill-will to *Tſyang*, anſwered, that none but the Governor of *Yang* could purchaſe it. *Let it be ſent him then*, ſaid the Emperor. Accordingly it was ſent him, and he was given to underſtand at the ſame time, that it had been caught by the Emperor, who expected to be paid for it. *Tſyang* immediately went into his Houſe, and taking a few Ornaments which his Wife had upon her Head and her Cloaths, he immediately returned to the Emperor, and proſtrating himſelf upon the Ground, according to Cuſtom, *Great Emperor*, ſaid he, *I have not ſo much Money as to pay for the Value of that Fiſh: And I have nothing elſe to pay it in, but theſe few Ornaments belonging to my Wife: I have brought them, and I offer them to your Majeſty, together with my Life.* The Emperor immediately underſtanding the Drift of the Courtiers: *Why ſhould you trouble* ſaid he, *this poor Officer? Let him live in Peace, and return home.*

An Example of a diſintereſted Mandarin.

SU kyong was ſix Years Governor of *Tſin ho*, without receiving any of the Preſents that were offered him on the (*a*) cuſtomary Occaſions. At laſt a Man of Age and Conſideration ſeeing that he refus'd every thing of any Value, made him a Preſent of a few Cucumbers out of his Garden, and preſs'd him ſo much to accept of them, that he could refuſe them no longer. He therefore receiv'd them, and cauſed them to be ranged along the Joyſts of a Hall, where he let them dry without touching them. In the mean time, as he never uſed to receive any thing from any one, as ſoon as he had accepted of theſe Cucumbers, the News of it being ſpread throughout all Quarters, every one took the firſt Opportunity to make him a Preſent of ſome Fruits, or ſome Pulſe out of their Gardens. A good many joined together, and each brought him what he could ſpare; but as ſoon as they entered into the Hall, they ſaw all their Cucumbers handſomely ranged upon a Joyſt, all of them withered, and not one of them miſſing. They then look'd upon one another, and thought fit to return Home.

Another Example.

TSAU chi tſong was Magiſtrate of a City of the Third Order. Always when his Duty oblig'd him to go to the Capital of his Province, he went on Board a little (*b*) Bark of his own, managing the Rudder himſelf, and two of his Servants, the Oars. When this Bark was ſo old that it was unfit for Service, his Superior, the Governor of the Country, order'd another Bark to be made for him. One of the Literati, who was very famous, and a great Man in the Empire, paſſing that way, wrote an Inſcription on this Bark with his own Hand. The Inſcription had two Meanings, the one was *That when the Planks of that Bark were grown as thin as the (c) Covering of a Book, it will be then time to think upon repairing it.* This implied that the Bark was an excellent one; it likewiſe beſtow'd a Compliment upon him, who had ordered it to be made for, and preſented it to *Tſau chi tſong*: The other Senſe was, *Finiſh this Book, and it ſhall be new bound.* This pointed at him who was to receive the Bark, praiſing him, and exhorting him to perſevere in his Virtue.

Agreeable to this Inſcription, which was written by an excellent Hand, the Bark was plain and without any Ornaments. The Governor having ſent to *Tſau*, ordered that he ſhould be inform'd that he had cauſed it to be made in that Manner, on purpoſe that he might not have the leaſt Reaſon for refuſing it. *Tſau* received the Bark with great Teſtimonies of his Value for the Preſent, but reſolved never to uſe it, but upon certain ſolemn Occaſions, ſuch as thoſe on which he went to pay his Duty to his Anceſtors.

Another Example.

LI myen lin being in Poſt, was not only very diſintereſted himſelf, but would have all his Servants to be the ſame. When he left his Poſt to retire to a private Life, he was afraid leſt ſome of his Domeſticks ſhould have taken ſomewhat without his Knowledge. When every thing was embark'd, he toook care to have all their Baggage rummaged, and whatever was found of that Kind was publickly thrown into the Sea. *Scoundrels*, ſaid he to them, *you expoſe me to the Laughter of the World; it will be ſaid that not daring to receive any thing my ſelf, I have received it by your Hands.*

(*a*) The Occaſions upon which an Inferior makes Preſents to his Superiors, or one Friend to another, are chiefly at the beginning of a Year, on their Birth-Day, on the fifth Day of the fifth Moon, on the fifteenth of the firſt Moon, when a Son or a Daughter is married, when any one dies in the Houſe, or when he ſets out on a long Voyage, &c.

(*b*) At preſent it is impoſed as a Tax upon the Bargemen that they ſhall row the *Mandarins* and their Retinue.

(*c*) The Covering of a *Chineſe* Book, is a plain Leaf of white Paper, cover'd with a fine ſlight Stuff, or with another Leaf of Paper painted in ſome Colour.

Another Example.

AS *Nyen tſong* was on his Journey to be chief Examiner in a certain Province, he met one of his intimate Friends in the Way, who ſtopt him to conſult with him upon ſome important Affairs: As they were lodg'd in a Bonzary, a very rich Man of the Province, whither *Nyen* was going to be Examiner, watched him upon his Road, and found him there. He begg'd the chief of the Bonzas to ſpeak in his Behalf promiſing him fifty (*a*) *Wan*, if he would make him ſure of his (*b*) Degrees. *Nyen*, ſmiling, ſaid to the Bonza: *Let the Man come hither, and I will talk with him myſelf.* The Bonza immediately called him, thinking that all was right: But as *Nyen* ſaw him coming, he called out to him at a Diſtance, without allowing him time to open his Mouth: 'Do you not know, ſaid he, with a ſevere Tone, 'that the only way to arrive to Degrees and Poſts in the Empire, is to ſtudy without Relaxa-'tion from the Age of three Years? Shall a lazy Fellow like you pretend to open the Way 'to them with the force of Money?' The Man immediately went off in Confuſion, and *Nyen* took leave of his Friend.

Another Example.

LONG king chong was in his Time an Example of Diſintereſtedneſs and Honeſty; when he was made Magiſtrate of *Hyu tſu*, he carried along with him only his Son and a (*c*) Domeſtick. The Winter being ſharp, his Son, who was ſenſible of the Cold, beg'd his Father to procure for him a little Charcoal from the Neighbours. *Long* took care not to agree to this; and ordering a Cudgel to be brought, 'Take this, ſaid he to his Son, exerciſe your 'ſelf with it, handle it handſomely, and you will ſoon be warm.' Towards the End of the Year, when (*d*) Crackers are plaid off as Signs of Rejoicing, his Son, who was ſtill young, wanted to procure ſome of the Neighbours (*e*) for himſelf. His Father hearing of this, called for him, and ſtretching forth to him the End of a Piece of hollow Wood, called (*f*) *Chew*, 'If 'you love Noiſe, Child ſaid he, knock with this Wood againſt that Door, and you will make 'almoſt as much Noiſe as you will do with a Cracker.'

Honours paid to a diſintereſted Mandarin.

HAT ſhwi died in the Poſt of firſt *Tu tſe* of the Southern Court. His Diſintereſtedneſs had been always ſo great, that after having filled a good many conſiderable Poſts, he died as poor as one of the moſt ordinary and mean *Literati*. *Wang yong ki* went to ſee him on his Death-bed, and was equally ſurpriſed and affected with his Poverty. Not being able to refrain from Tears, he retired, and ſent a large Sum to defray the Charges of his Funeral. The principal Men at Court did the ſame, and what did ſtill a greater Honour to the Deceaſed, was, that the People at his Death ſhut up their Shops for ſeveral Days, as a Mark of their Grief: And when his Family in Mourning was carrying the Coffin, according to Cuſtom, to the Place of his Anceſtors, upwards of ten Leagues along the River was deck'd out with Tapeſtry and garniſh'd Tables, which were offered him to do Honour to his Memory.

The Steadineſs of a Mandarin.

CHIN Swen, or *Sven*, was in his Time a Pattern of great Diſintereſtedneſs, to which he joined an inflexible Integrity, and an unſhaken Conſtancy to reſiſt the Abuſes of the Age. At the Time that he preſided over Literature in *Shan tong*, there paſſed through a *Tu tſe* (*g*) who was going to another Place, in Quality of Viſitor Extraordinary. The Officers of the Place, both great and ſmall, at leaſt thoſe who were of an inferior Degree, coming to pay their Compliments, fell upon their Knees; whereas *Chin* did no more than make a low Bow. The Viſitor being nettled at it, haſtily demanded what Employment he was in. *I have the Care of the Students*, ſaid *Chin*, without the leaſt Emotion. *What is that*, cry'd the Viſitor in a Paſſion, *in Compariſon of a* Yû tſe? *I know the Difference between one and the other*, reply'd *Chin*, gravely, *and I do not pretend to be your Equal; but, we who are at the Head of the Literati, ought to inſtruct them in Matters of Ceremony by our Examples; and therefore cannot be extravagant in the Submiſſions that we make to our Superiors for fear of ill Conſequences.*

(*a*) A *Wan* is ten Thouſand Ounces of Silver; this is a vaſt Sum, but I have not altered it from the Original.

(*b*) Polls and even Degrees are ſometimes obtained by Money; but when this is diſcovered, it is ſeverely puniſhed. Not above two Years ago, a grand Examiner of the Province of *Nan king* had his Body cut aſunder, being convicted of having ſold the Degrees of *Kyu Jin* to ſeveral Perſons. The *Tſong tû*, and the *Fû yuen*, that is, the greateſt *Mandarins* of the Province, were broken likewiſe on a ſuſpicion of being his Accomplices.

(*c*) The Emperor furniſhes a certain regulated Retinue to attend the *Mandarins* when they go Abroad. They have then but few of their own Domeſticks in their Train, tho' they have upwards of 1000 in their Service. This is common in *China*.

(*d*) A great Number are plaid off towards the End of the old, and the Beginning of the new Year, by way of Rejoicing. They are likewiſe plaid off at the firſt and 15th Days of each Moon, and upon ſeveral Occaſions, both of Rejoicing and Burials.

(*e*) All the Family of a *Mandarin*, who is any ways conſiderable, is, as it were, ſhut up in Priſon, within his Houſe. None of them are ſuffered to go Abroad, without ſtrong Reaſon. Even their Purveyor is a Perſon belonging to the Tribunal, and not one of the *Mandarin*'s Domeſticks.

(*f*) The *Europeans*, both here and in the *Indies*, call this Wood *Bambû*. There is a great deal of it in the Southern Provinces of *China*: It is a kind of a Reed, but becomes very hard. The largeſt of them are ſcarce more than a *Chineſe* Foot round, and 20 long: There are of all Lengths and Sizes under this Meaſure. It is a very uſeful Wood.

(*g*) A Title of Dignity, a Doctor attached to the Court and the Perſon of the Emperor.

The Viſitor found plainly, by the Air of *Chin*, that he was not to be intimidated; beſides, he ſaw the Literati croud about him; ſo that perceiving violent Meaſures unſeaſonable, he became mild; and putting on a pleaſant Countenance all of a ſudden, ſaid in a ſofter Tone, *Maſter, you have nothing to do with the Affairs that bring me hither, nor I with thoſe that concern you, therefore do not give your ſelf the Trouble henceforwards of coming to me.* Upon which *Chin* withdrew.

A Charitable and diſintereſted Mandarin.

IN a certain Year the Dearth was ſo great in the Territory of *I-king*, that they brought up but very few of the Children that came into the World. Hereupon *Jin fang*, who was then Governor, publiſhed ſevere Orders on this Account, and to remedy the Evil as much as poſſible, he made a ſtrict Enquiry after all Women with Child, and furniſhed them wherewithal to ſubſiſt; they reckon he ſaved more than a Thouſand Families by this Means. Likewiſe, when on the Arrival of his Succeſſor, he departed for the Court, he had no more left but five Loads of Rice; and when he came there, he had not a tolerable Garment, till a *Tſyang kyun* (*a*), who was a Friend of his, gave him one.

Soon after *Jin fang* being made Governor of *Si-ngan*, he ſet out for the Place, without ſending Letters of Advice (*b*) beforehand. When they leaſt expected it, he came on Foot, and even in his Way to the Tribunal diſpatch'd ſeveral Affairs, about which they talked to him. He continued the ſame Method during his Stay at *Si-ngan*, where he died in his Employment; and the laſt Words he ſaid were to forbid the taking any thing from the People on his Account. They obey'd his Orders, punctually; and as he was very poor, he had only a Coffin of the moſt common Sort of Wood, and was buried in ſome old Garments that he left behind him. But to make Amends for this, he was lamented by every body, and is ſtill regretted at *Si-ngan*.

Among the Collection of Sentences engraven in the Hall of Li wen tſye *we read as follows:*

YOU are not troubleſome to your Equals by too frequent or unſeaſonable Demands. What is there in this that is Noble or Great? To value your ſelf upon this, is the very ſame thing as to brag of your not being a profeſs'd Beggar.

To take nothing but your Due is well done; but you are in the wrong, if you think that that deſerves the fine Name of Diſintereſtedneſs; for it is no more than not being a Robber.

In the Village of which you are Lord, you are very tender in exacting Averages of your Vaſſals (*c*); but don't think that you thereby merit to be accounted a virtuous, charitable Perſon. All you can claim by that is, that it muſt be owned, that you don't act the petty Tyrant, as many others do.

Why ſo many Cares to amaſs unjuſt Riches? Is it in order to pamper the Extravagance of a Wife or a Son? Is it to maintain the ridiculous Expence of an empty Nobility? Is it, in ſhort, to have wherewithal to bribe the Bonzas to pray for your Proſperity? It is no great Matter which of theſe Ends you have in View; we may ſtill ſay juſtly, that you miſapply both your Pains and Cares.

A ſolid diſintereſted Friend.

CHAU *kang tſin* was at firſt raiſed to a conſiderable Poſt with *Ngew yang chong*. They were afterwards both made Miniſters. It happened that *Ngew yang* was accuſed of Mal-adminiſtration; and *Chau*, as it is ordinary for Perſons of the ſame Rank and Profeſſion to do, was very much touched with the Diſgrace of his Colleague, and omitted nothing in his Power to clear him from what was laid to his Charge. He went ſo far as even to juſtify all the Orders which *Ngew yang* had given, and to offer himſelf as his Surety; and all this without any Noiſe or Stir, and even without the Knowledge of *Ngew yang* himſelf.

An honeſt, underſtanding, and faithful Servant.

CHAU *ſhe jin*, one of the Literati of Reputation, but of little Experience in Affairs, having neither a Brother nor a Nephew left, loſt his Son, and died himſelf ſoon after, amidſt the Diſorder of a great many Accounts, for which he was anſwerable, and which had reduced him to the moſt extream Poverty. However, he left behind him three Daughters, who were very young; nobody but a Slave, whoſe Name was *Yen tſe*, provided for the Neceſſities of theſe three Girls; but he took care by his Labour and Induſtry to let them want for nothing, and he always behav'd to them with ſo much Reſpect and Deference, that for ten Years, during which he took Care of them, he never look'd them in the Face.

(*a*) Tis the higheſt Poſt belonging to the Militia, [the General of the *Tartars* in *China*.]

(*b*) The Cuſtom is to ſend ſuch Letters, which is an Expence to the People belonging to the Tribunal, a Party of whom go 60 or 80 Leagues to meet the *Mandarin*.

(*c*) This is very uncommon in *China*.

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When he ſaw them grown up, he reſolved to make a Journey to Court, in order to diſcover ſome of his Maſter's Acquaintances, who might help him to marry off theſe three Girls according to their Rank. He had ſcarce arriv'd at Court, when he happily met with *Li* and *Pi*, the one a Doctor of the Imperial College, the other *(a) She lang* in one of the great Tribunals. He followed them till they had got into a pretty private Place, and then throwing himſelf at their Feet, he told them the Reaſon of his Journey with Tears in his Eyes.

Theſe two Noblemen being ſurpriz'd and touch'd, comforted him: 'We knew, ſaid they, 'your deceaſed Maſter, during the firſt Years of his Studies; we are ſorry that we did not 'know his Misfortunes, and we are highly pleaſed that you have given us an Opportunity to 'do this ſmall Piece of Service to his Family.' They then gave the neceſſary Orders for commodiouſly and ſafely conducting the Girls thither. They were all three advantageouſly (*b*) married, and *Yen tſe* returned very well ſatisfied with his Journey.

A Charitable Phyſician.

YEN yang had, by his Application, rendered himſelf a very skilful Phyſician; but it was with a View to exerciſe his Profeſſion in Charity; and tho' he had cur'd a vaſt Number of Patients, yet he never receiv'd any Fee for their Cure. He not only never refuſed his Medicines to any who ask'd them for their Diſeaſes, but if the Patient was poor, he likewiſe gave him ſome Charity, that he might procure the neceſſary Aids in his Sickneſs.

A charitable Rich Man.

Tû ing ſun liv'd to an extream old Age, and to the end of his Life he was very tender-hearted and charitable. A Man of his Neighbourhood ow'd a Sum of Money to *Tû mong hoen*, his eldeſt Son, who had the Charge of the Management of his Fortune. This Debtor not having wherewithal to pay him, and having no Proſpect of any Fund, begg'd the eldeſt Son to accept in Payment a Houſe and a bit of Ground proper for a Burying-Place, and accordingly brought him the Writings. The Son excuſed himſelf: *Neighbour*, ſaid he, *what you propoſe is not juſt, I won't accept of the Writings, for they are worth more than the Debt. If you have a Mind to ſell that Houſe and bit of Ground as part Payment of what you owe me, I ought to pay you the Ballance.*

I am obliged to you, anſwers the Debtor, *but allow me to tell you, that the Houſe and Land are worth no more than what I owe to you. It is indeed expreſs'd in the Contract to be more, but you know there are ſometimes Reaſons for acting thus; for in Reality, the Sum I paid for them, amounts juſt to the Sum I owe to you.*

The Creditor being charm'd with the Honeſty of the Debtor, and piquing himſelf upon his Generoſity: *If you*, ſaid he, *who are a Man without Reading, carry your Honour and Honeſty ſo far, I who have read ſo many Books, may well carry my Liberality ſo far as to pay you the Ballance, as is expreſs'd in the Writing. Hold, here it is.* The Debtor then received it, with a great many Demonſtrations of Thanks.

When *Tû* the Father, who was then abſent, return'd home, this Neighbour came to give him an Account of the Generoſity with which his Son had treated him, and to thank him. The old Man underſtanding that his Neighbour had ſold his Houſe, appeared ſtruck with Surprize and Concern: *What*, ſaid he, *has my Son taken your Houſe in Payment? Where do you now lodge? Sir*, reply'd the Neighbour, *I intend to go to ſuch a Place.* The old Man then calling to his Son: *Give back*, ſaid he, *to this Man his Writings, let his little piece of Ground be incloſed with a Hedge, and take care that our Servants don't trouble him under pretext of his being our Debtor.*

Another Example.

UNDER the *Ming* Dyanaſty, *Tong pû* being ſent from Court, paſs'd through *Kyang pwan*, where a (*c*) *Kyu jin* of that Country ſent one of his Servants with the ordinary Billet to make him his Compliments. *Tong* ordered the Servant to come before him, and ask'd him in what his Maſter was employ'd that made him lead ſuch a retired Life? *Sir*, anſwered the Servant, *the Seaſon has been very bad in that Country, and the Highways are crowded with People, who are famiſhed to Death. My Maſter every Day hires a certain Number of Perſons to gather together and to bury the Bodies of theſe unhappy Wretches; he has already procured Burial for upwards of a Thouſand.* *Tong* appeared touch'd with this Account, but continued to ask Queſtions of the Servant. *The Number of the Dead*, ſaid he, *being ſo great, it requires a great many Workmen; how does your Maſter order the Payment? there is a great deal of Trouble in that very Article. None in the World to him*, reply'd the Servant, *he has appointed ſo much Corn for defraying the Charge of burying theſe poor People, and the Payments are made by* ſuch a one, *who is my Maſter's Relation.* *Tong* carried his Queſtions no farther, but praiſing the Maſter's Charity to the Servant, he took care to write a little Billet of Advice by the ſame Servant to the Maſter in theſe Terms:

(*a*) The Name of an Office.
(*b*) This is ſoon done in that Country where the Portion is given.
(*c*) A Degree of Literature.

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'Every good Work ought to be concealed as much as poſſible, at leaſt the Benefactor 'ought not to look out for Opportunities of publiſhing it: Nothing is more mean than thoſe 'Charities, of which Vanity is the Motive.

A Reward of Fidelity in reſtoring a Thing that was loſt.

IN the Time of the Emperor *Yong-lo*, a Merchant named *Sun yong*, being on a Journey, found a Purſe hanging upon a Stake in the Road. He opened it, and finding two large Gold Bodkins, ſuch as Ladies wear in their Hair, he ſat down in the Place, waiting to ſee if the Perſon who loſt them would come in ſearch of them. Towards Night, a Female Slave appeared all in Tears ſeeking her Lady's Bodkins, which ſhe had loſt, and was ſuſpected to have ſtolen. The Merchant being ſatisfied that what he had found were the very things ſhe look'd for, return'd them; upon which the Maid tranſported with Joy, deſired to know his Name, but he did not tell her: *Sir*, added ſhe, *What can I do to teſtify my Gratitude?* At theſe Words the Merchant quickened his Pace without ſaying a Word, and notwithſtanding it was Night, travelled a good way to get to a Lodging. When he came to *Nan yang*, which was the End of his Journey, he became a Gainer in a ſhort Time much beyond his Hopes. After that he departed by Water to return with ſeveral other Merchants; and as he paſſed by the Place where he found the Purſe, while his Bark was lying along the ſide of the Bank, he ſaw the Slave to whom he had return'd it. This Maid coming to waſh Linnen, ſaw him alſo, and knowing him again, talked with him ſome time, ſhe on the Bank and he in the Bark, after which ſhe withdrew. *Sun yang*, who was ſtopp'd for ſome time by this Converſation, and hindered from following the other Barks, finding it was too late to depart alone, reſolved to remain there the reſt of the Day; when on a ſudden, a great Storm ariſing, all thoſe who went forwards periſhed, whilſt *Sun yang*, who ſtayed behind, eſcaped.

Againſt thoſe who inſult over another's Miſery.

POVERTY and Riches frequently ſhift their Abode. The Wealth of this Life has no ſettled Maſter: When a Man ſells his Property, Neceſſity commonly obliges him: It is too ordinary for a Man who is reduced to this Extremity to meet with ſome one or other of thoſe rich Savages, who are always ready to batten upon the Misfortunes of another. This Barbarian puts almoſt what Value he pleaſes upon the Goods of the Perſon who is thus under Preſſures. When the Writings are ſign'd, it is a great deal if he pays one half in ready Money. He puts off the Payment of the next to certain Days, and if he ſees any thing which the poor Seller ſtands in great Need of, he takes Care to give it him; but it is always at a Price a great deal above its real Value. Thus the poor Seller touching nothing but in Parcels, when he comes to reckon with the rich Man, finds that he has given away the Value of his Goods rather than received it. To ſeek to compound Matters, and to demand ſomething at an eaſier Rate, is quite uſeleſs: He is happy if the Neceſſity he is then under to purchaſe the Goods of that poor Man is not a good Reaſon to break off all Dealings with him, and to treat him as an Enemy. At leaſt he is ſure to become Maſter of theſe Goods for half their intrinſick Value. This is called, a Man's having Induſtry, and knowing to do Buſineſs. Blind Fool that he is, little does he reflect upon the ordinary Conduct of Heaven, which is pleaſed with rendering to every one according to their Deſerts. His unjuſt Barbarity will not go unpuniſhed, perhaps in his own Perſon; if not, the Puniſhment will ſurely fall upon his Poſterity.

Diſintereſted Charity.

LEW-I originally of *Vû-in*, was very charitably diſpoſed, of which he gave frequent Proofs in his Life-time; but I ſhall only mention two or three. *Chang ki li* going to Court, and conveying the Body of his Father, who died in the Country, the Waggon which carried the Corps, was overturned on the Ice they met with on the Road near *Vû-in*, and broken to Pieces. As he had no Acquaintance in the Place, he ſent to the Houſe that made the beſt Appearance, deſiring the Maſter thereof to lend him ſome Carriage, in order to continue his Journey. *Lew-i* who was the Perſon he applied to, immediately ſent a Waggon, without inquiring the Name of him who wanted it, or telling his own to the Servant ſent to make the Requeſt. *Chang* had no ſooner performed the Funeral Obſequies of his Father, but he diſpatched a Servant to *Vû-in* with the Waggon, and to return the Owner Thanks, for enabling him ſo opportunely to perform the Duty of a Son. *Lew-i*, perceiving the Vehicle at ſome Diſtance, ſhut the Door, and would neither receive the Waggon, nor the Acknowledgment; but ſent Word to the Servant, that probably he was miſtaken, and took him for another.

Another Example.

THIS ſame *Lew-i* returning one Day from *Chin-lew*, the Government of which he had then quitted, met the Corps of one of the poor *Literati*, who had died ſuddenly, lying by the Road-ſide. So great was the Diſintereſtedneſs and Charity of *Lew*, that his Government inſtead of enriching, had only ſerved to render him more indigent: therefore being without Money at that time, he took off the beſt Garment he had on, to cover

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the dead Perſon in the cuſtomary Manner, and ſelling his Horſe, got on the Back of an Ox. He had not gone above two Days Journey farther, when ſeeing a Man ready to expire with Hunger and Want, he immediately alighted and killed his Ox to relieve the poor Wretch: His People telling him he had carried his Compaſſion too far: *You are miſtaken*, reply'd he, *To ſee our Neighbour in Miſery, and not ſuccour him, is to have neither Heart, nor Virtue*; after which he continued his Journey on Foot, and almoſt without any thing to eat.

A charitable Preſence of Mind.

ONE Day *U-pan* returning from a ſhort Journey, and being almoſt at his own Door, perceived a Man ſtealing Cheſnuts in his Park, whereupon he immediately turn'd back, and went another way half a League about: When he was gotten Home, the Servants who attended him took the Liberty to ask the Reaſon of his making that Circuit: *It was*, ſaid he, *becauſe I ſaw a Man in a Cheſnut Tree in my Park, ſtealing my Cheſnuts; and I turn'd back haſtily, that he might not ſee me, for if he had perceived me, a ſudden Fear might have cauſed him to fall, and perhaps by the Fall, he might have been dangerouſly hurt. Now could what he ſtole, be equivalent to the Pain of expoſing him to ſuch a Danger?*

Maxims of Morality.

SU *ma quang* one Day diſcourſing with *Chau yong* ſaid to him: Diſintereſtedneſs, Uprightneſs, and Reſolution, are three Virtues which are ſeldom found in one Man; and yet I have ſeen them all three in ſuch a Perſon, who is a Great Man. 'Allow 'me to tell you, replied *Chau yong*, that the Re-union of theſe Virtues is not ſo rare or diffi-'cult; and the having poſſeſſed them all three together, is not, in my Opinion, the brighteſt 'Part of the Character of the Perſon you have named. To poſſeſs a perfect Diſintereſtedneſs 'without the leaſt Pride; an inflexible Honeſty of Heart, without diſobliging any one; a 'great deal of Reſolution and Courage, without failing in Gentleneſs and Politeneſs: This is 'rare and difficult, and is what we have admired moſt in the Great Man whoſe Encomium 'you have made.

When I ſee that any one is dipt in Misfortunes, and that he has not wherewithal to extricate himſelf; or that another ſuffers a great deal from Want; tho' I have not much to ſpare my ſelf, yet I will aſſiſt them, and believe it my Duty to ſupport them as far as I am able; and this with the more Care and Zeal, in that, the Man is no way importunate, either from the Difficulty of approaching to me to lay open his Miſery, or from Modeſty and Reſervedneſs. But as for your profeſſed Beggars, who make a Trade of a Staff and a Pouch, who go from City to City, and from Houſe to Houſe, repeating their Complaints and their ſtudied Lamentions, and when they receive any thing, hug themſelves for having plaid their Part well; but when they obtain nothing, look upon People with an evil Eye, and ſometimes break out into Curſings and to Railings: I judge ſuch Beggars unworthy of Compaſſion, and I think they ought not to be regarded. For why ſhould an honeſt Man retrench himſelf in his Expences, in order to ſupport the Debauches of theſe Impoſtors?

Liberality of a Mandarin *to the Poor.*

LO-*wey-te* being in Office at *Nin-quê*, went one Evening by Invitation to ſup with a ſuperior Magiſtrate; who obſerving a more than ordinary Chearfulneſs in his Countenance, was deſirous to know the Cauſe. *I will freely confeſs*, ſaid *Lo, that I feel a true Satisfaction in my Mind: About fifteen poor People, whom a barren Year had conſtrained to quit their Village, and ſeek for Suſtenance elſewhere, having preſented themſelves before me, I diſtributed among them all the Money I had ſaved ſince I came into my Employment, to enable them to return home and till their Lands. This I did with Glee; but what gave me a more ſenſible Pleaſure was, that of all my Family, and numerous Relations who were Witneſſes of my Liberality, not ſo much as one diſapproved of it: On the contrary, they all appeared very well ſatisfied; and this is the Thing which has occaſioned the Joy you perceive in me.*

Example of Modeſty *and* Baſhfulneſs.

THE Diſtrict (*a*) of *Tay ywen* being very populous, great Care was taken to be frugal of the Ground; for which Reaſon, after they had put the dead Bodies into the Coffins, they uſed to leave a great many without Burial. *Tun i* repairing thither in Quality of Governor, ordered the Subaltern Officers to gather together ſuch of the Coffins and Bodies as were not yet quite mouldered into Duſt; and ſeparating the Bodies of the (*b*) Men from thoſe of the Women, he ordered them all to be buried in two large diſtant Ditches; ordering that they ſhould act in this Manner all over the Neighbourhood, that they ſhould calculate how many Thouſands each Ditch could contain, and that this ſhould be engraved upon a Stone, together with the Date of Day, Month, and Year.

(*a*) The Capital of the Province of *Shan ſi*.
(*b*) We may judge from this how apt the *Chineſe* are to take Offence at Aſſemblies of Men and Women. [This was one of the Charges againſt the Religion of the Miſſionaries.]

Another Example.

ONE of the Literati named *Kin*, being 50 Years of Age, had no Children. One Year that he kept his School at *Kin tan*, a good Diſtance from *Ching kyang*, where he lived, his Wife purchaſed a young Girl in the Neighbourhood, to ſerve as Wife of the Order for her Husband. Towards the end of the Year, in the common Time of Vacation, the Husband returning to his Houſe, his Wife dreſs'd a ſmall Collation, and ſerv'd it up in the inner part of the Houſe, upon a Table; at which ſhe had ſet the Maid very handſomely cloath'd. Having call'd her Husband, ſhe told him; *I am now too old for having Children, ſo I have bought this young Girl, who is of this Neighbourhood, and my Acquaintance. As you ſee, ſhe is handſome enough, and ſhe has other good Qualities, receive her as your Wife of the ſecond Order; ſhe may perhaps prevent your Family from being extinct.*

At ſuch a Diſcourſe, and much more at ſuch a Sight, the Husband bluſh'd, hanging his Head without ſaying one Word; his Wife then imagining that her Preſence had confounded her Husband, ſhe went out, and ſhut up the Husband and the young Girl in the Room. The Husband who wanted to go out likewiſe, finding the Door ſhut, jump'd out of the Window, and going to his Wife, *You have a good Heart*, ſaid he to her, *my Anceſtors and I are obliged to you; but you don't know, that when this Girl was little, I frequently carried her in my Arms, and every time I did ſo, wiſh'd her a Match that would be ſuitable for her. I am old and infirm, and would do her Wrong ſhould I take her. Reſtore her immediately to her Father.* She was accordingly reſtored back, and towards the end of the Year, *Kin* had by his Wife a Son, who when he was ſeventeen, obtained the Degree of *Syew tſay* (or Batchelor). The next Year he was made *Kyu ijn* (or Licentiate), and afterwards became a great and famous Miniſter.

Another Example.

IN the Rebellion of *Chang lyen chang*, a young Student, named *Wang-i-tſin*, who had fallen into the Hands of the Rebels, perceiving among their Priſoners the Wife of another young Man of his Acquaintance, he went immediately to the Chief of the Rebels, and ſaid to him: *Sir, finding my Siſter here, I come to intreat the Favour of you, that ſhe may not be diſhonoured. Our Ranſom will ſoon be paid, for which I will be reſponſible; but if the leaſt Violence be done her, neither ſhe nor I can ſurvive the Affront.* As he ſpoke theſe Words with a Tone and Air which convinced the Officer that he was in earneſt, he and the young Woman were confined together in the ſame Room, where they continued above a Month: In all which time there did not proceed from this young Man one ſingle Word or Action, but what was agreeable to the ſtricteſt Rules of Decency.

A Charitable Phyſician.

Kin ko, a Phyſician of *Shan yu*, to great Skill added an equal Diſintereſtedneſs, and an uncommon Charity. Whoever called him, he immediately ran to aſſiſt them, and this too at all times. It was then the Cuſtom for Phyſicians of any Reputation to go in their Chairs, but he always made his Viſits on Foot, till he was 80 Years. When it was ask'd him, why he did this? *I think*, anſwered he, *that the Expence is much better ſav'd when applied to the Relief of the Sick Children of many poor Families.* In effect he ſav'd the Lives of a vaſt many poor Children, and he had a ſingular Talent for this. But his Charity was not confin'd here; for if any poor Patient ſtood in need of *Jin ſeng*, or any more coſtly Remedy, he furniſhed it at his own Expence, and without ſpeaking a Word he mix'd it with other common Drugs, giving it to the Patients without letting them know any thing of the Matter: He thereby ſaved the Lives of a great Number of poor People.

One Day paſſing through the Street, he ſaw a Husband, who was ſelling his Wife, that he might have wherewithal to pay what he owed to the Emperor. *Kin ko* deſired him to keep his Wife, and immediately diſcharg'd the Debt for him. When he was about the Age of Fourſcore, a young Virgin appeared to him, whoſe Luſtre ſurpaſſed that of Gold and precious Stones; and all the Houſe was filled with an Odour, more agreeable than that of the moſt exquiſite Perfumes. Ever ſince that time his Poſterity has been numerous.

An Example of Charity.

Chew pi ta, tho' he was yet very young, had a Poſt at *Chau ſung*, a City of *Che kyang* (*a*). A Clerk of his Tribunal, by an inexcuſable Neglect, was the Cauſe of his Houſe taking fire. The Fire which ſpread from Houſe to Houſe, having conſumed a good many, the Clerk was then put into Priſon, and they were talking of nothing leſs than putting of him to Death. Before the Proceedings againſt him were ended, and laid before the ſuperior Tribunals, *Chew* inform'd himſelf from the Mouth of the Clerk, *What Puniſhment ought to be inflicted upon a Man in Office, by whoſe Fault it was that a Fire had burnt down the Houſes of his Neighbours? He ought to be broke without Remiſſion*, anſwered the Clerk. Upon this *Chew*

(*a*) Name of a Province in *China*.

went

went and declared, that the Fire had happened thorough his Neglect, tho' indeed it had not: And thus by the Loſs of his own Employment, he ſaved the Life of the Clerk. He then returned home, ſtudied a long time with Application, arrived at the higheſt Rank of the Literati, and at laſt obtained the Title of *Kong*(*a*).

Of Avarice.

THIS Houſe is rich, but Juſtice and Charity are baniſh'd from it: What is it elſe but a barren Mountain, which contains in its Boſom Mettles, precious, but uſeleſs if not brought to Light?

Upon the Abuſe of Talents.

ONE Man who has ſo much Wit and fine Parts, and employs them only to bad Purpoſes, what Name can be more juſtly given to him than that of a tyrannical Deſtroyer of the Works of Heaven?

Compaſſion for the Poor.

Kû fang chû riſing one Night accidentally, ſaw from his Court a Man mounted upon one of the Fruit Trees in his Garden, and ſtealing his Fruit. *What Man is that?* cry'd he, aloud. The Robber hearing the Voice, fell from the Tree and hurt himſelf. *Kû* immediately went up to him, and knew him to be the Son of one of his Neighbours. *I know*, ſaid he to him, helping him up, *that you are poor, Neceſſity makes one do a great many things. What you ſtole of me was of no Value. I am ſorry that you have been ſo much frighted; Do endeavour to go home, and To-morrow I will take care to procure you ſome Relief.* In Effect, he gave him ſome Corn, and ſome Money, but all in great Secrecy, and without ſpeaking any thing of it in the Houſe. When this Man had recovered of his Fall, one Day *Kû* aſſembling his Sons, and his Nephews, *My Children*, ſaid he, *you have now a Competency to ſubſiſt upon, each of you muſt apply your ſelves, and endeavour to preſerve it; this cannot be done without Trouble; but it is a Trouble you muſt take, otherwiſe you will ſoon find your ſelf in want, and Miſery frequently induces us to commit very mean Actions. I can give you Inſtances of this without going far.* Whereupon he told them the Adventure of his Robber. Upon every one of them asking him who he was, the old Man anſwered, *Endeavour to improve the Leſſon that I have given you, that is the Matter in hand. How can your Knowledge of the Man's Perſon tend to your Edification?*

Miſery *relieved.*

A Man in the Diſtrict of *Sin kyen*, who had for a long while ſuffered the Miſeries of extreme Poverty, found himſelf at length reduced to three *Fan* (*b*) of baſe Silver, without knowing what ſhift to make when that was ſpent: Wherefore he and his Wife in Deſpair bought two *Fan* of Rice, and one of Arſenick, reſolving to mix them together, and ſo put an end to their Miſery. The Rice was almoſt dreſs'd, and the Arſenick was mixed therewith, when on a ſudden an Inſpector of that Canton, who had come a great way, and was very hungry, entered their Houſe; and being in haſte to go elſewhere, demanded a little Rice in a hurry. As they told him they had none, he looked into the Stove, and there ſeeing ſome almoſt ready for eating, he made a bitter Complaint, that they ſhould tell him a Falſhood, only to ſave ſuch a Trifle, from him. Whereupon the Maſter of the Houſe moving gently his Hand: *I was not willing*, ſaid he to him, *to give you any of this Rice to eat*; and then falling into Tears, added the Reaſon. At theſe Words, the Surveyor took the Diſh, threw the Rice out of it haſtily, and buried it: Then comforting theſe poor People: *Follow me*, ſaid he to the Husband, *I can give you five Tew (c) of Grain; this will ſerve you for ſome Days, and in the mean while you may find out a Supply for the time to come.* The poor Man followed the Officer, and thanking him for his Charity, brought the Grain home in the Sack, where it had been already put up. At his Return he opened the Sack, and there found beſides the Grain, fifty Ounces of fine Silver. Hereat he was greatly aſtoniſhed, and when recovered from his Surprize: *It is doubtleſs*, ſaid he to himſelf, *the Emperor's Silver that this Man hath been commiſſioned to collect, and has forgot that he put it in the Sack. If he ſhould be indebted ſuch a Sum as this to the Emperor, it might prove a very grievous Affair to him. As he had Compaſſion upon me, I will take care not to injure him:* Upon which he returned ſpeedily to the Inſpector, to reſtore him the Silver. *For my Part*, ſaid the Inſpector, *I have had no Commiſſion to gather the Emperor's Money, nor did I put the Silver in the Sack: For how ſhould a poor Man like me come by it? It muſt needs be a particular Favour of Heaven.* It was in vain for the Inſpector to deny that the Silver belonged to him, for the other having found it in the Sack with the Grain, would not keep it. In ſhort the Concluſion was, that they ſhould divide it between them: which proved a ſeaſonable Aſſiſtance to them both.

(*a*) A Title of Honour, ſuch as Duke, Marquis, &c.
(*b*) A *Fan* is the hundredth Part of an Ounce.
(*c*) The *Tew* is the 10th Part of the *Tan*, and the *Tan* is about 100 Pound.

Charity

Charity *rewarded.*

A Merchant of *Whey chew* paſſing near *Kyew kyang*, met a Bark that had been rifled by Robbers. As there were in this Bark ſeven Perſons, who had very promiſing Aſpects, the Merchant, tho' not rich, cloathed them; and giving each a little Money, continued his Journey, without asking either their Names, or whence they came. The Year following ſix of the ſeven unfortunate Perſons were made *Kyu-jin*; and, ſeveral Years after that, one of them, called, *Fang wan chê*, came in Quality of Viſitor into the Diſtrict of *Kya hû*. The Merchant mean time met with bad Succeſs in Trade, and being deſtitute of Means in a Place far from Home, ſold himſelf for a Slave to an Officer of *Kyu hû*. *Fang* dining one Day at this Officer's Houſe, ſaw among the Servants that attended at Table, the Merchant who had formerly done him the Kindneſs. Upon this he called him, to examine him a little nearer, and being well ſatisfied he was the ſame: *Do you not remember*, ſaid he, *the Act of Charity, which you extended eight Years ago, to ſeven Perſons in Diſtreſs? I remember nothing of it*, anſwered the Slave. *How*, reply'd *Fang*, *don't you remember the ſeven Perſons who were ſtript in the Neighbourhood of* Kyew kyang, *and to whom you gave Money and Cloaths? For my Part I remember it very well*, added he, riſing from the Table, and bending the Knee to ſalute him, *I was one of them, and I acknowledge my Benefactor.* In ſhort, he obtained his Liberty, kept him ſome time at his own Houſe, gave him ſeveral hundred Ounces of Silver, and procured more for him of thoſe in whoſe Company he had been formerly robbed. Thus the Merchant was recruited again, and returned to his own Country with Honour.

A Rich Man's Method of relieving the Neceſſities of baſhful People in Diſtreſs.

WAN jin fang, the great Grandſon of the famous *Wen ngan i*, was very rich in Money, and a Land Eſtate; ſo that his vaſt Fortune got him the Sirname of *Pwan ſeng*, which ſignifies, *Half the Province.* But the richer he was, the leſs he valued Money. He lived handſomely upon it according to his Rank, and beſides, made great Preſents, and had Compaſſion for the Poor. When he diſcovered any indigent Families in his Neighbourhood, he took Pleaſure in relieving them; and when the Family was of ſuch a Rank as to be aſham'd of its Poverty, he himſelf put Silver in a Purſe, went out upon ſome Pretence towards the Evening, and watch'd an Opportunity for conveying the Money into the Houſe, without being perceived. He likewiſe ſupported many creditable Families, who not knowing from whence their unexpected Relief came, look'd on it as the immediate Favour of Heaven. Some ſuſpected that their Relief proceeded from *Wan*, and accordingly they went to thank him. But he always anſwered them in ſuch a Manner, as might put that Thought out of their Head, and continually refuſed to accept of their Thanks.

Another Example.

A Merchant whoſe Name was *Tû lyew Song*, in the Night-time heard a Robber break into his Houſe, 'There are, ſaid he from his Bed, ten or a dozen *Shin (a)* of Rice in ſuch a 'Place, you may carry off this with great Safety. However, if you pleaſe to leave me one *Shin*, 'upon which, the two Children I have may dine To-morrow, you will thereby oblige me.' The Robber, in effect, carried off all the Rice except about a *Shin*, and afterwards meeting the Merchant, 'I have heard, ſaid he, that you have been robbed; is that true? Not at all, ſaid 'the Merchant. What, replied the Robber, was not your Rice ſtolen from you laſt Night? 'It was not, replies the Merchant. But I am very well aſſured it was, anſwers the Robber; 'and was even told, that you begg'd the Robber who ſtole your Rice to leave you a *Shin*; 'was it not ſo?' The Merchant ſtill perſiſted in denying the Fact: 'But I know it is true, 'continues the Robber, for I my ſelf robbed you, tho' I am heartily ſorry for it: Your Virtue 'charms me, and I deſign to pay you back the exact Quantity of Rice which I ſtole from 'you the Night before.' The Merchant ſtill would not confeſs, and perſiſted in denying that he had been robbed.

A faithful Friend.

U *Ting kya*, among other good Qualities, had that of being a good Friend, of which he gave Proofs all his Life; I ſhall mention one. *Lo ki*, with whom he had entertained a very ſtrict Friendſhip, fell ſick upon a Journey a good Way from his own Houſe. *U ting kya*, who was informed of it, immediately ſet out to viſit him. When he arrived, all the Domeſticks of *Lo ki* were dead of a contagious Dyſentery, and *Lo ki* was attacked by the ſame Diſeaſe. *U ting kya*, without being frighted with the Danger, ſerved his Friend as if he had been a Domeſtick, making his Broth, ſpreading down his Bed, carrying him in his Arms,

(*a*) A *Shin* is the 10th of a *Tew*, and 100th of a *Tan*, which according to *Chineſe* Meaſure, is 100 Pound Weight, and according to the *European* 120.

in

in ſhort, paying him the meaneſt Services, even to the riſing ten or a dozen times every Night to comfort him, without ever ſhowing the leaſt Sign of Impatience or Fatigue. After *Lo ki* had by theſe Means recovered his Health, he uſed to ſay, 'Before I was forty Years of Age, 'I owed my Life to my Parents, but I owe all the reſt of the Years that I have lived to my 'Friend *U.*

Maxims of Morality.

HE who does Good to People who are not in a Condition to repay him, heaps up a Treaſure of Virtue not the leſs rich for being the more concealed: It is a good Legacy for his Children.

Whoever,, on the contrary, by his Severity and Injuſtice ſhall draw down upon himſelf the Curſes of his Neighbour; tho' his Authority may be able to ſtifle them, yet his Crime is not the leſs heinous for being private. What I ſay is true of every Man, but more eſpecially of him who has the Honour to be clothed with Authority.

A Calumny born with Silence from a Principle of Charity.

LU PANG having at firſt got the Government of *Chang tê*, diſcharged his Truſt ſo worthily, that he was preferr'd to be Governor of *Vû chang*, a larger City. In his Way thither he paſſed through *To chew*, to which Place ſome pieces of Wood had been driven by Tempeſt. The Governor of the Place not knowing that theſe pieces of Wood belonged to the Emperor had gathered them up, and made a Preſent of them to *Fang chwi*, a great Officer, who had juſt then paſs'd through the City. The Perſon who was Overſeer of this Wood, knew that *Lû pang* had paſſed thro' *To chew* about the ſame time when the Pieces were loſt, and accuſed him of having taken them up; to which *Lû pang* made no Anſwer. This Silence was taken for a Confeſſion, and as it concerned nothing leſs than the Loſs of his Poſt, a great many People who knew how the Wood had been diſpoſed of, offered to be Evidences for his Innocence, and preſs'd him to ſet the Affair in a proper Light. 'If I ſhould clear up this 'Affair, anſwered he, two or three honeſt Men will be convicted of the Fault I am charged 'with; and it will coſt me nothing to ſave them, but to be ſilent, and to loſe my Poſt: I 'had rather ſuffer that Loſs than hurt them.

Exactneſs in repairing an Injury done to another.

THE Employment of *Chau quey* was to furniſh Poſt-Horſes at *Ywen chew:* He loved himſelf to ride, and he frequently travelled in the Night-time: It happened one Night that allowing himſelf to be guided by his Horſe, he rode over a Field of Rice, to which he did ſome Damage; after he had found this out, he immediately alighted, tied up his Horſe, and waited till Day-light, that he might ſee the Damage he had done, and ſatisfy the Landlord for his Loſs.

The Fidelity of a Perſon in reſtoring a Thing found, rewarded by the Recovery of a Son loſt.

A Gentleman of *Mi yun* had an only Son, whom he was very fond of: but the Child wandering one Day at a little Diſtance from the Houſe, was carried off; and notwithſtanding all the Search his Father made, he could never hear any Tidings of him. Sometime after, ſeveral Merchants, who were travelling in the Heat of the Day, ſtopp'd to reſt themſelves at this Perſon's Door, where there was a thick Shade; and one of them at parting forgot a Bag of yellow Cloth, which he had hung up behind a Door, for more Security, becauſe it contained his whole Stock of Money. Preſently after the Maſter of the Houſe perceived the Bag, and not doubting but it belonged to one of the Travellers who had lately reſted there, he laid it up carefully, expecting ſome of them would come and demand it. Accordingly, ſoon after a Man quite out of Breath, came crying and lamenting to tell how he had left a Bag behind the Door, with all his Money in it: 'If you have it, added he to the Maſter of the Houſe, 'I'll freely allow you one half of the Sum.' The Maſter having taken the neceſſary Precautions to ſatisfy himſelf that this was really the Man who owned the Bag, reſtored it without accepting any thing. 'Let me know at leaſt, ſaid the other, after a great many Thanks, in 'what I can do you any Service.' The Maſter of the Houſe was ſome time without making any Reply; at length being preſs'd again, 'I had a Son, ſaid he, that is loſt, and as I am 'now old, and have no Hopes of having any more, if you, who travel from Place to 'Place, ſhould light on a young Child, whoſe Parents are willing to diſpoſe of him, you will 'oblige me if you procure him for me.' Upon this they parted.

The Merchant ſome Months after, found a Man upon the Road who offered to ſell a Child, whom he was leading by the Hand. Being overjoy'd to have it thus in his Power to gratify his Benefactor, he bought the Boy, and put him upon a Horſe which was but half loaden. As ſoon as he was arrived at the Door, where he had formerly forgot his Bag of Money, he immediately ſet the Child down, who, while the Merchant was taking Care of his Horſes, went himſelf into the Houſe, which was well known to him. They knew him alſo; and his

Father not able to contain himſelf for Joy, gave the Merchant all the kind Entertainment he poſſibly could (*a*).

Moral Reflections.

VIRTUE is without diſpute the moſt precious of all Treaſures, ſince by Uſe it encreaſes inſtead of diminiſhing. The Heart is a Country of prodigious Extent; your Life, were it ever ſo long, would not afford ſufficient Time to ſow it all over.

The Chaſtiſement of a Servant who had informed againſt his Maſter at a Cuſtom Houſe.

HYEN CHU being a good deal advanced in his Poſts at Court, was undermined by one of greater Credit, who repreſented him as a Man without any Ability in Buſineſs, ſo that he was ſent to a diſtant Place, as Preſident of a certain Cuſtom Houſe. One Day, one of the Literati paſs'd that Way, who not having declared all that he ought to have paid, was informed againſt by one of his Slaves. 'Your Maſter is a little in the wrong, ſaid the Mandarin to the Slave; but after all, his Fault is common enough, and of no great Conſequence. 'But for a Slave to accuſe his Maſter, is a different Affair, and ſuch an Action ought not to be 'countenanced.' The Subaltern Cuſtom Houſe Officers took the Slave's Part, Saying, 'that 'they who informed againſt Delinquents ought to be protected.' *Hyen chu* without giving them any Anſwer, cauſed the Slave to be conducted to the Tribunal, where he entertained him with a ſound Baſtinado.

Upon the Uſe of Riches.

THERE are ſome People who for the Pleaſure of a Moment (the *Chineſe* ſay, of the winking of an Eye) expend large Sums, which would be much better employ'd in relieving Hundreds of Poor People from Cold and Hunger.

Others rear great Buildings at great Expences, where they may lodge a little Carcaſe; would it not be much better for them to relieve a great many learned Men, who are reduced to ſo much Poverty that they have not a Place wherein to put their (*b*) Mat?

An Example of Charity.

CHIN Kong Ngan and his Wife, being deſirous to help one of their Relations, who was very poor, to a little Buſineſs, ſent for her one Day to employ her in manufacturing the Silk, when going by the Place where ſhe was at Work, he ſaw her hide ſome of it with an Intent to carry it away; upon which he turned out as faſt as he could, and reproached himſelf for taking Notice of the Theft: 'What Buſineſs had you there? ſaid he to himſelf, you might have gone another Way.' His Wife, who heard him thus expoſtulating with himſelf, was curious to know the Reaſon; but he did not immediately make her an Anſwer, being quite taken up with the Subject of his Affliction; 'No, ſaid he, no, once more, 'thou oughteſt not to have paſſed that Way.' In ſhort, his Wife ſtill preſſing him to tell what made him ſo uneaſy: 'It is, replied he, becauſe I chanced to ſee our poor Relation hi'ding ſome of the Silk with deſign to ſteal it. I took not the leaſt Notice of it to her, but 'ſhe will doubtleſs ſuſpect I have ſeen her; and tho' I went away in an Inſtant, I perceived 'the Confuſion my appearing put her in. I had a Mind to have cheared her by ſome mild 'Expreſſions, but was afraid of encreaſing her Diſorder. If I had not paſſed that Way, I 'might have ſaved her this Shame, and my ſelf the Uneaſineſs it gives me, eſpecially as I ſee 'no Remedy.' 'The Remedy is very eaſy, replied his Wife; don't afflict your ſelf any 'longer: wait till ſhe gives an Account of her Work, and when I ſhew it you, praiſe it in 'her Hearing, and declare that as you liked it very well, you would have me give her more 'than the uſual Price. If you uſe her in this Manner, ſhe'll ſoon get rid of her Shame, 'and take it for granted that you did not ſee the Theft.' *Chin kong ngan* liked the Expedient very well, and was no longer troubled on Account of what had happened.

Tenderneſs of a Son for his abſent Mother.

PAU mong ſwen having a Poſt in a Country where an ugly Affair happened, was ſent, by way of Puniſhment, with many others of his Colleagues to work at the Dykes of the River *Whang*. His Mother, who was fourſcore Years of Age, was ſtill asking News about her Son; and that ſhe might not be afflicted, ſhe was anſwered in ſuch a Manner, as might make her believe that he was ſtill in Poſt. The Anxiety of the Son for the Mother, was equal to that of the Mother for the Son. When his Domeſticks brought him a Packet, the firſt thing he asked of the Bearer was, if his Mother was in good Health? If it was anſwered that ſhe was, he let the Packet lie without opening it: 'That's well, ſaid he, I am ſatisfied,

(*a*) There is a Story much of the ſame kind among the Novels inſerted hereafter.

(*b*) In the Times of Antiquity theſe were all the Seats they had.

ſince

'ſince my Mother is well, any thing elſe is not worth my taking my Mind off that agreeable 'News.

Of Brotherly Affection.

IN a Family of the Name of *Li*, ſix Brothers dwelt together. The little Subſtance they had, as well as their Expences, were in common; nor was there ever a cloſer Union known. On a certain Day the Wife of one of the youngeſt, taking her Husband aſide: 'We live, ſays he, 'very poorly; there is no Poſſibility of continuing long in ſo miſerable a Condition: I have by 'me ſome Money, be ruled by me, and let us go dwell by our ſelves.' *Li chong*, her Huband, pretending to agree to the Propoſal, told her it was then proper to prepare a Supper, and aſſemble their Relations, according to Cuſtom, in order to conſult them. The Wife, who did not expect to find her Husband ſo condeſcending, was overjoy'd to ſee that he made no Oppoſition, and immediately prepared the Entertainment. As ſoon as it was over, *Li chong* kneeled down in the middle of the Room, and addreſſing himſelf to his Eldeſt Brother's Wife, as Miſtreſs of the Houſe: 'You are to know, ſays he, that my Wife is a wicked Woman; ſhe endeavours to 'perſwade me to forget my Kindred, and ſeparate me from my Brothers: I give you No-'tice, that I diſmiſs her; the Fault deſerves no leſs Puniſhment.' Accordingly ſhe was ſent Home to her Mother's notwithſtanding all her Entreaty and Tears.

The Tenderneſs and Endeavours of a Son *for his aged and ſick* Mother.

CHAU TSE having loſt his Father, while he was a Child, was educated very well by his Mother, for whom he had always an extream Tenderneſs, and all poſſible Regard; whereof the following is a remarkable Inſtance. One Night he heard at the Door a Band of Thieves, who were ready to enter and plunder his Houſe. Whereupon inſtead of calling for Help, for fear of frighting his Mother, he went out to the Thieves, and ſpoke ſoftly to them as follows: 'I will deliver to you what Money, Grain, and Cloaths are in the 'Houſe, even thoſe of my Wife, and the few Jewels that ſhe has: nor ſhall I begrudge it 'you, provided you grant me one Thing; which is to make no Noiſe in taking them away, 'that my good Mother who is ſick, and very old, may not be frightened.' He ſpoke this in ſo tender a Manner, that the Thieves were touch'd with it, and withdrew. *Chau* went in again to fetch ſome things to make them a Preſent of, but could not overtake them.

The Tenderneſs and Piety of a Son *with regard to his Dead* Mother.

WANG wey Tzwen lived at the time when the Weſtern People, poſſeſſing themſelves of the Empire, gave Riſe to the Dynaſty named *Tſin*. Out of Affection for his Prince, who had loſt both the Empire and his Life, he never ſat down with his Face to the Weſt, from whence the new Emperor came, whom he thought it unlawful to acknowledge. His Mother dying, he ſpent the three Years of Mourning in a pitiful Hut near her Tomb, and did nothing but weep tenderly for his Parent. His Diſciples afterwards made a Collection of the fine Verſes compoſed by him upon the Subject during that Time, which are full of the moſt lively Sentiments of Regret and Tenderneſs. At the End of three Years he returned to his uſual Abode, yet he did not forget his Mother: for calling to Mind that ſhe was fearful of Thunder while living, and that ſhe deſired to have him near her when it thundered, as ſoon as he perceived a Storm coming, he went to the Tomb; and, as if his Mother could hear him ſpeak, ſaid ſoftly as he was wont in her Life-time, 'Mother, I am here.'

Another Example.

HAT Yu, who lived towards the End of the Dynaſty of the *Ming*, was in Office when his Mother died, and quitted his Employment, according to the Cuſtom, in order to go into Mourning. He was one of thoſe who gave moſt ſignal Tokens of Sorrow and Grief for the Loſs of his Parents: Nay he went far beyond the Duties appointed by the Ceremonial; for his Tears, and other Marks of Grief at the Times preſcribed, were expreſſed in an unuſual Manner, and laſted eight whole Years; becauſe firſt the Dearth, and then the Wars, which made the Province of *Shan tong* his Native Country deſolate, did not permit him to ſolemniſe his Mother's Funeral ſooner. During this whole Time his Tears and Sighs ſuffered no Diminution, but were as abundant the laſt Day as the firſt; he even neglected the moſt common Precautions againſt the Cold in Winter, and Heat in Summer. A Handful of Rice boiled in Water, without Salt, or any other Seaſoning, was his daily Nouriſhment. The Houſe that he dwelt in, for want of repairing, became open on all Sides to the Winds, and was no longer Shelter againſt the ſcorching Heat of the Sun. His Relations deſiring him to repair it: 'No, 'reply'd *Hay yu*, my great Affair is not yet over, and no body belonging to me muſt think of 'any thing elſe. I am the moſt unfortunate of all Mankind: It is not fit a Houſe ſhould be 'repaired for me.' The Troubles being at length at an End, *Hay king ſong* became Governor of that Country, and being informed of the fine Example of filial Piety ſet by *Hay yu*, he made him large Preſents, which put him in a Condition to gratify his Affection, with reſpect to the Obſequies and the Sepulture of his Mother.

Singu-

Singular Zeal of an Elder Brother in reſtoring Union among the reſt.

FOUR Brothers lived in common without dividing their Fortune: When they were all married, there were ſoon Jars amongſt their Wives, each ſeducing her Husband to part from his Brothers; three of whom giving Ear to the Tattles of their Wives, began to be embroil'd among themſelves. The Eldeſt perceiving this, did all he could to prevent it, and fell upon this Expedient: One Day as his three Brothers were in their inner Apartments, each with his Wife, he ſhut the outer Gate of the Houſe; then entering into a Hall, from whence they could all hear what he ſaid: 'Wretch that you are, ſaid he, by way of Soliloquy, for theſe 'many Years have you been ſtudying the four antient Sages, and you make a Profeſſion of 'practiſing it by labouring for your own Perfection; but it ſeems you don't labour as you 'ought; for, according to the Doctrine of our antient Sages, if there were nothing about your 'Perſon but what is regular, it would be eaſy for you to maintain good Order and Union in 'thy Family, yet you ſee it full of Confuſion. Yes, Wretch! it is through your Fault that 'this happens, and you can't fall upon a Way to puniſh thy ſelf too ſeverely.' During this Harangue he gave himſelf very ſevere Blows, which he continued to do till his Brothers and their Wives, being touch'd with his Zeal, and aſham'd of their own Conduct, came and ask'd his Pardon on their Knees, thanking him for his Zeal in reforming them, and promiſing to live thenceforward in a ſtrict Union, which in Effect they did.

The Reſpect and Care of a Son *for his* Parents.

THE Father of *Hya yang*, falling ſick in the Depth of a very ſevere Winter, the good Son, during the long time that the Diſtemper laſted, would truſt his Father to no body's Care but his own, and acquitted himſelf extreamly well; having had always at hand the little neceſſary Utenſils to make Broth, and other Things, for a ſick Perſon. His Father at length dying of this Diſeaſe, *Hya yang* performed the proper Obſequies; and thenceforth never fail'd to pay his Duty to his Father before his Tablet, in the ſame manner as if he had been living and preſent, even ſo far as to give him Notice of every thing he undertook. His Mother alſo, who being of an infirm Conſtitution, had been Bed-ridden for three Years together, receiv'd all the Broths and Remedies that ſhe took from her Son's Hand. Intirely taken up with the Grief that her Condition cauſed, he was inſenſible to every thing elſe; and during theſe three Years did not ſo much as enter once the Room where his Wife lay: One Night his Mother expreſſing a Deſire for certain dry Fruits called *Li*, notwithſtanding the Snow fell very faſt, and that the Shops and Barriers of the Streets were all ſhut, he went out to procure this Fruit: But when he came to the Shops where they were ſold, every Body being gone to Bed, he knock'd a long while, without any Body anſwering. At length he fell a weeping and lamenting ſo heavily, that they opened a Shop, where he bought what he wanted. He had a Son whom he loved exceedingly, but the Child having diſpleaſed his Uncle, a younger Brother of *Hya-yang*, the Uncle, naturally paſſionate, beat him ſo violently, that he died of the Blows, which was a very ſenſible Affliction to the Father; however the Care of looking after his Mother, and the Fear of giving her Uneaſineſs, made him keep all his Sorrow to himſelf, and maſter his Reſentment ſo far as not to let it appear outwardly.

A Chaſtiſement of Heaven delayed out of Regard to filial Piety.

A Young Man of *Lin chwen* had the greateſt Regard for an infirm aged Mother, tho' otherwiſe he was not very regular in his Conduct. One Night in a Dream he heard a Spirit ſay to him: 'To-morrow about Noon thou ſhalt be ſtruck with Thunder, and die. The young Man asked for a little Reprieve, on account of his Mother, who was living. 'Heaven ordains 'it, reply'd the Spirit, and its Decrees cannot be diſpenſed with.' Upon this Sentence the young Man thought of the Means how to ſpare his Mother all the Fright which ſuch an Event would occaſion. Wherefore very early in the Morning he got ready his Mother's Breakfaſt, and having ſerved it up to her, he told her that he had ſome Thoughts of walking a few Leagues off, where his Siſter was married, and he begg'd that ſhe would give him Leave, which his Mother refuſed to do. About Noon, the Clouds began to lour, and the Thunder to roll. The young Man being leſs alarm'd at his own Fate, which he believed to be approaching, than touch'd with the Concern he had for his Mother, found Means under ſome Pretence to go out of the Houſe, and ſhutting the Door after him, he went into a Field, there to receive the Chaſtiſement of his Sins, in the Manner as had been foretold to him in his Dream; but he came off with being ſoundly frightened; the Storm was ſoon over, and he returned to his Mother. That ſame Night the Spirit came and told him in a Dream: 'Your 'filial Piety has touch'd Heaven, who forgives you the Chaſtiſement which your irregular 'Life deſerved; be more exact than ever, in fulfilling the Duties of filial Piety.' He obey'd the Spirit in this, and liv'd for many Years.

Re-

A Reſpect and Tenderneſs of a Son *for a* Mother.

TSI king, a very rich Man, after having to no Purpoſe imployed all the ordinary Remedies, in order to cure his ſick Mother, heard it ſaid, that ſick People, in a deſperate Condition, have ſometimes been cured by eating human Fleſh. Whereupon he cut a Piece out of his Leg, and dreſs'd it that it might be ſerved up to his Mother without her knowing what it was. Accordingly it was preſented to the ſick Perſon, who not being able to taſte it, died. The Grief of *Tſi king* at her Death made him ſwoon away three times. When he had paid the Funeral Duties to his Mother, he wanted to have her Picture, that he might honour it. Upon which he called a Painter, who, tho' he knew her, could not hit the Likeneſs. *Tſi king* was in great Grief about this, and paſſed many Days at his Mother's Tomb in Tears. During that Time, the Painter ſaw her in a Dream, and next Morning, the Idea being freſh upon his Fancy, he took the Pencil and drawing a Picture very like her, he brought it to *Tſi king*, who received it with great Joy, and honoured his Mother in this Picture, as if ſhe had been ſtill alive. A Rumour being ſpread that a Band of armed Robbers were over-running the Country, and were at a ſmall Diſtance from that Place, every one was thinking of flying. 'For 'my Share, ſaid *Tſi king*, I will take care not to leave the Tomb of my Father and my Mo-'ther.' Upon this, he aſſembled all his Relations, and encouraged the Neighbourhood to furniſh the neceſſary Expences for making a vigorous Defence. The Robbers, who were informed of this, after having pillaged the Neighbouring Villages, retreated without appearing once before that one. The Magiſtrates, who knew that *Tſi king* had ſaved that Neighbourhood, wanted to give him their Thanks, and to reward his Services. 'No, ſaid *Tſi king*, I thank you, my View was to 'preſerve the Tomb of my Anceſtors, the Satisfaction of having done this, is Reward enough 'for me.

An Example of filial Piety.

UNDER the *Song* Dynaſty, a Man named *Li hin*, being afflicted at his Mother's becoming blind, heard it ſaid that ſome Perſons had recovered their Sight, by cauſing their Eyes to be lick'd. He immediately ſet about doing that piece of Service; he ſcarce did any thing elſe from Morning till Night, and continued doing ſo without the leaſt Relaxation, tho' he ſaw no Effects it had upon her Sight; but at laſt, at the End of two Years ſhe recovered it all of a ſudden.

Another, the Name of whoſe Family was likewiſe *Li*, but his own Name *Hing kyen*, ſeeing that all the Art of the Surgeons could not cure an Ulcer, which kept his Father confin'd in his Bed, was ſenſibly afflicted, and reſolved to ſuck the Ulcer, that he might cleanſe it in the gentleſt Manner for the Patient. He continued to do this till ſuch time the Ulcer was cured, which it ſoon was, and the Fleſh about it became as ſound as ever.

That rich powerful People ought not to diſown their poor Relations.

FAN WEN CHING, who from a mean Extraction became powerful, rich, and great in the Empire, one Day inſtructing his Sons, among other Things, ſpoke as follows: 'Children, 'our Family is much ſpread through the Province, and divided into many Branches. Our 'poor Relations are numerous, but they are not the leſs our Relations for that. Do you be-'lieve our Anceſtors would diſown them as Deſcendants becauſe they are poor? doubtleſs they 'would not. How then ſhould we have the Heart to diſown them, and the Inhumanity not to 'relieve them in their Poverty? My Anceſtors for many Generations were virtuous, but neither 'powerful nor rich: I am the firſt of my Family, who for a long time has attained to great 'Poſts; but the Honours and Riches I poſſeſs, are leſs the Reward of my Merit, than of their 'Virtue. If I therefore ſhould be ſo hard-hearted as to enjoy them all my ſelf, without having 'any Compaſſion upon my poor Relations, how could I in the other World ſupport the Preſence 'of my Anceſtors? And with what Face can I in this World appear in the Buildings deſtined to 'their Honour?

An Advice with regard to filial Piety given by a Philoſopher *to his* Diſciple.

THE Philoſopher *Yang chin fu*, reaſoning upon an ancient Book which treats of filial Piety, and upon the Manner of profiting by it, exhorts his Diſciple in theſe Terms: 'Every Day with Recollection and Silence, ſhutting your bodily Eyes, if it is neceſ-'ſary, that you may the better diſengage yourſelf, think in general, what is your preſent Age, 'and how many Years you have been in the World. Then recall to your Mind all the Years 'of your Youth, and your Infancy. Attentively examine what Cares you have coſt to your 'Father and your Mother, during theſe Periods of your Life, and what Return you have 'made on your Part. Having weighed theſe Things as they deſerve, imagine in your own Mind 'the firſt Moment wherein you ſaw the Light, and in which, being born in Tears, you cauſed 'your Mother to ſuffer Grief and Uneaſineſs almoſt equally. Then going ſtill farther back,

'form to yourſelf a lively Idea of the firſt Months of your Exiſtence, during which time being 'ſhut up in the Entrails of your Mother, you lived only on the Nouriſhment which ſhe con- 'veyed to you, and on the Air which ſhe breathed. In ſhort, if after having examined theſe 'different States by themſelves, recollecting your ſelf anew, you take them all in a ſimple View, 'you will infallibly feel Sentiments ariſe in your Heart that are equally gentle and tender. Pro- 'fit by this Diſpoſition to confirm your ſelf in a firm Reſolution of a conſtant and perfect fi- 'lial Piety. Propoſe to your ſelf nothing leſs than the equalling in this Point *Tſeng tſe*, 'whoſe Reſpect and Affection for his Maſter *Confucius* have been for many Ages celebrated.

An Example of filial Piety.

TOWARDS the beginning of the *Tang* Dynaſty, *Lû tau tſong* falling under Suſpicion, and being accuſed of a Fault which muſt have coſt him his Head, got leave from thoſe who guarded him, to go and pay the Duties of the *Tyau* to one of his dead Friends. He managed Matters ſo well, that eſcaping from the Guards that attended him, he concealed himſelf at the Houſe of *Lû nan kin*, his intimate Friend. The latter, notwithſtanding the Search, and Threatenings of the Court againſt any one who ſhould conceal fugitive Priſoners, would not diſcover his Friend. *Lû nan kin* was thrown into Priſon, and was upon the Point of being proſecuted, when his younger Brother preſented himſelf to the Commiſſary, who was charged with this Affair: *It was I*, ſaid he, *who concealed the Fugitive at our Houſe; it is I who ought to die, and not my Brother.* The Elder Brother maintained on the contrary, that the younger was accuſing himſelf wrongfully, and that he was not criminal. The Commiſſary, who was a Man of Senſe, examined both the one and the other ſo narrowly, that he diſcovered the Truth, and being convinced that the younger Brother was really innocent, he made himſelf own it: *It is true, Sir*, ſaid the younger Brother, all in Tears, *I have accuſed my ſelf wrongfully, but I had ſtrong Reaſons for ſo doing; my Mother has been dead for ſome Time, and her Body is yet unburied. I have a Siſter, who is marriageable, but as yet is unbetrothed. My Elder Brother could have taken Care of all this, but I am incapable to do it: This makes me wiſh to die in his ſtead. Be pleaſed to accept of my Confeſſion:* The Commiſſary informed the Court of all this, and, at his Requeſt, the Emperor pardoned the Criminal.

Another Example.

UNDER the *Tang* Dynaſty, *Shin ki tſwen* or *tſven* loſt his Father when he was young, but he had ſo much Reſpect and Affection for his Mother, that for fear of giving her the leaſt Uneaſineſs, he choſe rather to be injured by ſeveral than to quarrel with any one. Some of his Acquaintance, who could not comprehend why he ſhould have ſo much Patience, and who ſaw with Grief that he was abuſed by a great many People, repreſented to him, that his Eaſineſs was ſo exceſſive, that it made him paſs for a cowardly mean Fellow: *They are miſtaken*, ſaid he, *I am neither cowardly nor mean: But I am a Son, and I have a Mother, and I think I ſhould ſhun all Occaſions of giving her the leaſt Uneaſineſs.* One Day as he was croſſing a River with his Mother, a very high Wind aroſe; upon the firſt rocking of the Bark, the poor Mother fell into the River and was drowned. *Ki tſwen* ſending forth a lamentable Cry, immediately threw himſelf into the Water, tho' he could not ſwim, and taking his Mother by the Arm, he dragg'd her Dead Body out of the Water: This ſurprized every Body, they thinking that he had been drowned himſelf, becauſe the River was deep and rapid. *Sye ſhû fang*, the Superintendant of two Provinces, happening to be in the Neighbourhood, was informed of this Action. From the Reſpect he had to the Son, he beſtowed a very honourable Funeral upon the Mother, and went himſelf to perform the Ceremony called *Tſi*.

Another Example.

CHIN TSONG having a Poſt at Court, his Mother and Elder Brother died in their own Country, which was at a great Diſtance; ſo that *Chin tſong* did not hear of their Deaths till a Year after they were dead. Having received the News, he informed the Emperor of them, asking leave to retire, according to Cuſtom, during the Years of Mourning. His Majeſty reading the Paſſage which marked out the Year and Day of his Mother's Death, *How*, ſaid he, *when his Father and his Mother were at ſuch a Diſtance, ought he not continually to have been thinking upon them, and frequently to have been informing himſelf about the State of their Health? If* Chin tſong *had acted thus, would he have been ignorant of his Mother's? Let him retire, and that too, for ever: For never ſhall he have any Poſt in my Reign.*

Syu tſi, who lived under the *Tſong* Dynaſty was ſo much affected with his Mother's Death, that by the Force of Sighs he vomited a great Quantity of Blood, and remained for ſome time as dead; at laſt, he came to himſelf, but notwithſtanding his Weakneſs, he would neither eat or drink for ſeven Days. Having performed his Mother's Funeral, he paſſed three Years in Mourning in a wretched Hut near her Tomb. All that Time, he neither Night nor Day put off his Mourning Weeds, and during the little Sleep which he was obliged to take, his Head leaned upon a Piece of very hard Wood. In the greateſt Colds, notwithſtanding the Snow, he proſtrated himſelf before his Mother's Tomb, and informed himſelf whether or not ſhe was cold. His Feet

were

were frozen, and his Hands full of Hacks; his Hut was ſoon unrigg'd, and tho' he was expoſed to the Injuries of the Air, yet he did not ſeem to mind them. All the Peaſants in the Neighbourhood, being charmed with his Piety and Conſtancy, revered him, as if he had been a Spirit. If any Differences happened amongſt them, he was their Umpire and Judge, and they were always ſo well ſatisfied with his Deciſions, that the Matter never went farther.

At laſt the Governor of the Place went to ſee him, and obliged him to accept of an Apartment in the (*a*) *Hyo* for ſome time. He conſented to this out of Reſpect, but he took care to carry thither a Table, a Bed, and other Moveables for his Mother's Uſe. He never failed early every Morning to warm the Water, as if ſhe had been to waſh as uſual. He then dreſſed and ſerved up her Victuals, as he uſed to do when ſhe was alive. In the Winter-time he took care to warm the Bed, which he always ſpread down, and in the Summer he kept off the Flies with a Fan in his Hand. In ſhort his greateſt Pleaſure was to ſee the Return of the Times appointed for the ſolemn Ceremonies; and during the Intervals of theſe Times, he never failed every Day to ſerve up a Meal to his Mother.

Another Example.

HO *LUN* having received from Heaven a tender Nature, was in his time an Example of filial Piety. When his Father died, he carried Things a great deal farther than he was ſtrictly obliged to do; for to the laſt Year of his own Life, he wept as bitterly on the Day of his Father's Death, as if had but newly loſt him. A Robber having got into the Houſe in the Night-time, he ſaw him take ſeveral Things, and let him go on, without ſaying any thing; but ſeeing him go to take a Pot; *Do me the Favour*, ſaid he, *to leave that Moveable, that Tomorrow I may dreſs Dinner for my Mother.* The Robber being aſhamed, left the Pot and every thing elſe, and when he was going off, ſaid: *I ſhould bring a Misfortune on my ſelf, if I ſhould ſteal any Thing from ſo good a Son.* It is even affirmed that on this Occaſion he conceived a true Eſteem for Virtue, and quitted his firſt Trade.

The Importance of good Companions.

CHU *Hhey ong* ſaid, it is much better to give your Children a good Education, than to heap up Riches for them. What is moſt important in this Point is, to obſerve narrowly the Intimacies your Children enter into. If you know a Perſon who is at once poſſeſſed of Probity and Knowledge, endeavour to cauſe them to frequent his Company. The Proverb ſays, *That when we want to give any Thing an agreeable and a ſhining Colour, we don't rub it with Ink, but with the moſt beautiful Varniſh.* It is the ſame in Morality; at the School of a good Maſter, and in the Company of well choſen Friends, we are formed inſenſibly to Good, and we become, like them, wiſe and virtuous.

The Watchfulneſs and Authority of a Mother *over her* Children, *altho' married.*

PAU *mong fen*, and his Brother *Tſu-king*, were two of the greateſt Men which the Age they lived in produced. This was owing to their Mother, who having loſt her Huſband very young, educated them with great Care, and even much Severity; whereof I ſhall give an Inſtance. Theſe two young Men, who were already married, and intruſted with the Care of their Family, one Day ſtaying a young Man of their Acquaintance to Dinner with them, the Mother, according to her Cuſtom, enquired of a truſty Servant, who the Perſon was they had invited, and what Diſcourſe paſſed at Table: *'Tis ſuch a one*, replies the Servant; *their whole Talk was about a Girl, who they ſaid was very handſome; and the Gentleman inſinuated that one of them might buy her for a Miſtreſs.* The good Mother enraged at this Account, ſent for her two Sons, and reprimanded them ſeverely: *Such a Perſon*, ſaid ſhe, *whom you keep Company with, has a poiſon'd Tongue, which is fit only to corrupt you. Are there no wiſe and virtuous Men in the Neighbourhood? None that you can have an Intimacy with, but ſuch Rakes as he? What Diſcourſe is this you have had at Dinner? Inſtead of making the Sciences and Virtue your Subjects, you have talk'd only of ſuch Things as tend to corrupt the Heart: Know that I will not ſuffer you to go on in ſuch an evil Way, without oppoſing it with all my Power.* Having utter'd theſe Words, ſhe retired, and was a whole Month without ſpeaking to either of them. The younger was ſo afflicted at his Mother's Silence, that he went duly twice a Day to ask Pardon proſtrate at her Feet, and intreat her only to ſpeak one Word to him. The Elder, tho' not quite ſo flexible, was yet ſo far touch'd as to ſhed abundance of Tears, conjuring his Mother to reſtore him to her Favour. However their Pardon was not granted, till after repeated Promiſes never to have the leaſt Correſpondence with the Party above mentioned, nor any other of that Stamp.

(*a*) *Hyo*, This Character ſignifies *Study*, to *ſtudy* a *Place*, *yet apart for Student*.

Moral

Moral Maxims.

HO *yuen lyang* ſays, Why ſhould they, who already have Wealth, or are in great Poſts, endeavour even to the End of their Lives to encreaſe their Riches? It is plain they do it for their Children; but they ought to mind this Sentence of our Ancients, who ſpeaking of great Riches, ſay very juſtly: 'That if they are poſſeſſed by a wiſe virtuous Man, they 'are not ſo uſeful, as they are troubleſome to him, becauſe they diſſipate his Attention; and if 'they are in the Hands of a Man void of Wiſdom and Virtue, they make the Practice of Vice 'eaſy to him.

Lu yen chang, the Son of *Lu pin ſwen*, being made *Kyu jin*, his Father cauſed a Houſe to be built for him apart, and fill'd it with Inſcriptions of his own Hand. The Senſe of ſome is as follows:

Endeavours to make your Houſe rich and powerful, are Obſtacles to the right Service of your Prince and Country. Shew no Eagerneſs for Poſts, eſpecially if they are gainful; and no Flattery to Men in Power. Simplicity, Frugality, Tranquillity of Mind, an Averſion to Honours, and the Love of Retirement. Theſe four important Leſſons, comprehended in four Characters, which contain the Tradition of my Family. As I have received them from my Anceſtors, I tranſmit them to my Children, and if they obſerve them, I am ſatisfied.

In a Poetical Compoſition intituled, The Age inſtructed, *we read the following* Maxims.

AN aged Man, if he is at the ſame time virtuous, whatever he is otherwiſe, is very reputable.

A Man through Zeal and Kindneſs for you, tells you diſagreeable Truths; if you are angry with him, you are in the wrong.

There is a ſort of Men who profeſs to own neither King *(a)* nor Father; ſhun having any Concern with ſuch Men.

There are others who are as bold in deceiving and harraſſing the Poor, as they are flattering and rapacious with regard to Riches; take care not to imitate ſuch Men.

There are certain Perſons, who are regular enough in their Morals, but in other reſpects Men without Diſcretion and without Knowledge; never conſult theſe in a doubtful Affair.

He who promiſes eaſily and ſlightly, frequently breaks his Word. Never truſt People of this Character; much leſs ought you to entruſt with any Affair of Conſequence thoſe who, even in your own Hearing, talk ſometimes in one Manner and ſometimes in another.

An exact Honeſty is not only required from thoſe with whom we live, but it is even unlawful for us to endeavour to deceive Poſterity.

Some People make themſelves the Subject of Converſation among all their Acquaintances, and arrogate to themſelves the Right of deciding on their own Merit; a wretched Character! Shun them if you can, but it is Prudence not to imitate them.

You know that ſuch a Perſon, when he has got drunk, is not a Man; therefore never invite him to drink.

Never keep about your Perſon a Man who is equivocal and obſcure.

A poor Man in Miſery has done you ſome Hurt; a Man who you know is naturally paſſionate, happens to offend you in his Paſſion; do not call either the one or the other to Juſtice, for that would be too much Severity. In ſhort, if you ſee any one in Affliction or Miſery, make it a Law with your ſelf to give them all the Comfort and Aſſiſtance that lies in your Power.

It is a uſeleſs thing to recommend to Men of Learning, who are in great Poſts, the not purchaſing great Eſtates, or building great Houſes: They who do ſo, cannot but acknowledge they are in the wrong, and cannot help bluſhing at it. Such of them as are virtuous, are incapable of this. There are two Advices which I think proper to be given, even to the moſt virtuous. Firſt, it is to be feared, that in purchaſing things for their Uſe, their Name may be abuſed, ſo as to buy it at an under Value, or to pay for it in bad Money. In the ſecond place it is to be feared, leſt the Licentiouſneſs of their Children ſhould involve them in troubleſome Affairs, or the Villany of their Domeſticks cover them with Confuſion: This ought to be narrowly watched after.

Such a Family is at preſent in good Circumſtances, becauſe it has been long in bad ones. Such another is at preſent in Want, becauſe it has been long in too great Plenty. It is therefore profitable always to want for ſomething, for if we have all our Wiſhes, a fatal Reverſe is not far off.

Of the Care of not neglecting what is called ſmall Affairs.

WHEN a Son is thinking every Moment of thoſe to whom he owes his Life, it is but a ſmall Affair in Appearance; yet of two Children, who in other Regards are equally exact in all their Duties, if the one carries his Affection to ſuch a Height, will it not be believed that he vaſtly exceeds his Brother in that Point?

(a) He means the Sect of *Fo* by this Expreſſion.

One

One Man is always ready, as a good Officer ought to be, to ſacrifice, if there is Occaſion, even his Life for his Prince; ſuch a one is certainly a faithful Subject, but he will ſink in our Eſteem, if we compare him with another who, on the ſmalleſt, as well as the moſt important Occaſions, always without heſitating, prefers the Intereſt of his Prince to his own.

A Magiſtrate may be honeſt, tho' he receives ſome Preſents; but if he makes it a Rule with himſelf to refuſe every Preſent, his Diſintereſtedneſs is more perfect, and his Honeſty leſs equivocal.

If a Maid or Wife is heard to laugh loud at a Man, in Appearance this is but a ſmall Matter: But if a Woman, who otherwiſe is very exact, not indulging herſelf in any thing that is ever ſo little inconſiſtent with Modeſty and good Breeding,, carries her Dealing and Reſerve ſo far, as to ſhun even laughing at any Man, tho' at a Diſtance, we cannot deny but her Virtue receives a new Luſtre. It is almoſt the ſame with all the other Virtues; and it is a common and a true Saying; 'That the greateſt Things frequently have but ſmall Beginnings.' It is likewiſe no leſs true' 'That that which is ſmall in Appearance, gives the brighteſt Luſtre to the 'braveſt Actions.' After this, how ſhall we preſume to undervalue thoſe Things which are called little? We ought to do this the leſs, becauſe it ſeldom goes unpuniſhed, and without troubleſome Conſequences. A Spark may kindle a Fire, and a Mole may undermine a Rampart.

Inſtructions of the Head of a Family *to his* Poſterity.

CHAN SUN KTU in his Time was the Pattern to Fathers of Families. Therefore throughout the Neighbourhood where he liv'd, they greedily gathered up all the Inſtructions which he gave to his Children on different Occaſions. Every one thought it their Duty to remember, and took a Pleaſure in repeating them; a little Specimen of them is as follows: *I recommend to my Poſterity*, ſays he, *That however great the Number of their Children is, they do not neglect the Inſtruction of one of them. If they have a great many Daughters, let them be maintained, and educated carefully. In their Choice of Wives for their Sons, or Husbands for their Daughters, let them endeavour to ſeek out for Perſons of Merit, and not truſt to Riches and Quality. When they marry a Daughter, let them give her decent Habits, and a Box filled with little convenient Moveables; but let there be no Luxury or Superfluity. If there is a ſick Perſon in their Houſe, inſtead of calling for the* Bonzas *to mumble over their Prayers, let them call a good Phyſician, and give them the Money that is neceſſary for buying Remedies; if any one dies, let them perform the Ceremony* Tſi, *according as the Rites preſcribe; but let them neither make uſe of the* (a) Ho ſhang, *nor* (b) Tau tſe; *for, as it would be unreaſonable to omit the ancient Rites, ſo it would be wrong to adopt Novelties.*

Fang king pe, being in Poſt at *Tſin ho*, a Woman, of the Dregs of the People, accuſed her Son of failing in his Reſpect to her. *Fang*, before he judged the Affair, inform'd his Mother about it, and ſhew'd a Diſpoſition to puniſh the Guilty ſeverely. *My Son*, anſwered the Mother, *that you muſt not do,; theſe mean People are uninſtructed, and for want of Inſtruction they fall into theſe kind of Faults. Firſt inſtruct that young Man, and then if he falls into the ſame Fault, puniſh him ſeverely.* After ſhe had ſaid this, ſhe ordered the Woman who had accuſed her Son, to come and dine with her, and her Son to ſtand at the lower End of the Hall. She did this for ſeveral Days, and *Fang* all that time (c) ſerv'd his Mother in Perſon with the greateſt Reſpect. The young Man being aſham'd of his paſt Conduct, ſhew'd that he underſtood the Meaning of this ſilent Reproof, and that he repented of his Fault: *No*, ſaid the Mother of *Fang*, *he only yet feels Shame, but not Repentance.* She continued doing this for ten Days, at the End of which, the young Man, knocking the Ground with his Forehead as if begging for Pardon, and the Mother diſſolving in Tears, ask'd leave to be gone. *Fang* conſented, and ever after, this young Man was a Pattern of filial Obedience and Reſpect.

Of Severity in Military Diſcipline.

WHILE *Lew-jin-chen*, who commanded a Body of Troops at *Shew chew* in troubleſome Times, fell ſick with the Fatigue, a young Son of his ſuffering himſelf to be miſled by others, took that Opportunity to paſs the Night beyond the River *Whay*, contrary to the Order that had been publiſhed, denouncing Death to the Perſon who preſumed to violate it. One of the Centinels giving Notice of this Proceeding, the Commander, without the leaſt Heſitation, condemned his Son to the Puniſhment inflicted by the Proclamation. As both the Father and Son were beloved, all the Officers interceded for him; but finding the Father inflexible, they thought to compaſs their Deſign by Means of his Wife. Accordingly they addreſs themſelves to her, and informing her of the Danger her Son was in, which they imagined had been concealed from her, they preſs'd her to demand his Pardon. *I love my Son tenderly*, reply'd ſhe: *To ſee him dye ſo young, and by the Hand of Juſtice, is what pierces my Heart: But on the other Side, ſhould we ſpare him, the Family of the* Lew *would be want-*

(a) Bonzas of the Sect of *Fo*.
(b) Bonzas of the Sect of *Tau*.
(c) There have been ſome, tho' become great *Mandarins*, have every Day ſerved their Father and Mother at Table.

ing in their Duty to their Prince: No, I cannot oppoſe the Execution of the Sentence. In ſhort, the young Man was cut in two, as the Law directed; after which his Father and Mother gathering up the Body, beſtowed on it publicly all the Tokens imaginable of their Tenderneſs: A Spectacle which drew Tears from the Eyes even of thoſe, who were not at all moved at the Death of the Son.

Fruits of a good Education.

NGEW YANG SYEW was not three Years of Age when he loſt his Father. The young Widow his Mother, as ſoon as he was four Yeas of Age, took ſo great Care to inſtruct him, that during the bittereſt Colds of Winter, he paſs'd a part of the Night in learning Characters by tracing them on the (*a*) cold Embers. She was continually repeating to him, that he was afterwards to remember that his Father, whom he ſcarcely knew, was a benevolent, diſintereſted Man. *I can ſcarcely expreſs to you*, added ſhe, *to what a Pitch he carried his Reſpect, Obedience, and Affection for his Parents. I frequently bluſh for having ſo ill ſeconded him in his reſpectful Cares. Therefore when I was married with him, I made no doubt of having a dutiful Son, by a Man who himſelf was ſo good a Son.* For a long time after the Time preſcribed for Mourning was over, the very ſight of a plentiful Feaſt made him frequently diſſolve into Tears: He ſaid that he was griev'd for not having treated his Parents during their Life-time, as he wiſh'd to have done. But above all, he pour'd forth abundance of Tears when the Time regulated for the Ceremony *Tſi* returned; and this he did to the End of his Life.

If he was affectionate towards his Parents, he was ſoft and gentle towards others, even the moſt guilty. While he was in Poſt, he never read the Pieces belonging to a criminal Proceeding, but he ſaid with a Sigh; *I wiſh I could ſave the Life of this Man, but according to the Laws, he muſt die, and I muſt condemn him; how hard is that!* One Day while I was with him, and beholding you in his Arms, he ſaid to me, looking at the ſame time at you, *I am ſenſible that I ſhall not live long. I much doubt if I ſhall ſee this dear Son arrive at the Age of Maturity. Take care*, adds he, *that you inſtruct him inſtead of me, and, as is it were, on my Behalf.*

Ngew yang ſyew, being animated by his Mother's Diſcourſe, ſtudied with Ardor, arrived ſoon at the Degree of *Kyu jin*, and then to that of *Tſeng tſe*. His Mother felt a ſenſible Pleaſure in this, but ſhe never omitted putting him in Mind, that Ambition, Pride, and Avarice, ought not to be the Fruit of his Studies. *Ngew yang* profited ſo well by this Advice, that at laſt he became a wiſe Miniſter. The Prince whom he ſerved gave to his Mother, in Conſideration of her Son, a very honourable (*b*) Title after her Death.

Another Example.

LI pang yen (*c*), a witty but a poor Man, having underſtood that ſome Silver Mines were opened at a certain Place, went thither to ſeek his Fortune. As he had Induſtry, he there gain'd large Sums, and knew how to employ them to ſuch Advantage, that in a few Years he became very rich. This Succeſs embolden'd him, and being conſcious of his own Merit, he employed his Riches to open the Way for him to great Poſts, and at laſt became Miniſter of State. His Mother, who was yet alive, being afraid leſt her Son ſhould forget himſelf in that high Degree of Fortune, inceſſantly called to his Remembrance his former Station in the World. *Li pang yen* took her Advices very well; but his Sons who were not quite ſo tractable, told their Grandmother, that they were weary to hear her repeat the ſame thing ſo often to the Diſgrace of their Family. *You are over-nice*, replied ſhe: *Which is moſt diſgraceful; a Miniſter of State, who formerly digged in the Mines; or that a Man who has dug in the Mines, ſhould come to be Miniſter of State? Is not this the ſame Thing? Why then ſhould you bluſh at the one, and not at the other?*

Advice to Heads of Families.

EVERY well ordered Family ought to obſerve it as a Maxim, to ſhut the Gate regularly, and never to give the leaſt Admittance to certain Women, who go from Houſe to Houſe, ſinging here and there, telling Fortunes, or mumbling over Prayers; who have a Thouſand Tricks and Devices to know the Diſpoſition of the Wives and Daughters in a Houſe, and to corrupt the moſt innocent. Few there are whoſe Underſtanding or Innocence are Proofs againſt being at laſt ſeduced by this. Diviſions in Families, and Miſunderſtanding among Neighbours, are the ordinary Attendants of theſe Women, and they frequently hold Intelligence with Robbers, and afford them the Opportunities of Robbing; or with Gallants, that they may carry Letters betwixt them and their Miſtreſſes, and manage their Meetings. We cannot be too much on our Guard againſt ſuch Impoſtors.

(*a*) This is to ſhew that ſhe was ſo poor, as not to be able to have a good Fire. This Expreſſion is common with them. A Man, through Modeſty, ſpeaking of his own Houſe, may ſay, *Han kya*, the Cold Houſe, or the mean, poor Houſe.

(*b*) As we ſay, Dutcheſs, or Baroneſs, of ſuch a Place.

(*c*) *Li* is the Name of a Family. *Pan yen* is the perſonal or diſtinctive Name, as in other Names of Men.

Another.

NEVER to ſuffer any Jealouſy to ſubſiſt betwixt your Wives of the firſt, and thoſe of the ſecond: Never to make any Difference betwixt the Children of this or that Woman, and never too much to indulge the Licentiouſneſs of Slaves: To baniſh all Luxury and Exceſs in Marriages: To cultivate the Ground, and train up the Mulberry-Trees: To receive Gueſts always well, to acquit yourſelves worthily in the Ceremonies *Tſi*, upon the ordinary Occaſions, and at the regulated Periods: Theſe, ſays *Chu wen kong*, preſerve a Family in Peace, Reputation, a decent Plenty, and even in Honour and Luſtre.

Examples of Loyalty.

IN the Rebellion of *Chu tſu* againſt the Emperor *Te tſong*, *Kau chong ti*, General of the Imperial Army, and *Li je ywê*, who commanded the Rebels, were both kill'd in a Battle, in which the Rebels having ſome Advantage, and finding the Body of *Kau chong ti*, which was left upon the Field of Battle, cut off his Head, and carried it away. The Emperor *Te tſong* cauſed the Body to be carried away, and weeping over it, he ordered an artificial Head to be fix'd to it, and gave it a magnificent Burial. *Chu tſu* on his Part, weeping over the Head which they had brought him, cauſed them to dreſs up ſome Mats in the Shape of a Body, and buried it honourably. So true it is, that a brave and loyal Subject is regretted, not only by the Prince whom he has ſerved faithfully, but even by thoſe, who, by being both his and the States Enemies, find their Account in his Death.

Chu tſu, after having paid the laſt Duties to *Kau chong ti*, cauſed the Body of his own General *Li je ywê* to be brought to *Chan ngan* from the Place where it then was, and likewiſe ordered it an honourable Burial. But the Mother of *Li je ywê*, far from bewailing her Son, expreſſed a great deal of Indignation: *Wretch*, ſaid ſhe, to the dead Body, *what a Misfortune have you brought upon your Prince and your Country, by rebelling as you did! you have met with a deſerved Death. Think not that I am to bewail you, all my Grief is that you did not die ſooner.* So true it is, that a rebellious Subject not only draws upon himſelf the Vengeance of Heaven, but becomes likewiſe the Object of Hatred and Indignation to his neareſt Relations.

A Mother kills *a Son who rebelled againſt his* Prince.

UNDER the *Tang* Dynaſty, *Kû whay nghen*, an enterpriſing Slave, put himſelf at the Head of a Party formed againſt the Emperor. One Day his Mother reproached him for his Crime: *Wretch*, ſaid ſhe, *notwithſtanding all my Remonſtrances, do you then rebel againſt your Prince, from whom you have received only Favours?* When ſhe had ſpoke theſe Words, ſhe took a Knife that lay by her, and plunged it in his Boſom, and in the mean time cried out, *To my Prince and to my Country I ſacrifice this Villain.*

A Son *fights for his Prince againſt his* Father, *who was at the Head of a* Rebellion.

UNDER another Reign, *Li whay quang*, forming a Faction againſt the reigning Emperor, his Son *Li kyo* immediately quitted his Father, and joined the Emperor: *Sir*, ſaid he, *my Father, in ſpite of me, has form'd a Faction againſt you. I want by my Loyalty to repair, as much as I can, the Infamy of his Rebellion. If you accept of my Services, I hope to defeat his Deſigns.* Accordingly, he marched at the Head of a Body of Troops, by his Prince's Orders, againſt the Rebels, whom he entirely defeated in Battle, but with the Loſs of his own Life. Theſe two Examples have given Riſe to a kind of Proverb, according to which, when they would expreſs that Children don't always reſemble their Parents, they ſay, Whay nghen *had a wiſe Mother, and* Whay quang *a wiſe Son.*

Of young People.

AN Antient counted three kinds of Tranſmigrations of young People. *From being Men as at firſt*, ſays he, *they become* (*a*) Whang; thereby giving to underſtand, that they firſt devour all their Land Eſtate. *They then*, continues he, *become* (*b*) *Tû*; thereby hinting, that they eat up their Books and Cloaths which they ſell. *They then*, ſays he, *turn* (*c*) *Tſyu*; meaning thereby that they then ſell their Slaves, and eat the Price. The Language of this Antient has been changed into other Terms, which imply the ſame Senſe. A licentious debauch'd Fellow, *ſay they*, begins with being a (*d*) *Kyew in*; that is, they ſell their Fields, and ſpend the Money they get for them; they then become (*e*) *Pe i*; in the third Place they become (*f*) *Li*; that is to ſay, they ſell even to their Children, to furniſh their Expences. After theſe three Tranſmigrations, they commonly ſuffer a fourth; ſometimes they become a Wolf, ſometimes a Tiger, ſometimes a (*g*) *Kyau*, ſometimes a (*g*) *King*.

(*a*) Graſhoppers which ravage the Field.
(*b*) A Worm which gnaws Books and Clothes.
(*c*) A Worm which preys on human Fleſh.
(*d*) An Inſect which eats the Duſt.
(*e*) A White Ant, which gnaws Wood, and ruins Houſes and Furniture.
(*f*) A Fiſh which eats its own Species.
(*g*) Two Creatures, the one a Bird, the other a Beaſt, either feal or fabulous, the firſt of which is ſaid to eat its own Mother, and the laſt its Father.

A Wiſe Man *ſilenced.*

SU *ma wen* having retired from great Poſts, commonly paſs'd the Spring and Summer at his Eſtate of *Lo*, and the reſt of the Year in the City, being entirely employ'd in Philoſophy, and inſtructing a good Number of Diſciples, whom his Character had attracted. But then he was not one of your auſtere over rigid Maſters.

After he had given ſome Inſtructions to his Diſciples, he carried them out to walk, examining ſometimes one, ſometimes another, upon what he had been diſcourſing; and if any amongſt them had not comprehended it, he only gave them a gentle Reprimand, and ſome Words of Exhortation. Every Day he had a kind of Repetition, which was performed with a little more Ceremony than the ordinary Conferences; and theſe commonly ended by a ſmall Entertainment, in which he ſhared with his Diſciples: It was, however, very frugal, conſiſting only of a Glaſs of Wine, a little Rice, and a Plate of Victuals for every one. One Day, having gone with his Diſciples to take a Turn about a Mountain, where the Burying-place of his Anceſtors was, he entered into a Bonzary, which he met with on the Way. Five or ſix old Men in the Neighbourhood repaired thither, to pay him their Compliments, and make him ſome ſmall Preſent, which conſiſted in ſome coarſe Rice in an Earthen Diſh, and a ſimple Meſs of Herbs in an ordinary Pot. The Philoſopher taſted this Preſent, as if he had performed a *Tſi* the firſt Order. The Preſent being made, and accepted of, one of the Men addreſs'd himſelf to the Philopher in theſe Words: *Sir*, ſaid he to him, *we have heard of the frequent Conferences which you hold with your Diſciples in this City, but they are above our Capacity to comprehend; to day, ſince we have the good Fortune to ſee you here, be pleaſed to give us ſome Inſtruction in writing.*

The Philoſopher immediately took a Pencil, and gave them an Explanation of a Chapter in an antient Book upon *filial Piety*. The Chapter he explained, concerned ordinary People: One of the old Men receiving the Writing, and running it over, ſaid to him: *Sir, I am charmed that you have choſen this Text for our Inſtruction, becauſe it gives me an Opportunity to ask you one Queſtion: I have remarked that in the Book of* filial Piety, *every Chapter that relates to the Emperor, from the Beginning to this one, ends by a Citation from the* Books of Odes. *This Chapter alone has omitted the Citation; be pleaſed to tell us the Reaſon of this.*

The Philoſopher being ſurprized at this unexpected Queſtion, was ſilent for a Moment; then reſpectfully ſaluting them: *In all my Life*, ſaid he, *I never reflected on this; I am obliged to you for the Hint, and I muſt take time to give you an Anſwer.* The old Men then retired ſmiling, and gave out throughout all the Neighbourhood, that they had reduced the famous *Su ma* to Silence; when this came to his Ears, it mortified him a great deal.

Moral Thoughts.

TO have Compaſſion on the Afflicted, is the way not to be afflicted your ſelf: The Eyes of *Shang ti*, which are full of Mercury, would be troubled to ſee you in ſuch Circumſtances.

The Way to gain a plentiful Crop in its Seaſon, is to have no Avarice, no Injuſtice, and rather to yield ſomewhat of your Right. Our Antients uſed to ſay of a Man of this Character; That he could not fail to have a happy End, and a joyful Death.

Chang hong yang ſays, People charge me with bad Deſigns; if I really have not ſuch Deſigns, that Charge can never harm me: I am ſuſpected of a bad Action, but I am not guilty; why ſhould I be vex'd? A Fire, be it never ſo violent, muſt be ſpent if it has no Fewel.

The Gratitude *of a* Wild Beaſt *to its* Benefactor.

QUO *WEN* having retired to deſart Mountains, that he might there live in Solitude, for ſeveral Days, he met with a Beaſt, which ſeemingly was cruel and fierce, but without doing him any harm, ſtood before him with his Throat open, and then retir'd. At laſt *Quo wen* (A) took Courage, and looking narrowly into the Creature's Throat, he perceived a Bone, which ſtuck there in a ſuch a manner as to be very troubleſome to him when he wanted to ſwallow any Food. He was ſo bold as to put his Hand into the Creature's Throat, and pull out the Bone. The Beaſt immediately retired, and next Day returned to his Benefactor with a whole Deer, as it were in Teſtimony of his Gratitude.

The Prince hearing of this Story, cauſed the Hermit to come to Court, even againſt his Will. Every body there treated him with great Reſpect; but he concealed himſelf from their Eyes as much as he could: And when it was not in his Power to do that, he remained in Silence as if no body had been with him. One Day, when it was leaſt expected, he asked leave to retire; and he was ſo earneſt in it, that the Prince conſented he ſhould. He then ſituated himſelf in a ſequeſtred Valley in the Territory of *Ling ngan*, where he raiſed a Hut compoſed of Reeds. He ſcarce had done this, when the Rebellion of *Sû ſun* broke out. All the Country was ravaged except the Territory of *Ling ngan*, and this gained the Hermit the Reputation of being a Prophet.

(A) In the French *Kao ouen*.

Moral

Moral Reflections.

THE beſt Chance a Man has to eſcape a Danger which he cannot ſhun, is to face it boldly.

To form Schemes of a happy Life, according to one's own Whims and Fancy, is the way to be unhappy.

Inſtructions *of a* Philoſopher *to a* Young Man *deſigned for Great Poſts.*

HÛ *pang heng* having come to *Sin chew*, begged of the famous *Li mi ſun*, that he would give him ſome Inſtructions in Writing; which he did as follows:

I. *When a Man knows the Will of* (1) Tyen *and his Prince too, he ought to conform to it, let it coſt him never ſo dear.*

II. *'Tis true, that the wiſe Man alone can ſupport great Calamities with Conſtancy: But it is equally true, that whoever ſuffers himſelf to be overpower'd by them, is not wiſe.*

III. *However fair one's moral Character may be, and however well he deſerves it, he ought never to believe that he is arrived at Perfection: He ought always to be endeavouring to make a further Progreſs in the Paths of Virtue.*

IV. *When a People ſhakes off the Obedience and Reſpect due to their Prince, or his Officers, the beſt Method of bringing them back to their Duty is to provide for what they wanted when the Commotions broke out.*

V. *The Man who does not demoliſh wicked* SELÈ, *can never be capable of what is Great.*

VI. *When Heaven fits a Man for great Poſts, it commonly makes him paſs through great Tryals.*

VII. *What is too hard and ſtiff, is generally brittle; if you do not take care to temper it with ſomething that is more flexible.*

VIII. *The principal and moſt eſſential Point as to Wiſdom and Virtue, is the Rectitude of the Heart. Compoſitions, Debates and Diſcourſes, are but Conſequences.*

An affable Gravity.

CHung *ming tàu*, as to his perſonal Character, was ſerious, grave and ſilent. To have ſeen him ſitting all Day long, you would have taken him for a Statue, and not a Man. In his Family all his Words and Actions had a Tincture of this Gravity, and he was looked upon as a very ſevere Man. But did Company viſit him? He was quite the reverſe: Nothing was more affable and polite. Thus he was beloved by all the World; and there were no Cabals nor Diviſions in his Time.

Pride *humbled.*

WHEN *Han chi quê* was Governor of *I chew*, *Cha yen* came to be his ſecond Officer. This laſt being the firſt of his Claſs in the Promotion to Degrees, became ſo ſtupidly Haughty, that he never deſign'd himſelf by any other Title than that of (K) *Chwang ywen han.* His Superior being ſhock'd with this pedantic Vanity, one Day, when he heard him name himſelf by that Title, ſaid to him dryly, *Are you not an Officer in* I chew? Hinting to him, that he ought to deſign himſelf from his Poſt. He underſtood this Rebuke very well, and amended: But he had always a ſecret Averſion for *Han chi quê.*

A ſeaſonable Reprimand.

MA *kven*, a *Chwang ywen* of another Promotion, having come to be Second Officer at *Tſin chew*, likewiſe took it in his Head always to name himſelf by the Title of *Chwang ywen. Lin*, his Superior Officer, one Day ſaid to him, in an agreeable polite Manner, *Sir, 'tis well known that you have been* Chwang ywen; *but the leſs you talk of it, the more you will be eſteemed. It was convenient to give you that Title during all the time in which the Ceremonies of your Promotion laſted: But at preſent you are an Officer of this City; be adviſed by me, and do not be aſhamed of being deſigned by the Name of your Office.*

Ma kven was a little aſhamed; but he received the Reprimand, and ſeemed thankful for the Hint.

A Manner of Reproving *without* Diſobliging.

TWO Reprimands entirely alike, are differently taken. Whence proceeds this Difference? Becauſe there is a Tartneſs in the one, and not in the other. Therefore the Philoſopher *Chin* ſays very well; *When you reprove a Man, uſe no Arguments with him but Reaſon, for making him ſenſible of his Fault; and then he will eaſily acknowledge it: If you mingle any Bitterneſs or Anger in it, you never can ſucceed, at leaſt without Inconveniencies.*

(1) Heaven.

(K) This is the Title of the firſt Doctor of a Promotion.

A Moral Inſtruction *drawn from the Form of two* Chineſe *Characters.*

IN the Compoſition of the Letters *Tû* and *Tſi*, which ſignify *Jealouſy* or *Envy*, the Letter *Nyu* enters, which ſignifies *Woman*. *Why happens this?* asked a Diſciple of his Maſter. *Becauſe*, anſwer'd the Maſter, *Women are actually ſubject to this Vice: It is likewiſe to let Men know, that it is a Vice unworthy of them; and if they abandon themſelves to it, they degrade themſelves, and become Women.*

Ingratitude *puniſhed.*

TOwards the Beginning of the *Tang* Dynaſty, *Tau tſong*, being already in Poſt, grew fond of a Clerk named *Whay chi kû*, whom he found to be a Man of Merit. He got him put into Poſt, and promoted him in ſuch a manner, that at laſt they were both joint Miniſters of State. *Tau tſong* was troubled at this, and found means to baniſh this Collegue by procuring him a Commiſſion, very honourable, but at a great Diſtance from that Place.

Whay chi kû, who was ſenſible that *Tau tſong* was uneaſy at the Preſence of ſuch a Collegue, for that reaſon bore him a ſecret ill Will. In the Country to which he went in the Quality of Commiſſary, he found two of the Sons of *Tau tſong*, who had Poſts, As they knew the Obligations he was under to their Father, they concerned themſelves in ſeveral Affairs, and were pretty free with their Solicitations to the Commiſſary, who made uſe of that as a Handle to revenge himſelf of *Tau tſong*, and he gave a very minute Account to the Emperor of the Defects he found in the Sons of that Miniſter.

Some Days after, the Emperor, by way of Diſcourſe, asked *Tau tſong*, if his Sons had Capacities for Buſineſs; what Poſts they actually had; and how they behaved in them? *Tau tſong*, comprehending at once both the Riſe and the Tendency of thoſe Queſtions of the Emperor, anſwered thus: *Sir, I have three Sons; two of them are in Poſts at* (*) Tong tû. *They are not very reſerved, and probably they have been troubleſome to* Whay chi kû, *who was formerly Commiſſary in theſe Parts. However, he has ſaid nothing to me as yet, and I know not how the Matter is.*

The Emperor on theſe laſt Words thought that *Tau tſong* had diſſembled the Truth, and wanted to conceal the Faults of his Children. *Tau tſong*, being exactly informed of every thing, went in Perſon to tell the Emperor, that his Suſpicion was true, according to his Informations. *How can that be?* asked the Emperor, that he might get him to ſpeak out. *Sir*, anſwered *Tau tſong, the plain Truth is*, Whay chi kû *was formerly a ſimple Clerk; I got him advanced, and made the World acquainted with his Merit: My Sons being ſuch Blockheads as to think that* Whay chi kû *was under Obligations to me for this, thought he would eaſily grant them whatever they asked of him; and upon this, they were ſo fooliſh as to ſolicite him for a good many People, and in very dirty Cauſes.*

The Emperor then underſtood, that *Tau tſong* did not want to diſguiſe the Faults of his Children: And as the Faults with which *Whay chi kû* had charged them were not very conſiderable, his Majeſty took it very ill, that *Whay chi kû* ſhould lay hold on this Occaſion to vex a Perſon to whom he owed ſo much. *He does not act*, anſwered the Emperor, *like a Man of Honour; and on that Account I will break him. Pardon him, Sir*, anſwered *Tau tſong, I conjure you; let me not be the Cauſe of his Diſgrace: Beſides that it would vex me much if your Majeſty ſhould puniſh ſo ſeverely a Fault that concerns me; I am afraid that People would take occaſion to attribute to your Majeſty an unbecoming Partiality.* The Emperor conſented, after a great many Entreaties, not to break *Whay chi kû* abſolutely; but he was reduced ſome Degrees lower.

A Maxim.

NAture dictates to all Men, that in all Enterprizes they are not permitted to be abſolutely ſure of Succeſs; but that they ought calmly and compoſedly to leave the Succeſs to Heaven.

Another Maxim, *enforced by an* Example.

MEN ought to aſſiſt one another according to their Abilities and Capacities: This is for their mutual Advantage. One Day the Robbers plunder'd a Village, and carried Fire and Sword thro' it all: Two Men only remained alive in it. Theſe the Robbers had neglected to kill, and did not think it worth their Pains to lead away captive. One of them was blind, the other paralytic. The Blind Man took the Paralytic on his Back, and being directed by him, they both got to another Village, where they found Means to ſubſiſt. This ſingle Example proves the Truth of the above Maxim.

(*) The Eaſtern Court;

Moral Maxims *and* Reflections.

TO act well by all Mankind; to treat every one even with Indulgence and Affection; is my Duty. Suppoſing that I don't fail in theſe; yet I have not a Right to pretend that the Perſons are thereby under Obligations to me. I am calumniated and ſlandered: What real Evil can that do to me? None, if I have a mind. This, therefore, is not a ſufficient Reaſon for my treating ſuch Perſons in the ſame manner, or wiſhing to be revenged on them. If I have no Right to pretend that a Perſon is under Obligations to me, and yet if I demand from them a Return of good Offices; I, as it were, retract the Good I have done, and loſe its Merit: If I have no reaſon to hate a Perſon, and yet want to be revenged on him; I thereby exaſperate him, and give him a Handle to treat me worſe afterwards.

The Inconſtancy *of* Human Nature.

YOU ſucceed in an Undertaking: Behold you are gay. You fail of Succeſs; and then you are impatient, and diſcouraged. A Man is complaiſant to you: You are civil to him. Another diſobliges you; and you are rude to him. What a ſtrange Reverſe is this! Is it for you to order every thing ſo, as that it may turn out to your Advantage, and to new-mould Mankind? In the mean time you put yourſelf into the Crucible, and every Moment ſuffer yourſelf to be ſtirred about, and melted down. *A good Founder*, ſays the Proverb, *can make uſe of every Metal; and an able Lapidary can make uſe of the coarſeſt Stones.*

Againſt Backbiting.

YOU hear that People ſpeak ill of you, *ſays the Philoſopher* Chau kang tſyê; don't therefore be in a Paſſion: You hear that they praiſe you; don't therefore be in a Tranſport. Another Perſon is calumniated in your Preſence; take care that you don't give any Encouragement to the Calumny. A Perſon is praiſed: Do you the ſame, if you can; at leaſt be very well pleaſed that he is praiſed: Agreeable to what we read in a certain Ode: *When I hear Evil ſpoken of a Man, it gives me as much Pain as if ſharp Thorns were piercing my Heart: When I hear another commended, it gives me as much Pleaſure as the exquiſite Smell of the moſt fragrant Flowers.*

Of the Moderation *of our* Deſires.

WAng kyen pong ſays, A Paralytic, or a crooked Man, thinks the Faculty of walking ſtraight ſo valuable, that he ſeems to wiſh for nothing elſe. Another Perſon, who can walk freely, when he has a Journey to make, has a great Value for an eaſy convenient Vehicle; and does his utmoſt to procure it. It is the ſame with all the World. Nothing gives ſo full a Satisfaction to the Heart of Man, but that he always graſps at ſomething elſe. The wiſe Man moderates his Deſires; he prudently accommodates himſelf to different Circumſtances, and to the different Characters of the Perſons with whom he has to do. If he is engaged in a very preſſing or momentous Affair, he is ſatisfied if he can gain Time: If he can do nothing elſe, he knows how to extricate himſelf out of ordinary Affairs with Succeſs. In other more difficult and important Junctures, he is glad to come off at a cheap Rate: In order to be in a Condition to bear up againſt the troubleſome Accidents of Life, he looks upon them as ſo many Flaſhes of Lightning, light Clouds, or Autumn Showers. In ſhort, he knows either how to act, or to be at reſt; to be reſolute, or yielding; according to the different Circumſtances he is in.

Complaiſance *frequently neceſſary.*

THERE are certain Affairs which ruin the Man, whom they preſs upon, and make him appear guilty; tho', if he had time, he might diſengage himſelf from them, and make his Innocence clear. To preſs hard on a Man on ſuch Occaſions, is Cruelty. It is the ſame with regard to Immorality: There are ſome Perſons whom the moſt preſſing Inſtances cannot reclaim, and yet are ſoon won over, by little and little, with Gentleneſs. To preſs hard on ſuch Occaſions as theſe, ſhews no true Zeal.

The Manner of Behaving *with* Wicked Men.

HE is but a Novice in the Art of Living, who can accommodate himſelf to the Virtuous, and not to the Vicious. Serpents, Scorpions, and other wild Beaſts, are very numerous upon the Earth. Yet, dangerous as theſe Animals are, *Tſau vwë* (*) ſuffers them, as if he had not the Power of extirpating them. The Vicious muſt be treated much in the ſame manner: Don't ſuffer them to hurt you; but at the ſame time be always civil to them; and per-

(*) *Tſau* ſignifies *to produce, to make, to create*: *vwë* implies *Being, Thing, Subſtance.*

perhaps by degrees your Civilities may open their Eyes, and let them ſee their own Vices: On the contrary, if you can't endure them for a ſingle Moment, you will ſee very bad Effects of this unreaſonable Severity.

You charge a Man with flagrant Injuſtice; the Loſs of his Money would leſs affect him. You entertain an irreconcileable Hatred againſt another; a ſlight Reproof would be more excuſable: In the mean time, if you yourſelf have publiſhed any private Affairs of the latter, ſo as to vex him, or have forcibly deprived the former of what is his Right, what Judgment will the World form of you? Or what Judgment can you form of yourſelf?

Of the Manner *of* Living *with every Body.*

AS there is no Man without a bad, ſo there is no Man without a good, Quality. The Way to live well with all the World, is for a Man to behold his Neighbour in the fair, and to ſhut his Eyes to the dark Side of his Character.

The Way *to* live contented.

WHILE Man is Man he cannot promiſe to pleaſe himſelf by ſucceeding in every thing, and much leſs to pleaſe all the World, and to ſtop the Mouth of thoſe who muſt find Fault. A Man's Buſineſs is to do all that lies in his Power, and then to be ſatisfied, tho' the Succeſs ſhould be but indifferent.

A diſcommendable Forwardneſs.

THE more haſte a Man makes to unravel a Skain of Thread, the farther he is from his Purpoſe. It is almoſt the ſame in the common Affairs of Life: Too much Fire and Vivacity frequently is hurtful, Moderation and Calmneſs is beſt.

Prudent Diſtruſt.

TO be perfectly, ſincerely, and uprightly Honeſt, is very commendable: But it would be Credulity to imagine that every Man is of that Character too, and to truſt them abſolutely. One Man gives himſelf out as one who is incapable of Deceit: But do you wiſely ſift him, without truſting too much to his Word; for tho' he had all the Craft of the Spirits that ſometimes haunt the Mountains, he will talk to you in the ſame Strain.

No true Wiſdom *without* Modeſty.

DIſintereſtedneſs and Avarice are two Qualities diametrically oppoſite: The firſt implying a Contempt of the Goods of Fortune. If you are really diſintereſted, you will be ſatisfied with being ſo. You won't make a Flouriſh of your fine Character, that you may attract the Eyes of the World. For if a Man acts thus, he does not in reality deſpiſe Money and Riches; they are ſtill his ſecondary, tho' the Eſteem of the World is his ruling, Paſſion. Humility is a Virtue that inſpires a Deference to our Neighbour. The very wanting to appear humble, proves that you are not ſo; becauſe you thereby, as it were, take an indirect Road to command the Deference of the reſt of Mankind.

Slight Things *which we ought not to* mind.

EVery Father of a Family is obliged to watch over the Preſervation of his own Goods: But this Care ought to be bounded; for we ought to know how to ſuffer patiently, or to diſſemble ſeaſonably, when we are injured. *My deceas'd Father*, ſays *Tſu hû, going one Day to walk in his Park, carried me along with him. Happening to meet with his Gardener*, I ſee they have robbed me, *ſaid he*; How can I recover my Damage? Sir, *anſwers the Gardener*, I ſee no better way, than for you to think yourſelf ſo much the poorer, and to leave your Loſs in the Robber's Hands. *This Anſwer charm'd my Father; who turning to me*, Son, *ſaid he*, attend to the Leſſon this Gardener has given me; it is admirable, and every rich Man ought to follow it.

That it is wiſe *in us ſometimes to give up our* Right.

A Man who would ſucceed in the Affairs of this Life, ought to reſolve with himſelf to give up ſome part of his own Right with a good Grace, when he is obliged to part with it. And when a Negotiation is far advanced, he ought not to ſtick ſo obſtinately by the reſt, as to break all off, rather than yield any thing farther. This is the way to conclude an Affair with Succeſs and Satisfaction. They who value themſelves upon an extravagant Stiffneſs, and would rather die than give up an Inch of their Will, commonly repent it. Seaſonably to give more than I am ſtrictly obliged to give, and to exact leſs than what I am entitled to, ſhews a Greatneſs of Soul; if there is any Shame in this way of doing, it reſts on thoſe who receive more than their Due, or pay leſs than what they owe.

Cha-

Character of an untractable Mind.

ONE is never at a loſs how to treat a Man of Honour: The Difficulty is, how to deal with ſome mean Souls. This Difficulty increaſes, when thoſe kind of People have Abilities, a Knowledge of Buſineſs, or ſome ſuch Talent: And it is ſtill worſe, if one is under an Obligation to them; for then one does not know how to behave.

A Picture *of the* World *and* Human Life.

ONE Day being ſtruck at the Sight of Lightning, and not recover'd out of the Panic into which a Clap of Thunder had thrown me; Alas! *cried I, with a Sigh,* What is this frail Life? I have been now forty Years in the World; and when I review that Space of Time, it is now but a wide Blank. To me, it is like a Dream; during which, I find myſelf in a thouſand different States, and poſſeſs'd with ten thouſand Ideas, which vaniſh like empty Smoke.

I ſee nothing grand and real in this Life, but a vaſt Sea, and a large River: The Sea of Sorrows and Troubles: A Sea infinitely wide; whoſe Shores are not ſeen. The River of our Deſires; whoſe Depth can never be fathomed. Man is like a wretched Bark, battered with the Waves, and leaking at every Seam.

That we may change the Metaphor: This World is a Fire, of ſo ſingular a Nature, that tho' one were either Iron or Braſs, he cannot long reſiſt it; but muſt fail, and periſh. Why therefore ought we not to prepare for Death? Why ſhould we be buſy in purchaſing Eſtates, ſoliciting for Poſts, or graſping after Fame? Long and ſhort Life, Wealth and Poverty, Honour and Diſgrace, depend not upon us, but upon Heaven. Henceforth, therefore, turn to whatever Side you pleaſe, aim only at acquiring (A) Immortality.

Moral Reflections.

ONE Day *Te ſhe lin* ſaid, In my Opinion it is eaſy to become wiſe and underſtanding from being ignorant and ſimple: But it is very difficult for an ignorant Simpleton to return to Modeſty by the Paths of Study and Science.

The Riches and Pleaſures of this World vex both our Bodies and Souls. Even while we are taſting them, we feel ſome Regret at being ſo much in their Power: At laſt, they tire us with their Continuance, and become our Pain. A Man who has been long in Poſts, ſighs for a Retirement. A Man who has drunk too freely, wants to go to ſleep. The Love of true Wiſdom alone grows upon us, the more we purſue it.

You are quiet and retired, yet for all that be not leſs upon your Guard; nor fooliſhly ſay, *What have I to fear?* There is Danger even in the Security.

The moſt palatable Meats are not always the moſt wholeſome; and exquiſite Pleaſure is ſeldom taſted without being ſoon follow'd with Bitterneſs.

If a Man knows how to recover Health, it is a great Matter: But it is a greater, if he knows how to preſerve it.

An Encomium upon Temperance.

OUR longeſt-lived Emperors were, (B) *Han vû ti, Lyang vû ti,* and *Song kau tſong*; the firſt living 70, and the other two upwards of 80 Years. The Maxim of *Han vû ti* was, *That Temperance was the beſt Phyſick. Lyang vû ti* ſaid of himſelf, *That he had lain thirty Years in an Apartment ſeparate from his Wives.* As for *Song kau tſong*, tho' he was naturally of a ſtrong Conſtitution, yet he was always very moderate in his Uſe of Pleaſures, and Maſter of his Paſſions.

Upon the ſame Subject.

LI keng ta, tho' capable of the greateſt Poſts, would never enter into them. He retired to the Mountain *Ki chew*, that he might ſtudy the Doctrine of the Philoſophers *Lau* and *Chwang*. Many Years after he retired, *Wang ſhew ching*, *Lyu chong*, and others, paid him a Viſit, and asked him for the Secret of preſerving Life and Health. *What are our Bodies*, anſwered he, *but a Compoſition of Blood and animal Spirits? That pretended miraculous Stone which People talk of, is only a Compound of Vegetables, Stones and Metals. How abſurd is it to believe, that this Compoſition can ever preſerve or reinſtate the Blood and the Spirits in their Vigour and due Circulation! To live always frugally, without Buſtle, in Quiet, and, above all, in a great Abſtraction of Heart and Mind, is the Great Medicine, and the Precious Stone, whoſe Virtues are ſo rare.*

That

(A) The Original ſays, *Tſo ko ſey ſyen*, that is to ſay, *to become an Immortal who flies.* 'Tis ſaid, that in *China* there are People who ſeek for the *Immortality* of Body by Medicine or Magic: Whether this is the *Immortality* here mentioned, let the Reader judge; I have only tranſlated it.

(B) *Han, Lyang, Song*, are the Names of three Dynaſties.

That Quiet *and* Happineſs *are only to be ſought for within Ourſelves.*

CErtain Perſons, *ſays the Philoſopher* Mê, complain for not finding a Place of Repoſe: They are in the wrong; they already have it. But what they ought to be diſſatisfied at, is, their having a Heart which is an Enemy to the very Repoſe they ſeek.

Others complain, that they want Riches. They ought rather to complain of their own Heart, which is not ſatisfied with a Competency.

What, for Inſtance, is the Uſe of Cloathing to Mankind, but to cover him decently, and to defend him from the Inclemencies of the Air? Yet a Man, who wears a furr'd Habit, worth more than a thouſand Crowns, is not ſatisfied: But he does not reflect, that a Quail, at much leſs Expence, is as warm as himſelf.

What does a Man want as to Nouriſhment, but ſome agreeable Food, in a ſufficient Quantity, according to the Strength of his Stomach? Yet he, who is every Day ſerved with a large Quantity of the moſt delicate Meats in the largeſt Diſhes, is not contented. He muſt only impute it to himſelf, if he duly attends, that another, who ſleeps only on a Mat, and who drinks out of the half of a ſcoop'd Cucumber after a temperate Meal, is more contented than himſelf. What does a Man require by being lodged? That he may be ſhelter'd from the Winds, the Rains, and the other Inconveniencies of the Seaſons? Yet ſuch a Man in a ſpacious Houſe, proud, loftily raiſed, and whoſe Walls are varniſhed over at a large Expence, finds himſelf ill lodged. He would know what to impute this Diſcontent to, if he would obſerve, that in his Neighbourhood another is contented with a Houſe ſo poor and ſo mean, that the Door is hung upon two pieces of Cords, which ſerve it for Hinges.

No! A Man ought only to impute it to himſelf, if he is not contented: For his Mind is wholly taken up with a thouſand vain Ideas, and he abandons his Heart yet more fooliſhly to all its Emotions. He ſeeks, within his ſhort Span of Life, a Satisfaction of his unſatiable Deſires: How then can he be contented? One Month paſſes, and another comes on; the Year ends, and then begins: But Man continues ſtill fatally blind. Can any thing be more deplorable than this?

For a Man to ſpill his Blood that he may dye his Cloaths, would be, *ſays* Wang ching yu, a ſignal Piece of Stupidity. Is it, *adds he*, a leſs, to ſtifle the Calls of Reaſon, and natural Equity, which we have received from Heaven, in order to ſucceed in a favourite Point? Doubtleſs not: And it is ſo much the more ſo, becauſe commonly it happens that thereby he does not arrive to what he wiſhes for: the Succeſs being often fatal or imaginary, and the Loſs always real.

In what Climate or Place may not a Man live agreeably, if he has a Mind? To me, a little Parterre of Flowers, is the famous (*a*) Valley of Gold; to me, a little Brook is the Fountain of the young Peach-trees. To me, the Melody of Birds is more raviſhing, than the Harmony of a full Concert of Inſtruments; and I prefer the Tincture of certain Clouds to the fineſt Paintings in the World.

The Frailty of Life.

TSIN *whang ti* flattered himſelf with a Reign of a Thouſand Years. *Sin mang* carried his Hopes ſtill farther, and cauſed a Kalendar of ſix and thirty thouſand Years to be made for his Family. *Ming ti* of the *Song* Dynaſty promiſed himſelf only three hundred Years of a Reign. However I make no Difference among all three Princes, for they were all equally ſtupid. *One Day, and then another Day*, ſaid the firſt Emperor of the *Han*, *how then can we promiſe upon a great Number of Years? I cannot promiſe my ſelf Ten.* This was ſpoken like a wiſe Prince.

That Virtue *ought to be tried.*

MOUNTAINS and Plains, however good their Soil may be, do not produce the fine Flower called *Lyen*; on the contrary, it grows eaſily in low uncultivated Places. The ſame Obſervation may be made of Virtue, which flouriſhes under Afflictions.

The Life of Man is a Journey; we muſt make it out, however bad the Road is. Seldom is it found to be even; but if at firſt it is dangerous, narrow and difficult, there is Room to hope that towards the End it will become broad, ſmooth, and firm.

The Happineſs of a moderate Fortune.

IT is almoſt the ſame with the Life of Man, as with Flowers in a Parterre: The moſt beautiful are commonly the moſt delicate; and if they blow before the other, they are ſure to winter and die away before them too. Therefore, underſtanding and truly prudent Perſons prefer a genteel, middling Condition before the dazling Luſtre of certain Poſts.

(*a*) We don't know what this Valley of Gold, and Fountain of young Peach-trees are.

Upon

Upon the ſame Subject.

AMONG the Verſes of *Tû chau lin*, there is a Song, that ſays, *Ye great Men of this World, don't laugh at that poor Peaſant, who has only coarſe Veſſels of Earth to contain his Wine; and who pours it out himſelf that he may drink it; while ye drink it out of Veſſels of Gold and Silver, and are ſerved by Numbers of Slaves. When you have drank freely after your Faſhion, if both of you happen to be fuddled, you will ſleep along with him under the Tree.* The Poet, by this, gives us to underſtand, that it is the ſame Thing to drink out of mean, cheap Veſſels, or Golden and Silver Goblets. To purſue the ſame Thought, we may add, That Sleep is Sleep, whether it be upon a Bed of ordinary Wood, and upon Mats, or upon (*a*) embroidered Bolſters, adorned with valuable Diamonds. To have a Gate varniſhed with Vermilion, and Skreens of (*b*) yellow Colour, or to have a plain Door, and Skreens of thick Mats, is almoſt the ſame thing. The Poor, the Rich, the Noble and the Mean, Advancement or Diſgrace, all is equally indifferent, and may be look'd upon with the ſame Eye.

Upon Death's ſtripping us of every Thing.

THO' you had ten thouſand Arpents of Ground, as ſoon as Death comes, they are no longer in your Diſpoſal. Tho' your Children and Grandchildren were never ſo numerous, not one of them can die in your ſtead. They may offer before your Tablet a great Number of Diſhes finely garniſhed, but you can taſte none of them; and tho' your Houſe were cramm'd with Money and Riches, you can carry none of them away.

The Folly *of* Avarice.

A Certain rich covetous Bonza had made a Collection of a great many Jewels, which he watch'd very narrowly. Another Bonza, older than him, begged that he would ſuffer him to ſee them; and after he had look'd at them for ſome time, *I thank you*, ſaid he, *for your Jewels. Why thank me?* anſwers the other, *I did not give you them. But I had the Pleaſure to ſee them*, reply'd the Gueſt, *and that is all the Advantage you reap from them, except the Trouble of watching them. The Difference is but ſmall, I don't envy you.*

The Uncertainty *of* Life.

ONE Day a certain inferior Bonza brought to this ſame old Bonza, whom I have mentioned, a Meal ready dreſs'd, and begg'd that he would come To-morrow and take another at his Bonzary. The old Bonza received the Meal which he had brought him, but refuſed the Invitation. The other Bonza preſſing him, and repreſenting to him, that it was a common Thing even among Bonza's to invite one another, *Very well*, replies the Maſter Bonza, *but you invite me to come To-morrow; how do I know that I ſhall ſee the Morrow?*

In a certain Quarter of the Moon, when that Luminary ſets, the Heaven is again wrapt in Clouds, but is ready to receive a brighter Luſtre from the Riſing of the Sun. This Death is, as it were, a Paſſage to Life: It is almoſt the ſame with a virtuous and truly wiſe Man. His Underſtanding is more bright and piercing after a ſlight Obſcurity. On the contrary, there are certain Lamps, which blaze with greater Force the Moment before they are extinguiſhed. This is a Life that leads to Death. It is almoſt the ſame with the Generality of Mankind; a ſhort-liv'd Blaze leads them to Darkneſs. This Doctrine is contained in an antient Canonical Book, treating of the *continual Viciſſitude of Generations and Converſions*. Therefore in Times of Peace and Proſperity, prudently think upon Times of Confuſion and Adverſity. This in my Opinion is knowing how to ſtudy this Book, and profiting by what it contains. To remain modeſt and humble in the moſt eminent Dignity, and never to indulge your ſelf in the leaſt Exceſs, tho' ſurrounded with the greateſt Plenty, in my Judgment, is penetrating the Senſe of that famous Book, and actually practiſing its Doctrine.

Inſtructions *ſupported by* Examples.

WHEN a Man from a mean Condition arrives to a high pitch of Fortune, he ought neither to forget the Favours, nor remember the Injuries he has received.

When *Su ma wen* was Miniſter, and in Poſt, he procured a conſiderable Employment to *Lew ywen ching*, who went to ſee and to thank his Benefactor: *Do you know*, ſaid *Su ma wen* to him, *what was my principal Inducement to intereſt my ſelf ſo much in your Behalf? Sir*, anſwers *Lew ywen ching*, *probably it was our antient Acquaintance, I can ſee no other Reaſon. Not at all*, anſwered the other, *it was becauſe while I was out of Poſt, and at my own Houſe, I got a great many Letters from you, but not one ſince I came into Poſt. This was my principal Motive, in bringing you into Buſineſs, and promoting you.*

(*a*) The Diſtinction of the *Ko lau*, or Miniſters of State. (*b*) The Colour of the Emperor and his Domeſticks.

Among

Among the Inſtructions which *Liwen tſyê* cauſed to be engraved upon the Wall, where he received and entertained his Friends, there was the following: 'Happineſs and Misfortune, 'Loſs and Gain, are things of which we ſee no End in this World, becauſe the Future, with 'regard to us, is a dark Night.

The Philoſopher *Lyê* quotes the Examples of a certain *Say*, who by loſing his Horſe, made his Fortune; and the Philoſopher *Chwang*, upon the ſame Subject ſays, 'Call to Mind 'the Hiſtory of *Li ki*: At firſt ſhe melted into Tears, and bewailed her Fate, when ſhe ſaw 'herſelf abandoned to *Tſin*; but ſhe ſoon dried up her Tears, and forgot her Complaints, when 'ſhe became Queen.' A Man who thoroughly underſtands this, be his Fate and Condition what it will, will never entirely give himſelf up either to Joy or Sadneſs.

A Contempt of the Goods of Fortune.

THE Advantage which a rich Man has above the poor, is but very ſmall; in all Points of any Importance, their Condition is equal. For Inſtance, if there is any thing vexing in this Life, it is old Age, Sickneſs, and Death: What can a rich Man do to all theſe? Riches are ſo far from being a Remedy againſt old Age, Sickneſs, or Death, that they often haſten their Approaches.

Upon the ſame Subject.

THEY who, when Age advances, find themſelves in Wealth and Honours, are Men who formerly have paſſed thorough Hardſhips and Trials, and we ſeldom ſee any one, who is in Plenty and Honours in his Youth, grow old without Troubles and Diſgraces. Such a one having obtained his Degrees, when he was young, thereby enters at once into Poſts. Some troubleſome Affair ſoon happens, and reduces him to Poverty, loaded with a large Family, and wanting, perhaps, even the Neceſſaries of Life. It is true, that ſome Men, profiting by the Merit and Induſtry of their Fore-fathers, find themſelves advanced very early, and at the ſame time poſſeſſing great Riches; but it is rare that the Poſterity of ſuch Men are numerous; they are commonly but few. It is thus that the (*a*) *Tſau vwe che*, in his ordinary Conduct, raiſes and debaſes us alternately. We have no Inſtance of a long and conſtant Proſperity, but many of the contrary. But at preſent, how many Struggles, how many Cares, how many Projects, to arrive at Honours and Wealth, by ſome other Means than thoſe of Induſtry and Patience! Even the laſt Moments of our Life are employ'd on projecting how we may beſt advance or enrich our Children: This is the very Height of Stupidity.

Upon the ſame Subject.

A ſmall Matter ſuffices a Man for Food and Raiment during his Life: All that you heap up above what is neceſſary to thoſe Ends, is for others. The Man who enjoys a great Poſt, Wives of the ſecond Order, and Numbers of Slaves, grows tir'd of them all at laſt; and that Moment he underſtands that his Poſt is to go to another. His Poſt did I ſay? Beſides his Food and Raiment, all he has acquired muſt paſs to another, and yet if he has unjuſtly acquired them, he himſelf muſt be puniſhed. The Books of *Fo* ſay, *Your Works alone ſhall follow you, You ſhall carry off nothing elſe.* How beautiful is this Saying!

A Compariſon *of a* Poor *and a* Rich Man *in* Life *and* Death.

Chau ting ſhê ſays, I always willingly gave my Alms to the Poor; and I often took pleaſure in ſeeing and hearing them. The very Moment before they ask for Alms, they cry out, in order to move Compaſſion. Amidſt theſe lamentable Cries, I commonly ſee their Looks reſolute, and their Countenances thoſe of Perſons who are Maſters of, and enjoy themſelves. If a Servant happens to turn them away, they march off; but with a ſteady Pace, which has nothing in it that is mean or fearful. This has made me frequently ſay, what I cannot repeat without Grief, That theſe Beggars are perhaps the People in the World who with the beſt Grace preſerve a certain Air of Conſtancy and noble Indignation, which Antiquity ſo much values. These Beggars are without Attendance, and without Troubles; they think only how to preſerve their own Lives, tho' they enjoy them on very indifferent Terms. This being all their Aim, behold with what an Air one asks and receives a little cold Rice, or the Remains of a Soop; and preſerves a ſerene undaunted Look, without Bluſhing, or being aſhamed at his Indigence: The whole World is his Lodging. As for Cold and Heat, and other Alterations of the Seaſons, he looks upon them as ſo many Travellers he meets upon his Road; and by their going a different Way from him, they are at greater Diſtance from one another every Moment.

How

(*a*) He who has made, or he who makes Things; *Tſau vwe*, may ſignify, *To make, to produce Things.* It may likewiſes, ſignify *He who produces Things*, according to the Context. But when this third Letter, viz. *Che*, is joined to it, always ſignifies, *He who produces Things.*

How different the Condition of the Rich! Obſerve the Man of great Revenues; even in Public, and in the Day-time, behold how he frets! But examine him at home, where Vexation and Dread oblige him to retire late at Night; hark how he groans, how he ſighs, and how he vows! Behold how he bows down his Head, and ſhrugs up his Shoulders! You may read in his Face the Dread, the Uneaſineſs, and the Vexation of his Soul. In your Opinion, which of the two, the Poor or the Rich Man, has the moſt of that Air of Conſtancy and noble Bravery which I have mention'd?

It will be much worſe for this rich powerful Miniſter, when being ſummoned by (A) *Yen wang*, and in a Moment ſtript of all his Poſſeſſions, he ſhall be obliged to go along with that Beggar, his Hands as empty as his, to appear before that Judge. The Beggar will then go away gaily, without either Remorſe or Regret, becauſe he loſes nothing by Death. On the contrary, the Rich Man cannot refrain from Tears: Death to him is full of Terrors, both from the Dread of the Judgment he is to undergo, and the Regret of loſing what he is obliged to leave behind him. For he can carry no more out of the World with him than the Beggar can, with whom I have compared him. He has a handſome and a beloved Wife; her he muſt leave, without being able to carry away with him one of her Hairs: And perhaps he has this additional Trouble, to ſee that ſhe is rather employ'd in thinking upon a new Husband, than grieving for the old one. He has a well-built Houſe; but he muſt leave it, without being able to carry away the ſmalleſt Rag out of it; and perhaps with the Vexation of ſeeing a Rake of a Son haſtening to ſell it as ſoon as he can, that it may feed his Extravagances In ſhort, if, among all thoſe who ſee him thus ſtript of every thing, there are any who come and offer him ſome Pieces of Paper-Money, there are many more who are contriving to revenge upon his Children, after his Death, the Injuries and Inſults which they ſuffer'd from himſelf during his Life.

Reflecting upon what I have cited from *Chau ting ſhê*, and meditating upon the Means of dying well, I ask with Aſtoniſhment, Why do not we lay hold of them while we may? Why ſhould we have recourſe to what is told us by the falſe Sects? Our Philoſophers *Kong* and *Mong* have ſaid all that is neceſſary on this Head, ; but, alas! no body minds them.

The vain Projects *of an* Emperor.

TSIN at one time poſſeſs'd ſix Kingdoms; might not one then have ſaid, Behold a rich, powerful, happy Man? He took it in his Head to build a vaſt Palace: For this he harraſs'd all his Neighbours; and it created a great deal of Uneaſineſs to himſelf. At laſt he ſucceeded in what he was about: He then began to applaud and flatter himſelf, that his Poſterity would in that Palace eternally enjoy the Fruits of his Pains; but he died, and his Body was ſcarce cold, when it was expoſed in the open Air; and one, no way related to him, became Maſter of that Palace, and all the Empire. If, as is commonly ſaid, there be ſome frolickſome Spirits upon the Mount *Li*, where that Prince is buried, can they help laughing when they ſee what has in a Moment been the End of ſo many Cares, Projects and Hopes?

The Life which the Emperor Ing tſong *led, as told by himſelf.*

THE Emperor *Ing tſong*, one Day diſcourſing with *Li hyen: Behold*, ſaid he to him, *the Life I lead: I begin the Morning by giving Audience to the Great Men of my Court, and my Miniſters. After they have paid their Homages to me, I go to pay my own to my Mother. I then think upon the Affairs of my State; and when I have made out what moſt immediately calls for Diſpatch, I take a Meal, without much minding at what time, and without being very nice in the Choice of the Victuals that are ſerved up to me. I have almoſt the ſame Humour as to my Cloaths; I am not very curious that they ſhould be fine and coſtly: The meaneſt are fine enough for me, and when I have worn the worſt Cloth, I don't ſee that I am leſs reſpected as Emperor.*

Againſt Luxury.

AT preſent, whoever is the Son of a Rich Man, who is in Poſts, wants to make a fine Figure at a vaſt Expence: This is an Abuſe. If theſe young Gentlemen knew how to refrain themſelves; to go cloathed in plain Cloth; to live upon Peaſe, or other Pulſe; to apply themſelves entirely to Study; and, that they might make the greater Progreſs in it, aſſociate themſelves with ſome poor Student of bright Parts, they would gain juſt twice as much; For, beſides their ſaving a great deal, which they lay out upon fooliſh Expences, they would puſh themſelves much ſurer and more quickly into Buſineſs. I likewiſe wiſh, that after they are thus regulated, they would apply themſelves alſo to regulate their Wives; and that, far from keeping them up in their Luxury, by giving them Money to buy Jewels, and other ſuperfluous Trinkets, they would not even ſuffer them to have embroider'd Beds or Cloaths; and that they would endeavour to engage them to apply to Houſewifry, like the Wives of the meaneſt People. This Modeſty, far from being diſgraceful to the Husband or the Wife, at laſt will become their trueſt Glory.

On the contrary, they who cannot content themſelves with Neceſſaries, and who, giving a Looſe to all their Appetities, purſue Luxury and Merry-making, ſoon tranſgreſs the Bounds

(A) The *Pluto* or *Minos* of the Bonzas.

preſcribed them by Reaſon, Decency and Law; and by thus corrupting their Morals, they at the ſame time ruine their Health. By theſe Means, they become the Objects of Ridicule to all their Neighbours, and even to their own Slaves. But may we not with much better Reaſon enquire what the *Sublime* INTELLIGENCE *of Heaven and Earth* will think of theſe kind of People? What the inflexible JUSTICE of the Souls of Men will think of them? How they will appear in the Eyes of their own Relations and Parents? They muſt lay their Account with Contempt and Hatred. Therefore we ſee them frequently attack'd with extraordinary Misfortunes.

On the ſame Subject.

ONE Day, when the Emperor (*a*) *Yong lo* came from giving an Audience, as he was paſſing through a Gate, he ſpoiled the Sleeve of his Robe: He immediately put off that Robe, had it clean'd, and then put it on again, not having another to change it. His Valet de Chambre laid hold on this Occaſion to praiſe his Maſter: 'I might, 'tis true, anſwered the 'Prince, if I pleaſed, have a great Number of Habits, ſo as to change them ten times every 'Day; I am rich enough to do this. But I have always this Maxim at Heart; namely, 'That 'we are not to abuſe our Riches, or ſpend them uſeleſsly, For this Reaſon I have no Change 'of ſuperfluous Clothes. The Emperor my Father one Day ſaw the Empreſs my Mother fit 'up an old Gown for her ſelf, and immediately expreſſed his Joy: Nothing, ſaid he, can be 'more beautiful, than to ſee a Woman, amidſt a Plenty of every thing at her Command, raiſed 'to the higheſt Honour, and, in ſhort, an Empreſs, thus induſtrious? Behold a fair Example to 'our Deſcendants! It is upon this Maxim of my Deceas'd Father, that I regulate my Conduct 'in this Reſpect.

An Advice *to the Fathers of* Families.

IN a ſmall Treatiſe upon *Induſtry* and *OEconomy*, we read the following Paſſage: Every Man has a natural Inclination for Riches. And yet all Mankind is ſo far from being Rich, that many of them are deſtitute of even the Neceſſaries of Life. Therefore it is not eaſy to make Families rich: But how much more eaſy is it to ruin it! That is a certain Truth: But after all, it is likewiſe true, that the Poverty and Penury, which reduce ſome People to troubleſome and even to ſhameful Extremities, is commonly owing to a guilty Indolence. Any Man, that can in the leaſt endure Trouble or Fatigue, may eaſily keep himſelf from being dependant upon another. Therefore let us baniſh from our Families this blameful Luxury, which is the Effect of Cuſtom. Would Men employ themſelves in labouring and ſowing the Ground, they need never be deſtitute of Bread for their Subſiſtence; on the other hand, would Women apply themſelves to Spinning, and Works of that kind, they might always have Clothes.

This, ye Fathers of Families, claims your continual and early Attention: Do not ſay, My Children are yet young; we muſt wait till they grow up. Time poſts away with incredible Rapidity. Soon you muſt marry that Son, and then that Daughter: The Father and Mother muſt grow old and infirm; the moſt neceſſary Expences will then follow one another quick. How then can you furniſh them, if you don't early provide for them? Think therefore upon it. No Idleneſs!

Luxury *puniſhed in an* Emperor.

UNDER the Reign of *Hven tſong*, the Cuſtom was introduced of the Great Men offering Feaſts to the Prince. They even ſent them a vaſt way both by Sea and Land. He had a great Officer, whoſe expreſs Buſineſs was to take care of whatever related to theſe kinds of Preſents, and there was a Regulation how much the Expences of theſe Feaſts were to amount to. Every Diſh was of ſuch a vaſt Expence, that ten Families of a middling Rank could ſcarce furniſh it out. *Ven ti*, one of the Emperors of the *Han* Dynaſty formerly, wanted to rear a Terraſs. In a Calculation, which he made of the Expences it would amount to, he found that it would coſt as much as the Eſtate of ten Families. Upon this he deſiſted, not being willing to lay ſo much out upon an unneceſſary Work. What then, alas! ſhall be ſaid of *Hven tſong*, who expended as much upon a ſingle Diſh of Meat? He was obliged to fly, and in his Flight coming to *Kyen hyang* in the Afternoon, without taſting any thing that Day, he was glad of ſome little coarſe Cakes, which *Yang quê chong* had bought for him. The People of the Place preſented the Retinue of that Prince with ſome coarſe Rice, mixt with Peas and Corn; every one flew upon theſe, and the Grandchildren of *Hven tſong* filled their Hands with them, with more Greedineſs than any Body elſe. This exiled, ſtarved Company having ſoon conſumed that little Store of Rice, began to look at one another with Tears in their Eyes. 'Alas! ſaid they, 'where now are theſe expenſive Feaſts that but a Day ago we enjoy'd?

If Luxury and extravagant Expences are thus puniſhed in an Emperor, how much more will they be puniſhed in private Men!

(*a*) One of the laſt Emperors of the *Ming* Dynaſty, which preceded the *Tartars*.

A MAXIM.

IF, before you grow old, you want to enjoy the (*) Pleaſures of old Age, you will be vex'd at your growing old. If you live like a Great Man before you are ſo, you ſhall never be one.

Reflections on Luxury *and* Indolence.

MY deareſt Father, *ſays* Han, wore the ſame Cloaths for ten Years, ordering them to be mended till they could be mended no longer. Tho' he was promoted to Poſts, yet he poured out Drink to himſelf, and to his Gueſts. How different from this are our *Literati* at preſent! They of the meaneſt Birth, who arrive at Honours, no ſooner are enter'd into their Poſts, than they ſtrangely abuſe the Gifts of Heaven. Nothing can be more ſplendid than their Habits are, even when they are at Home on ordinary Days; what then muſt they be when they appear in Ceremony! This Luxury was at length carried to ſuch Exceſs, that there were Refinements even upon their Combs and their (†) Slippers. They cauſe themſelves to be ſerved by their Slaves in every Trifle; and theſe Slaves, too, muſt be handſome and well made. In ſhort, by their never uſing them, one would have ſaid that they did not know what was the Deſign of Hands. Is a Life like this, in Luxury and Indolence, the Way to advance one's ſelf, and to acquire a great Name? No, it is not: But it is the Way for a Man to ſhorten even his own Life.

Praiſe-worthy Frugality.

HOW beautiful is the Word *Kyen!* How many Advantages doth it include! By a ſeaſonable Frugality a Man may be independent, and Avarice will be mortified: Theſe are two wide Steps to Virtue. The Love of a well-regulated Oeconomy cauſes us to live a frugal Life; and in proportion as the Wants of the Body are cut off, we are the more in a Condition to improve the Beauties of the Mind. The more contented a Man can be with a little, the more eaſy it is for him to live in that Diſintereſtedneſs, that is ſo much eſteemed, and ſo rare. In ſhort, the more we ſpare in the Beginning, the more we ſhall poſſeſs in the End, till we ſhall ſoon find ourſelves in Plenty.

Upon Luxury, *and* the Abuſe of Riches.

THE Number of Mouths every Day increaſes in the Empire. For inſtance: "In my Family, ſays *Chin*, I can count a thouſand People, including Women, for one that was in it three hundred Years ago; yet the Ground never grows more ſpacious, nor is its Product greater than it was formerly. Whence then comes it to paſs, that all are ſupplied? And that the Numbers of the Poor do not increaſe? Eſpecially as every Age finds ſome new Arts of Prodigality and Expence. In former times Men contented themſelves with plain Habitations; now they covet Ornament and Sculpture. Modeſt and cheap Habits were anciently in uſe; now nothing but Coſt and Elegance are in requeſt. Formerly no more than ſix Diſhes were ſerved at an Entertainment; now there are no Limits to the Number. The ancient Poſſeſſion of a ſingle Man is now divided among a Thouſand; yet every one of that Thouſand would raiſe himſelf higher than that ſingle Man ever did. How are theſe Expences to be ſatisfied? Thus it is, that ſuch Multitudes fall into extreme Poverty, and that the Number of Robbers is daily increaſing."

On the ſame Subject.

COvetouſneſs is kindled and kept alive by Luxury. Produce me a Man, that, content with a Straw-Cottage, and little Encloſure of Canes, employs himſelf in reading the Writings of our Wiſe Men, or in diſcourſing on Virtue; who deſires no other Recreation than to refreſh himſelf with the cool Air in the Moonſhine, and whoſe whole Solicitude is to preſerve in his Heart the Love of Innocence, and of his Neighbour. Small Poſſeſſions are ſufficient for this. What Need has ſuch a Man of Riches? This Man therefore, having no Taſte in common with the reſt of the World, allows Avarice no Opportunity to take hold of him.

On the ſame.

AT what Expence of Toil is Man ſupported! There is a Neceſſity of labouring, ſowing, planting, watering: When the Grain is ripe, it muſt be reaped, gathered, and threſhed, it muſt then be either huſked or ground, then dreſſed, and at laſt baked. How much Toil for one Repaſt! Were this Repaſt placed in the Ballance on one Side, and the Sweat it coſt weighed on the other, to which Side would the Ballance incline.

An

(*) That is to ſay, to eat, to drink, and to lie down, without being troubled with any thing: It being the Duty of Children to procure all the Comforts to their old Parents that lie in their Power.

(†) Under the *Tartars* the Mens Heads were almoſt quite ſhaved over; but in the preceding Dynaſty they dreſs'd their Hair.

An Inſtance of a Mandarin's *Deteſtation of* Luxury.

Hay ſhwi being made *Yong tſay*, every one came, with Preſents in his Hand, to pay his Congratulations: But he not only refuſed to receive any thing valuable, as Silks, and things of the like kind, but declared his Diſapprobation of their Conduct who made uſe of too fine Paper for their Notes, thinking that it had a Tendency to *Luxury*; of which he was a conſtant Enemy. A polite Man of Letters, named *Tſew*, came among the reſt to congratulate the new *Yong tſay*, with no other Preſent than thirty Deniers of Copper, which he took out of his Sleeve, to preſent him with. *Right!* cried *Tſay*, *this Preſent is ſuch as pleaſes me:* And having received it, returned the Compliment by inviting *Tſew* to dine in a few Days. The Treat conſiſted of four Diſhes, a Plate of common ſmall Leaves, and a Cup of Wine to each of them.

An Example of a Great Man's Freedom from Pride.

Li wen chin had Pride always in deteſtation, even when he was a Miniſter of State. Such was his Humility, that there was no Difference between his Retinue, and the common Men of Letters. One Day, an Officer who did not know him, met him on the Road, and treated him roughly: *Li* from that time took care to conceal himſelf, when he ſaw that Man at the Palace; *If he ſhould ſee me*, ſays he, *it would throw him into Confuſion; I will therefore ſpare him ſo perplexing an Interview.*

Inſtance of bearing Reproach *with* Patience *and* Moderation.

Wang lan pyen and *Sye vû pyen* being engaged in a Lawſuit, the latter, who was a hot Man, went to his Adverſary, and loaded him with Reproaches. *Wang lan*, who had riſen up to receive him, turned his Eyes upon the Ground, and liſtned to all his Malice without anſwering, and without Emotion; till the other, tired with Exclamations, went away, and was at a conſiderable Diſtance, when *Wang*, without lifting up his Eyes, demanded of the Officers of the Court whether *Sye* was gone; and being anſwer'd that he was, return'd to his Seat, and reſum'd the Affair that had been interrupted.

Advantage of Patience.

IT was a Saying of *Chu jin quey*, "What does that Man loſe, who gives way in the Street to thoſe who are in haſte? Two or three hundred Steps, and nothing more. What does another loſe, who will not diſpute with his Neighbour the Boundaries of his Fields?"

How to behave towards malicious Tongues.

Chin hau had, thro' all his Life, a Dread of Evil-ſpeaking; and was ſo far from expoſing the Faults of Men in publick, that if any one did it in his Preſence, he heard him coldly, without ſaying a Word, till the Satirift had ended, and then would examine the whole Invective, and confute it particularly, if it was in his Power; or at leaſt would obſerve in general, that much Regard was not to be paid to it, as it was founded upon uncertain Reports, or the Teſtimonies of ſuſpected Perſons; and to prevent ſuch Reports from being credited for the future, if he knew any thing to the Advantage of the Perſon reflected on, he was ſure to ſet him in his beſt Light.

The Anſwer of an Officer *to ſome that would have irritated him againſt his* Prince.

QUO tſu i, an Officer of high Rank in the Army, and in a Poſt of great Conſequence, drew up a Memorial to the Court; in which he petitioned for ſeveral Favours, and propoſed ſeveral Regulations. This Memorial, not having the Effect propoſed, raiſed great Indignation in his Friends and their Dependants, who could not help letting him know their Surprize and Diſcontent, that the Court ſhould pay leſs Regard to him than to his Predeceſſors, Men much leſs valuable than himſelf. *True*, anſwer'd he, *that they gave my Predeceſſors, without any ſcruple, all that they asked; but it was for this Reaſon, Becauſe there was a Neceſſity of uſing ſome Art to keep them in their Duty; Me they treat without Ceremony, and refuſe without Reſerve, becauſe my Prince is confident of my Fidelity: This Treatment I eſteem as an Honour paid to my Fidelity, and as Juſtice done to my Merits; and expect on this Occaſion not Murmurs but Congratulations.*

Ad-

Advice of a Philoſopher *to a Man, who was too liberal of his* Reflections *upon other Mens Faults.*

A Man of Letters, of a Temper naturally warm and ſevere, was inceſſantly reflecting in bitter Terms upon all that he ſaw amiſs in other People. This Conduct of his was obſerved by *Wang yang ming*, who gave him one Day the following Lecture: *Let a Man*, ſays he, *make frequent Reflections upon himſelf; this is the true Way to ſolid Wiſdom; to which whoſoever ſincerely aſpires, ſhould not trouble himſelf to remark the Failings of others; an Employment, for which he will have little Leiſure, and as little Inclination, when a conſtant Attention to his own Life has ſhewn him how much he has to correct, and how much more to attain. Beſides, to reproach a bad Man too frequently and warmly, ſerves but to irritate him more, and make his Reformation more difficult* Syang, *incorrigible as he appeared, was converted by* Shun: *But by what Means? Only becauſe* Shun *converſed with him as if he had been entirely unacquainted with his Faults. This was the Secret by which* Shun *wrought a Converſion that appeared ſo difficult.*

REFLECTIONS.

OBſerve thoſe Mountains, high and ſteep: They produce nothing; or if a few Herbs ſpring up there, they are immediately withered for want of Nouriſhment. At the ſame time the Vallies, and the Hills of gentle Aſcent, are crowned with flouriſhing Woods, and covered with Herbage. Obſerve thoſe Torrents and Ditches, they are wholly deſtitute of Fiſh; which are found in great Numbers in Waters of a proper Depth, and gentle Courſe. To apply theſe Obſervations to Mankind, it will be found, that thoſe who are violent, eager and fiery, ſeldom ſucceed in their Attempts; when thoſe of a contrary Character, employing their Abilities in a rational Manner, much more frequently accompliſh their Deſigns. This is the Method by which a Philoſopher ought to turn every thing to his Advantage: The mere Proſpect of a Country, a Proſpect of no Uſe to another Man, is to him a Lecture of Wiſdom.

Would you be inform'd how inconvenient it is to manage Buſineſs with Heat and Impatience, apply yourſelf to diſentangle a String much ravell'd; you will then find no Difficulty in conceiving it.

An Inſtance of Diſintereſtedneſs.

IN the Diſtrict of *Hyong hing*, an honeſt Man call'd *Chong li mû* cultivated and ſow'd twenty Acres of Ground, with the Conſent of the Magiſtrate, with whom he was acquainted. When the Rice was ripe, and fit for gathering, a Native of the Place came to him, and told him, that the Land, and conſequently the Product of it, was his. *I cultivated them*, Chong li mû, *becauſe they lay fallow, and were generally accounted to have no Owner: But if they are yours, take them; I ſhall not pretend to engage in a Conteſt about the Poſſeſſion.* The other finding him eaſy beyond Expectation, takes the Advantage of his Temper, and reaped the Harveſt, without any Oppoſition from *Chong li mû*: But the Magiſtrate of the Place being informed of it, ſeized the Uſurper with intent to puniſh him. *Chong* was troubled at it, and went to intercede for him. *You are to be commended*, ſaid the Magiſtrate, *for interceding in this Man's Favour; but I am under an Obligation to do Juſtice, and ſhall therefore puniſh this Wretch as he deſerves. Sir*, replied *Chong*, *you know I am not a Native of this Place: I was drawn by my Knowledge of you, and the Proſpect of your Protection; and have lived happily here ſeveral Years: But if you determine to puniſh any Man for a little Corn, or a Spot of Earth, on this rigorous Manner upon my Account, I cannot ſtay here any longer, but will retire into a Deſart.* Having ſpoke thus, he threw off what Ornaments he then wore, and went away: But the Magiſtrate roſe up, and follow'd him; and, to avoid giving him Pain, ſet the Criminal at Liberty; who was ſo touched with the Goodneſs of *Chong li mû*, that he repented of the Injuſtice he had done him, and brought the firſt Harveſt of Rice, tho' it was a very plentiful one, to *Chong*, by way of Reparation. *Chong* ſhut his Door, and would not receive it; and the other, reſolved not to carry it back, left it by the Side of the Way; where it lay a long time, without any Man daring to carry it away.

An Example of Moderation.

CHang *chwang i*, who was afterwards Miniſter of State, being at that time no more than Preſident of Mid-day Court, there was a rude young Fellow of the Place, who made a common Practice of being drunk to ſuch a degree as to inſult the firſt Man he met in his Way: Some People, who were his Enemies, ſeeing him one Day diſorder'd, ſaid to him, *You pretend to more than ordinary Courage: If you are the Man you pretend to be, let us ſee you ſnatch a Pendant from the Bonnet of* Chang, *who is coming. If you dare not give us this Proof of your Bravery, we ſhall look upon all your Proceedings as the Bluſterings of a Coward.* The poor Drunkard thought his Honour was at Stake, and paſſing cloſe to *Chang*, roughly ſnatched away one of the Pendants off his Bonnet. *Chang* paſſed on, and ſaid nothing, making a Sign to his Attendants to take no Notice. The Youth, when his drunken

Fit was over, recollecting his Fault, was brought almoſt to Deſpair: But at length taking Courage, he proſtrated himſelf on the Day following in the Way thro' which *Chang* was to paſs, and placed the Pendant on his Head that he had taken away the Day before. *Chang* went out in State with only one Pendant in his Bonnet, and perceiving at a diſtance the young Man proſtrate on the Ground,, enquired the Reaſon of it; and being informed, ſaid to one of his Attendants, *Take the Pendant back which he ſnatched yeſterday.* He ſaid nothing of the other part of the Affair, nor inflicted any Puniſhment on the young Man for the Inſolence he had been guilty of.

MAXIMS *of Uſe in* Adverſity.

WHEN you meet with any Embarraſements, examine into the Original of them, as far as that Examination can contribute to enable you to ſupport them in a decent Manner. If you cannot bear them with Pleaſure, do it at leaſt with Calmneſs, and without Impatience. The Oppoſitions and Perplexities you will encounter, are ſo many Opportunities of purifying the Heart, and advancing in Virtue. Adverſity is ſent by the Dæmon, and it is always poſſible to turn it to our Advantage. Patience in Diſtreſs, is not only a Proof of Courage, but an Exerciſe very proper for the Attainment of what is generally termed Greatneſs of Soul.

An Example of Moderation.

HO *vû* and *Tay ſhin* were Enemies. *Tay ſhin* found an Opportunity of reflecting upon *Ho vou* at Court, and made uſe of the Advantage. *Ho vû* was acquainted with his Proceedings, but neither complained of them to any one, nor endeavoured to return the Injury. It happened, that the Son of *Tay ſhin*, having fled from his Country, was apprehended with a Troop of Robbers, of whom *Ho vû* was appointed the Judge. *Tay ſhin* being adverſed of it, already conſidered his Son as under Sentence of Death, when he was told he was ſet at Liberty. This Generoſity awaken'd *Tay ſhin* to Confuſion, for his own Meanneſs of Soul; he conceiv'd an high Eſteem for *Ho vû*; and was ſincerely reconciled to him.

Another Example.

FANG *king pe*, after having been engaged in Diſputes with *Lew kyen hû*, from whom he had received very ill Treatment, was nominated to the Government of *Tſin ho*, the native Country of his Enemy: Whoſe Sons, knowing their Father's Quarrels with the new Governor, began to provide for their Settlement in another Place, to avoid his Reſentment: But *Fang* was no ſooner informed of their Retreat, than he ſent to enquire after them, prevailed upon them to return to their native Country, and procured them ſuch Preferments and Employments as were in his Power. *This*, ſaid he, *is the Manner in which Men of Honour ſhould act: To whom it would be a Reproach to imitate the Vulgar; and who ought, in the whole Conduct of their Lives, to be careful to exalt themſelves above the mean Ideas of the common People.*

An Example of uncommon Delicacy *in point of* Reputation.

SÛ *whey*, Miniſter of State, having received a particular Commiſſion to ſuperintend a certain Affair, a Doctor of the Court (one of thoſe diſtinguiſh'd by the Title of *Yu Sſee*) endeavoured upon very frivolous Grounds to make him ſuſpected. *Sû* being informed of it, mounted his Horſe, and petitioned for Leave to retire. His Friends repreſented to him, that as it would be a very eaſy Matter for him to clear up the Buſineſs, he ought not to leave his Poſt in that Manner. *I can indeed*, ſays *Sû*, *prove to Demonſtration the Falſhood of the Imputation thrown upon me; but cannot bear to give myſelf that Trouble. It is not enough that a good Miniſter be without Faults, he ought likewiſe to be without Reproach, and untainted with the leaſt Suſpicion. This Man ſuſpects me; and thence, tho' he were the only Man of that Opinion, I conclude that my Virtue is not equal to my Rank.* *Suen gin*, who was then upon the Throne, uſed his utmoſt Endeavours to divert him from his Reſolution, but without Effect.

The wiſe Anſwer *of a* Philoſopher.

LYU was once ask'd, how a Man ought to act, when he was treated with injurious Language. *There is ſome Diſtinction*, ſaid he, *to be made: If he who treats you in that Manner be your Inferior, or of equal Rank with yourſelf, conſider him as the ſame Perſon with yourſelf; the Notion of an Inſult, and conſequently that Anger, which is the Effect of it, will then vaniſh: But if you are in a Condition of Inferiority, you may look upon the ill Treatment in another Light; which may have a good Effect. Say then to yourſelf*, What am I, in Compariſon with him! To return his Language in the ſame Terms, would be to aſpire beyond my own Rank, and put myſelf upon a Level with him, which would not be reaſonable. *Such a Reflection as this, if it will not enable you to pacify entirely the Motions of Anger, will at leaſt aſſiſt you to reſtrain them.*

The Anſwer of a General *to an unknown Perſon, who brought him a* Challenge.

IN the Reign of *Tsuen yew*, a Man unknown, and without a Name, came forth from the Army of the Weſtern Nations, to bring a Challenge to *Chong ſuen*, an Officer of high Rank, and great Reputation. A Chair, ſaid the General, is not to be put upon a Level with a Chariot, nor was an Eagle ever known to encounter with a Magpye. A Man in high Place, is not to enter into a Combat with a Man without a Name; he may, perhaps, be vanquiſhed by him; but ſuppoſe him aſſured of the Victory, he would loſe more Reputation by engaging in ſuch a Combat, than could be gained by the Conqueſt. The Anſwer was applauded by all the World, and even the Man who offered the Challenge could not help approving it.

A diſcreet Manner of reproving a Fault.

Hing i and *Wang wen* were Colleagues at Court, and commiſſioned to preſide over the Ceremonies of the Palace. It ſometimes happened, that *Ching* came late into the Hall, and *Wang*, without waiting a Moment for him, gave the Signal for the Ceremonies to begin. One Day *Ching* chanced to come firſt, and being informed that all the Company was come, was asked, whether he would have the Signal given for the Ceremonies to begin. 'No, *ſaid he*, 'let us wait a little.' As nobody was abſent but his Colleague; it was apparent, that he waited for him, and *Wang*, when he heard it, could not forbear ſaying, 'I have been to blame 'in not acting in the ſame Manner, *Ching* has taught me now to live.'

Another Example.

Ye chun from a petty Officer of an inferior Court, roſe by Degrees to the higheſt Employments. The Emperor *Swen ti* ſent him with *Hyong kay* to viſit ſome Provinces. One Day ſomething being wanting in the Lodging, which had been provided for their Reception, *Hyong kay* ordered the Officers of the Courts to be ſeverely baſtinadoed, and loaded them with a thouſand Reproaches. As he ſtill continued his ill Language, *Ye* interrupted him, and addreſſed himſelf to thoſe little Officers: 'Brethren, ſays he, with good Humour, it is your Du-'ty to execute your Employment with your utmoſt Vigilance; tho' it is difficult after all, in 'the Circumſtances you are in, to avoid Blows and ill Language.' *Hyong* upon this held his Tongue, and was aſhamed that he had ſhewn no Regard to the former Condition of his Aſſociate.

Example of Good-Nature.

Hang king was Preſident of the high Court for criminal Caſes, and being obliged to make it on the Day following his Report to the Emperor, upon an Affair of Conſequence, which fell out in the Evening, called for a Secretary, ſet himſelf to his Desk, and drew up the Writings, which took him up till after Midnight. Having finiſhed his Papers, he was thinking to take a little Repoſe, when the Secretary by Accident ſtruck the Candle, and threw it down; the Fire caught the Papers, burnt Part of them, and the Tallow ſpoiled the reſt. The Secretary fell upon his Knees, and thought himſelf undone; *It is a Miſchance*, ſaid *Chang*, mildly, *Riſe, and let us begin anew.*

Another Inſtance.

Hew ſhi yé going in a Chair along the Road, a young Fellow, pointing at him with his Finger, ſaid to his Companions, 'That learned Man is ſaid to be Goodneſs itſelf, let us try 'whether the Character be juſt;' and immediately call'd him by his Name, with an Air of Inſult, as if he had been one of his Equals. *Chew* took no Notice that he heard him, but when he came back, ordered him to be called. 'Young Man, ſaid he, ſmiling, take care not to 'bring your ſelf into ſuch Difficulties; it is lucky for you, that the Offence of this Day was 'committed againſt me; you might have fallen upon ſome Men, who would not have been 'ſatisfied with ſo ſhort and gentle a Rebuke.

REFLECTION.

A Man of conſummate Virtue is inclined to believe all others as virtuous as himſelf. A Man virtuous in a lower Degree, judges ſometimes to the Advantage, ſometimes to the Diſadvantage of other Men. As for bad Men, they are very eaſily perſwaded that others are equally vicious. 'To a good Stomach, *ſaid* Ywen chong lang, the ordinary Meats are wholeſome and agreeable; but when the Stomach is injur'd, and out of Tone, not the moſt exquiſite Diſhes, nor even potable Gold, will be grateful to it, but every thing will diſguſt, every thing will diſorder it.

In

Inſtructive Reflections of a Mandarin *upon a trifling* Adventure.

Li Ngan ſhen, firſt Preſident of a high Court, as he was travelling, met in his way an old Woman mounted upon an Aſs. As ſhe was negligently dreſs'd, and had her Face uncovered, his Attendants at firſt took her for a Man, and cried to her at a Diſtance, to ſtand by the Road-ſide. The old Woman took Fire at the Affront, and cried out, with an angry Tone, 'Who are you, that call after me in this troubleſome Manner; I would have you know, that 'I have ſpent fifty Years at Court, and have ſeen many other People that belong to it: No, no, 'don't you imagine I am a Woman to be frighted at this Piſmire of a *Mandarin*.'

Li upon his Return diverted himſelf and his Brother-Officers with relating this Adventure; but in his Mirth did not forget a very inſtructive Reflection upon the Accident. 'A Country-'man, ſaid he, that ſeldom enters a great Town, is immediately ſeiz'd with a Panick Terror at 'the Sight of a Gauze Cap (†), and for this only Reaſon, becauſe he is unaccuſtomed to 'ſuch Objects: His Eyes are, if the Expreſſion may be uſed, too narrow for ſuch Appearance 'as he is unacquainted with; this is confirm'd by the Old Woman, who being uſed to the Sight 'of Great Men and their Retinue, has indulg'd her Views ſo much, that in her Eye a *Man-*'*darin* is but a Piſmire.

This may afford Inſtructions of great Uſe to Men who apply themſelves to the Study of Wiſdom; let it be their firſt Care to elevate and enlarge their Hearts and their Minds.

MAXIM.

IT is a Maxim in Phyſick, Not to attempt the entire Evacuation of the peccant Humours, leſt thoſe that are good ſhould be corrupted, or the Patient too much enfeebled: It is ſufficient if ſeven or eight Parts out of ten of the morbific Matter are expell'd by Phyſick: Nature will of herſelf do the reſt by ſlow Degrees. The ſame Axiom is to be obſerved in the Government of Kingdoms, and the Regulation of Families.

An Example of Forbearance *and* even Temper.

Pong ſu yong, who, tho' *Kyu jin*, was nevertheleſs in low Circumſtances, was one Day at a Houſe of Entertainment with ſeveral other *Kyu jin* of his Acquaintance. They ſaw that he had ſeveral Golden Counters (*) (which were almoſt all his Subſtance) and borrow'd them to play with. A Stranger, who made one of the Party, very dexterouſly ſlipped one of the Counters into his Sleeve, which *Pong* obſerved, but ſaid nothing. The reſt, who did not remark the Trick, were much ſurprized, when they came at the Concluſion of their Play to return the Counters, at miſſing one of the Number. Every one applied himſelf to look it; but *Pong* counting them over, bid them not to give themſelves any trouble, for his Number was right.

A little after, as they were going, and paying their Compliments to each other, as uſual, that had committed the Cheat, being obliged among the reſt to make a Bow, let the Counter fall out of his Sleeve. Thus the Thief and the Theft came to the Knowledge of the whole Company. They diſcover'd that *Pong* knew it before; and every one eſteemed him for paſſing ſo lightly over a Loſs, which in his Circumſtances was very conſiderable.

Duties *of* Civil Life.

A Man ought not to be too hard to pleaſe, or think that in this World he is to bear nothing but what is excellent. If at ſome times *Ki lin* (**) and *Fong whang* (††) are found upon the Ground, there are a far greater number of Tigers, Serpents and Scorpions. Such is the Proportion in which Good and Ill are mingled throughout the Univerſe. Such is the State of the Human Body; where the Pure and Impure are commix'd: And the Mixture is ſo neceſſary for the Support of our Bodies, that ſhould any Man form a Reſolution of having nothing impure in his Stomach or his Bowels, he muſt ſacrifice his Life to his Nicety. Such likewiſe is the State of the Body Politick; there are Men of all Sorts, and it is proper to keep upon good Terms with all the World.

Example of a young Prince, *whoſe* Compaſſion *extended to the moſt* contemptible Inſects.

Chin i Chwen being intruſted with the Inſtruction of the young Emperor *Te tſong*, was informed by the Eunuchs, that the young Prince every Morning, when he rinſed his Mouth, ſquirted out the Water every where about his Chamber, to drive away the Fleas. *Chin*, ſome Days after, having given the Prince his Leſſon, enquired whether the Account was true, and what were his Motives for acting in that Manner. *It is very true*, return'd the Prince, *and my Reaſon for it is, that I am ſorry to cruſh thoſe little Animals, which I could not avoid without this Practice. It is an excellent Temper*, ſaid *Chin*; *remember to preſerve the ſame* Be-

(†) That is to ſay, a *Mandarin*; for under the preceding Dynaſties they wore this Sort of Cap.

(*) They have no Gold nor Silver Money in *China*; but this Story proves that they ſometimes made Counters of theſe Metals.

(**) A four-footed Animal in high Eſteem, perhaps merely fabulous.

(††) A Bird perhaps equally fabulous, ſometimes tranſlated *Eagle* by the *Europeans*, as they account the Eagle the *King of Birds*.

Benevolence to your Subjects. This is a Precept that can never be impreſs'd too ſtrongly upon thoſe who are to wear a Crown.

A Precept *with regard to* Government.

IT is a Saying of *Lû ſzwen kong*, that this is one of the chief Maxims of Government, *Firſt Mercy, then Juſtice:* Which imports, that a Prince ought to confer Benefits with Pleaſure, and inflict Puniſhment with Regret. Upon this important Rule is founded that ancient and laudable Cuſtom, by which Warrants for Execution are brought ſlowly from the Court into the Provinces, but a Pardon is convey'd by Journeys of fifty Leagues a Day.

Inſtance of a Prince's Compaſſion *for the* People.

JIN tſong, who was yet only Heir apparent to the Throne, ſaw one Day, as he was travelling, a great Number of Men and Women, who were gathering with great Eagerneſs the wildeſt Herbs and Grains that grew upon the Field; and ſtopping to enquire what they did with what they gather'd, was told that they gather'd them for Food. *The Year*, ſaid they, *has been bad, and we have no other Suſtenance.* The Prince, ſtrongly touch'd with the Relation, alighted from his Horſe, and went into the Houſes, which he found generally empty, and the few Inhabitants that were left coarſly dreſs'd, and even thoſe in Dreſſes in Tatters. All the richer Furniture, now grown wholly uſeleſs, was diſorder'd or deſtroy'd. *Is it poſſible*, ſaid the Prince, with a deep Sigh, *is it poſſible that the People ſhould be diſtreſs'd to this Degree, and the Emperor be unacquainted with their Miſery?* So making very liberal Diſtributions upon the Spot, he call'd the old Men, and enquir'd, with an Air of Kindneſs, about their Age, their Infirmities, and their Wants, and order'd the Meats of his Table to be diſtributed amongſt them.

In the midſt of theſe Proceedings came *Shê*, Treaſurer-General of the Province of *Shan tong*, to pay his Compliments to the Prince. *How!* ſaid the Prince, when he came into his Preſence, *are not you, who are appointed Paſtors of the People, affected with their Miſeries? I am very ſenſible of them*, return'd *Shê*, *and have ſent to the Court an Account of the Places where the Harveſt has miſcarried, and petitioned his Majeſty to excuſe them from their autumnal Tribute. Truly*, replied the Prince, *it muſt be own'd, that the miſerable Inhabitants of this Country are in a Condition that very well enables them to pay Tribute. The Emperor will doubtleſs ſet them free from that Burthen, but in the mean time ſet the Publick Granaries open, and preſerve the Lives of this unhappy People.* *Shê* propoſed to diſtribute to each three *Tew* of Corn: *Give them ſix*, ſaid the Prince, *make no Scruple of exhauſting the Granaries; I will inform the Emperor, my Father, of the State of Affairs here, and be accountable for all that I propoſe.*

Againſt Evil TONGUES.

THERE are People who finding themſelves poſſeſſed of ſome Degree of Wit, have an Inclination to be talking upon every Subject; but their Harangues have generally no other Tendency, than to raiſe their own Reputation, by depreſſing the Characters of other Men. Their Mouth is a kind of Monument with two Faces, one of which gives you an Encomium on themſelves, the other exhibits the Faults of their Neighbours. Their Tongues are Daggers unſheath'd, lifted up, and ready to ſtrike, for which Reaſon they are dreaded and avoided by the whole World; yet it muſt be confeſſed, that they generally prejudice none ſo much as themſelves; for as they pour out their Invectives to the firſt Comers, without Reſerve, they are very frequently betrayed, and even thoſe on whom they have at other times conferr'd Benefits, are made their Enemies. Thus they involve themſelves in a thouſand Perplexities, and are ſoon ſtripped of all they have to loſe.

Reflections upon ANGER.

ON the right Side of the Chair of *Tſin hyen* was this Inſcription: *Anſwer not a Letter in a Paſſion.* Unbecoming Expreſſions once being committed to Paper, and ſent away, are not eaſily remedied. *A Stab with the Tongue* ſaid *Sun tſe*, the Philoſopher, *is often more dangerous than a Wound with a Sword; and is not the Obſervation ſtill juſter of a Stab with a Pen?*

Reflections *upon malicious* Tongues.

THERE is a Race of Men, who cannot bear to hear another commended, and whoſe Malevolence never fails to break out, as ſoon as any Man is praiſed in their Preſence. Repreſent a Man in an advantageous Light, and however ſleepy and unattentive they might before appear, they immediately rouze themſelves to their Task of Miſchief, and begin to call in Queſtion all the Good that has been reported, in which, if they meet with the leaſt Succeſs, they puſh their Deſign forward, and leave no Artifice untry'd to inſpire Notions entirely oppoſite to the favourable Idea which the Company had received; and if they can ſo far pre-

vail upon the Credulity of their Audience, as to put them out of Countenance for having entertained a kind Opinion of the Perſon whoſe Merits are the Subjects of the Diſcourſe, they go off compleatly ſatisfied, and applaud the Power of their own Wit: Wit may, perhaps, be neceſſary to this Purpoſe, but it muſt be own'd to be very ill employ'd.

Upon great TALKERS.

WHAT ſort of Men are generally the great Talkers? Men of ſuperficial Knowledge, Flatterers, or Clowns. Men of a great Capacity, of a true Judgment, and profound Wiſdom, ſpeak for the moſt part but little: So that the Philoſopher *Chin*, makes no ſcruple to affirm, that the more a Man advances in Virtue, the more ſparing is he in his Words.

The *Tan*, (an Inſect) lives on Air, and Dew; can any Creature be ſupported at leſs Expence, or with leſs Difficulty? Yet independent as he is, he is betray'd by his Cry, and becomes the *Prey* of the *Tang lang* another Inſect. Learn from this Example, ye Men of Letters, that notwithſtanding that boaſted Frugality and Contempt of Intereſt, which ſeems to exempt you from Misfortune, you muſt not venture on too great a Freedom of Language.

On Diſcretion and Reſerve in Converſation.

IT is neceſſary at all times to uſe great Caution in Converſation; but in a Tranſport of Joy, when you meet a Companion to your Taſte, or are engaged in a Subject more pleaſing than uſual, it is neceſſary to double the Guard.

Suppoſe a Man with whom you have had no Diſpute, but live with him in a State of Amity; if an unpleaſing Expreſſion ſhould eſcape you in his Preſence, if he be a Man of Politeneſs, he will let it paſs without Notice: But as to the Man who is your Enemy, and believes, whether right or wrong, that you are his, ſhould you, even in his Abſence, drop a ſingle Word that relates to him, be certain that it will pierce to the Quick, and make an Impreſſion * upon him that can never be effaced.

The Uſefulneſs of good Examples.

TO endeavour by an inſtructive Converſation to promote Virtue among thoſe whom we live with, and to convey thoſe Precepts in Writings to future Ages, is doubtleſs laudable; but yet, in my Opinion, of leſs Influence than a good Example. Diſcourſes and Books are no contemptible Remedies, and ought to procure Honour to thoſe who employ them to cure Mankind of their Vices: But a good Example appears to me to reach the Evil more immediately, and to operate with greater Efficacy. At leaſt it ought not to be neglected, for the Sake of attending ſolely to the two others.

Reflection *upon too much* Talk.

MEN love to hear the *Fong whang*, and ſay, that his Song is pleaſing, and of happy Preſage: But if he ſings all the Day long, his Voice ceaſes to be agreeable. The Roar of a Tiger ſtrikes the Hearer with Horror; but if he roars all the Day, Cuſtom reconciles us to it, and we are no longer affrighted. However important your Diſcourſe may be, let it not be too frequent, or too long.

We ought to form Ourſelves *after the* Examples *of* Great Men.

Chang tſe placed in his Cloſet the Pictures of *Confucus*, *Yen tſe*, and many other celebrated Sages. Every Night and Morning he ſpent ſome Time in viewing them with Attention, and drew this Advantage from this Practice, That he was more exact in the Conduct of his Life: *For*, ſaid he, *when I paſs by the Reſemblances of theſe Great Men, and reflect upon any Fault I have been guilty of, I am ſtruck with no leſs degree of Shame, than if ſome reproachful and publick Puniſhment had been inflicted upon me.*

Conduct *of a* Wiſe Man.

THE Abilities of Man in his preſent State are confined to narrow Limits, and the Succeſs he can promiſe himſelf is not great. Where is the Man who has received the Approbation of the whole World, and on whom no Reflection has been made to his Diſadvantage? Such a State as this, is the Point to which a Wiſe Man ought to direct his Views. What he ought to reſolve upon is, to do the beſt he can, that he may have nothing to reproach himſelf with; and if, notwithſtanding all his Caution, he ſhould fall inſo ſome Faults, it becomes him not to diſturb himſelf much about them. Let us attend to the Doctrine of the moſt Wiſe and Virtuous of the Ancients: *Repent but of few Things*, ſay they; which in other Words is, *Commit but few Faults.* Thoſe Great Men very well knew, that it was not poſſible to live wholly exempt from Errors of Conduct. This Truth perfectly underſtood and digeſted, throws the Mind into great Tranquillity.

* The *Chineſe* Expreſſion is, *into the Bones.*

True

True Happineſs.

A Mind undiſturbed by Crimes, and a Body free from Diſeaſes, conſtitute the principal Felicity of Life. Innocence is the Happineſs of the Mind, upon which the Happineſs of the Body is dependent. Every thing elſe in the World is foreign to our Nature: But after this Life, what Habitation will be aſſigned to the Dead? Tradition has formed Regions of Fire for their Abode. For my part, I think it may be called a Place of Exile: But whatever it be, when any of my Friends expreſſes his Anxiety about our Condition in that unknown Place, I anſwer without Heſitation, That all will be well with thoſe who have in this Life been careful to perform their Duty; But for thoſe who have employ'd their Time in aſperſing other Men, perhaps without ſparing their own Brothers, they ſhall be confined to unſufferable Torments; which they ſhall not eſcape by renouncing before their Death the Honours of the World, and retiring into Deſarts, as ſome have practiſed.

MAXIMS.

WHEN you are told of an Opportunity of raiſing yourſelf to Honour, or acquiring Riches, let not your firſt Enquiry be what Height of Honour, or what Degree of Affluence may be attained; let your firſt Step be to examine whether the Action be lawful.

When you hear a Virtue praiſed, or a Vice blamed, conſider not whether you are meant, or any other Perſon, but preſerve your Heart equally ballanced, and conſider the true Weight of his Reflection before you intereſt yourſelf in it, afterwards make the Application to yourſelf.

When a Man in your Company gives his Opinion upon any Point of Literature, do not examine how it agrees with any pre-conceiv'd Notions of your own, but conſider it, as if you had never before had any Thought upon the Subject. Take care to retain theſe Precepts; they are of great Importance, and of very frequent Uſe.

That Man's Virtue may be ſaid to have been tried by a Touchſtone, and prov'd to be pure, who has had a Beauty privately in his Cloſet, and preſerv'd his Chaſtity; has found a Treaſure in a Deſart, without concealing it for his own Uſe; has been attack'd on a ſudden by a formidable Enemy, without being put either in Fear, or Hurry of Spirits; or upon the firſt Account that his mortal Foe was in Danger, has run without Delay to his Aſſiſtance.

Other MAXIMS.

IF it happen, either by Accident or Neceſſity, that you have had for a ſhort Time any thing to do with a bad Man, take care that you do not ſacrifice your Duty to give Complaiſance, nor think it an Excuſe for your Compliance that your Acquaintance is newly begun. If you have for a long time been united in Friendſhip with a good Man, do not preſume to do any thing that may give him Reaſon to deſpiſe you. The ſtricteſt Union however, long continued, gives you no Right to an improper Behaviour.

Reflections on the Prejudices, Errors, *and* Diſorders *of the* World.

ALas! (*ſays* Tû wey chin) the World is full of falſe Prejudices, ridiculous Miſtakes, and ſhocking Diſorders. Examine theſe Inſtances: A Man at Night is helped to the Fleſh of an Ape, and being perſuaded that it is the Fleſh of a Dog, thinks it good; next Morning he is told that it was an Ape which he had been eating, and immediately he falls to vomiting.

A Man is a-thirſt, and in the dark has Drink given him in a dry Skull: He takes large Draughts without Reluctance; but if he be told on the next Day that he has been drinking in a Skull, his Stomach turns, and he ſickens at the Thought.

A Son has a very flagrant Vice, but is at the ſame time the Darling of his Father, immediately all thoſe Faults vaniſh from his Father's Eyes, and he can diſcover nothing in the Youth but Obedience, Tenderneſs and Reſpect; but if this partial Fondneſs be by any means changed to Averſion, he then diſcovers no more thoſe Virtues that once ſo charm'd him, nor has his Eyes open to any thing but his Faults; yet his Son is all this time the very ſame.

Here is a Man of a good Aſpect; you would imagine he ſcatter'd Perfumes about him whereſoever he went; every Body is pleas'd with following him, or being in the ſame Place where he uſed to be met with; he that has but a curſory Acquaintance with him, is pleas'd with any Opportunity of calling him into his Company. Another Man is of a diſagreeable Form, and a Look not at all engaging; it might be imagined that his Preſence was contagious, ſo much is he dreaded and avoided; no Body likes ſo much as to be in his Company, to ſit down where he has ſat, or lie where he has lain; let him uſe a Cup but once in our Sight, we ſhall ſcarcely reconcile ourſelves to drink out of it. Now what has a good or a bad Mien to do with all this?

Men, and yet more frequently Women, value themſelves upon having a white Skin; and carry their Eſteem of that Beauty ſo far, as to paint themſelves; and yet by a ridiculous Whimſey they are ſo apprehenſive of the Deformity of a white Beard or Hair, that they give themſelves the Trouble to dye them black.

An

An Officer of Rank pays me a Viſit, and I immediately grow vain upon it. What is the Foundation of my Vanity? Has he beſtowed any Part of his Dignity on me? On the contrary, make me but a Great Officer, and I bluſh to be found with mean People in my Preſence. Whence comes this? Are not my Rank and Employ ſtill the ſame? Have they communicated any Part of their Meanneſs?

The two Birds *Ho* and *Hû* very nearly reſemble each other; but if their Figures are work'd on Embroidery, one will be thought beautiful, the other ridiculous. A Plate of Pulſe is ſent me by a rich Man, it needs no other Recommendation to be thought excellent; if it came from a poor Man, how would it be deſpiſed! Meer Illuſion of Prejudice! Dung is always Dung.

When a violent Paſſion has gain'd Poſſeſſion of our Minds, we never ſhrink at that which in our calmer Moments would have ſtruck us with Horror; and the Man, who at another time would be very ſenſibly affected with the Stinging of a Fly, ſhall, when he is intoxicated by Intereſt or Pleaſure, drive on without being ſtopt by Fire or Sword. Such is the Blindneſs of Mankind.

A Man has a Son and a Daughter: It cannot be denied that he is equally the Father of them both; yet he loves the Son as himſelf, and entirely diſregards the Daughter: What Injuſtice is this!

Obſerve a Set of drunken Companions; they treat each other as Brethren, and have every thing in common amongſt them. Obſerve Brothers enter'd into Partnerſhip, and the Property of the moſt contemptible Trifle ſhall be diſputed; they ſhall treat each other as Enemies, and very often become ſo. What a ſtrange Contrariety of Behaviour is this!

A Man at one time ſhall carry his Compaſſion and Tenderneſs to ſuch a degree, as not to put a little Bird to death, or give it Pain, without extreme Reluctance; and at another time ſhall arrive at ſuch an exceſſive Cruelty, as to beat his own Children with a barbarous Severity, or even put them to death in cold Blood.

In concluſion, whoever is loved, is commended and approved, however unworthy of Praiſe or Approbation: He is the perpetual Object of Prayers, Vows, and good Wiſhes: But let a Man once raiſe Hatred or Jealouſy, all his Merit diſappears, and is loſt to the Eye of his Enemy; nor is any Language made uſe of with regard to him, but Terms of Reproach and Imprecation; and all with ſuch Freedom, as if Omnipotence were in our Hands, and every thing could be changed at our pleaſure.

Shall we determine, upon ſurveying theſe Irregularities, that Man has loſt his Reaſon, the Glaſs in which all his Duties are ſet before his Eyes? This is far from being the Caſe. He that ſtorms and murmurs in his Afflictions, knows well that his Murmurs and Impatience are fruitleſs, yet ſtill perſiſts to murmur and to ſtorm.

When a Man taſtes the Gratifications of this Life, he ſees clearly their Inconſiſtence with his Duty, yet he tries them, and gives up himſelf to them. All this is, becauſe he wants Reſolution to ſtand in Oppoſition to the Violence of Pain, or the Attractions of Pleaſure. The ſame Account will be found juſt of the other Inſtances.

Thus it is, that nothing is leſs endeavoured than the Maſtery of the Paſſions. Our Life is employ'd on vain Projects, the Night in contriving, and the Day in executing them, till by ſome Diſeaſe, or unforeſeen Accident, our Breath is ſuppreſs'd, and *to-morrow* cut off for ever: Then vaniſh in an inſtant all thoſe idle Schemes which had been laid in Years to come.

I affirm therefore, and am too well convinced by Experience, that the World is fill'd with Prejudices, Errors and Irregularities; I have given but a Sketch of them, and wiſh to ſee a more able Hand treat this important Subject with Exactneſs.

Inconſiſtent Conduct.

AMong thoſe Crowds that die every Day, not one in ten thouſand is deſtroy'd by Poiſon, yet the mention of Poiſon ſtrikes one with Horror. On the contrary, Idleneſs, Luxury and Pleaſure, ſend innumerable Multitudes to the Grave, and yet are not thought formidable Evils.

OBSERVATION.

THE Virtue moſt admir'd, in a Man inveſted with a publick Employment, is a Neglect of Intereſt. This is the great Duty recommended in the ſtrongeſt Terms to every Man at his Advancement. This, perhaps, is the Reaſon, that an uncorrupt Magiſtrate, is often full of himſelf, looks down on others with Contempt, and even aſſumes Airs of Haughtineſs to his Superiors; yet, to judge rightly, a diſintereſted Magiſtrate deſerves juſt the ſame Applauſe as a faithful Wife. If a Woman elate with her conjugal Fidelity, ſhould think herſelf entitled to quit her Reſpect to her Father and Mother-in-Law, to affront her Husband's Brothers and Siſters, and to domineer over her Husband himſelf, what would be ſaid of ſuch a Conduct?

Other OBSERVATIONS.

TO receive a great Favour from a bad Man, is a Fault: But it is a much greater to repay it, by ſerving him in the Gratification of his Paſſions.

Great

Great Care is to be taken that you do not offend a Man of Honour, or incur his juſt Diſpleaſure: But if by Misfortune you have incurr'd it, nothing remains but to make Satisfaction with a good Grace: To endeavour to decline that, is to commit a ſecond Fault.

If what you are going to ſay, may be ſaid to Heaven (*Tyen*) then ſpeak; otherwiſe be ſilent. When an Inclination dawns in your Breaſt, if it tends to the Perfection of your Nature, cheriſh it, otherwiſe ſtifle it in its Birth.

Whether I am praiſed or blamed (ſays *Tew ſi ſhan*) *I make it of uſe to my Advancement in Virtue. Thoſe who commend me, I conceive as pointing out the Way in which I ought to go; and thoſe that blame me, I attend to, as to Men who are telling me the Dangers I have to run.*

In the Heat of Action, and Hurry of Affairs, Care is to be taken that the Heart be not fill'd with Inquietude and Perplexity. But, in time of Reſt and Inaction, there is no leſs Danger in leaving the Mind empty and unemploy'd.

Were you to paſs an Arm of the Sea upon a Bladder, how ſolicitouſly would you preſerve it from the Prick of a Needle! Watch over your Heart and your Actions with the ſame Care.

He who does a good Action, ought never to boaſt of it: Oſtentation deſtroys Virtue. Such is the Obſervation of *Fan chin yang*; which I cannot but approve.

MAXIMS *of a* Miniſter of State.

SHIN, formerly Miniſter of State, had the following Maxims engraven:

The great Secret of an irreproachable Behaviour, is to govern the Paſſions; which are equally diſorder'd by Pleaſure, and by too much Solicitude. By avoiding Anger and Drunkenneſs, you will eſcape Quarrels, and eaſily preſerve your Fortune. Advancement is the Fruit of Labour. A decent and well-managed Frugality is the Parent of Wealth. By giving way, you will go forward; at leaſt you will avoid thoſe Evils, which the Hot and the Furious bring upon themſelves. To let fly Arrows in the Dark, is the Height of Imprudence. There are Times in which it is not proper to ſhow too much Wit. It is by giving up himſelf ſeriouſly to the Direction of Virtue, that a Man nouriſhes (if I may ſo call it) and improves his Nature. If you faſt with a Heart full of Deceit, of what Uſe is your Faſting? Fly Suits and Courts of Law: Live in Peace with your Neighbours. Be content with your Condition; and do not expoſe yourſelf to Ridicule and Reproach, by attempting Things above your Ability. *Laſtly*, Watch over your Tongue. Theſe are Counſels of great Importance to him who deſires to live happily and without Diſhonour.

REFLECTIONS.

A Merchant, who in his Voyage ſees himſelf in danger of periſhing by a Storm, throws his Cargo overboard to lighten the Ship, and preſerve his Life; becauſe he knows that Life is of more Value to him than his Cargo, which can be of no Service to a dead Man. A Woodman, ſtung in the Finger by a venemous Serpent, cuts off his Finger without Heſitation, to preſerve the reſt of his Body: Both the one and the other act upon wiſe Conſiderations. What I am ſurpriſed at, is, that Man, who, upon ſudden and preſſing Exigencies can determine ſo wiſely, and act ſo properly, ſhould forget his Rules ſo often, and conduct himſelf ſo ill, in his ordinary Affairs.

In Company ſet a Guard upon your Tongue, and in Solitude upon your Heart. Theſe are two Precepts full of good Senſe, which the famous *Kong yang* engraved upon his.

To read a Book the firſt time, gives the ſame Pleaſure as gaining a new Friend; and reviewing a Book that I have read before, is like viſiting an old Acquaintance.

A Diamond with Flaws is preferr'd before a common Stone that has none: In the ſame manner ought we to judge of thoſe whom we advance to Employments.

A Serving-Maid, who loves to tattle, and a Miſtreſs who loves theſe Tattles, are two great Misfortunes in a Family: There needs no more, in order to complete its Deſtruction, but a credulous Husband.

At preſent you are in great Poſts: Call then to mind your former Days, in which you were but one of the ſimple Literati; and look forward on the Time to come, when you may be no longer in Poſt. When you review the Paſt, it will lead you to be very ſevere upon yourſelf, and the Thoughts of the Future will inſpire you with a decent Frugality.

Amongſt the Inſcriptions that *Li wen tſyé* had in his Hall we read the following:

" This Year, *ſaid he one Day to himſelf*, I am full 56 Years of Age; and I reflect that few People live beyond 70. I therefore have but about ten Years of Life to hope for. Of this ſmall Remnant of Life, the Inconveniencies of Old Age, againſt which Nature endeavours always to defend herſelf, will conſume a large Part. There remains then but a ſmall Pittance of Time, in which I can do Good: How therefore ſhall I dare to ſteal any, from the little that remains, in order to do Evil!"

Againſt being wedded to our own Notions.

VEn ti, an Emperor of the *Han* Dynaſty, reflecting only on the Ardor and Violence that are natural to Fire, treated what is related by ſome Books about an incombuſtible Stuff, which

which Fire cleans without conſuming, as fictitious and romantic. He was ſo much wedded to his Notions, that, in order to confute the common Opinion, he drew up a Writing entitled, *The Hiſtorical Critic*; and this Piece was, by his Orders, engraved upon a Stone at the Gate of the principal College in the Empire. Some time after, ſome People, who came from the Weſt, amongſt other things, preſented the Emperor with a Piece of that Stuff; and it was put into the Fire for a Trial. *Ven ti* being then convinced, that, in pretending to correct the Miſtakes of others, he himſelf had been miſtaken, order'd that Writing to be ſuppreſs'd. The Affair however was told throughout the Empire; and many laugh'd at the Emperor, who had ſo unſeaſonably acted the Part of a Sceptic and a Wit.

Thus ſome in the preſent Age judge of Things only by their own Eyes, believe only what they have ſeen, and, raſhly decide, for or againſt, what they neither have ſeen, or could ſee. If we hearken to certain Literati of our Days, they will boldly tell us, that there are neither Spirits, nor Hell, nor Happineſs after Death. They even write upon theſe Subjects, as it were to diſabuſe others. They talk in the ſame manner, as does *Ven ti* in his *Hiſtorical Critic*, with this Difference, that the Errors of theſe vulgar, half-knowing Literati, are of the two more groſs and dangerous.

Of STUDY.

MOST of the Pleaſures of the Age, ſuch as Drinking, Toying and Play, are at beſt but trifling Amuſements, and have this Inconvenience in them, that they render us dependant upon another; as they cannot be reliſhed, when enjoy'd by ourſelves alone. A Game at Draughts requires two Perſons to play it: But this is not the Caſe with Study; for I can ſtudy whole Years by myſelf. And what a Satisfaction is it, that I can, without once going out of my Cloſet, ſee all that is curious in the Univerſe, and pay a Viſit to the antient Sages, who lived Centuries ago. The Advantage we reap from Study, is ſtill greater than the Pleaſure we taſte in it.

When we apply ſeriouſly and duly to it, the Mind therein finds a delicious and ſolid Nouriſhment; and even they who ſtudy in the leaſt ſerious and regulated Way, don't fail to reap a good deal of Knowledge and Improvement from their Studies. Sure nothing is ſo delightful as Study! The Vulgar can't underſtand this; yet nothing can be compared with it.

Of Acquaintance *with* Great Men.

A Man of Learning has a Connexion with a certain Rich Man, who is entirely taken up with his Riches, and the Care of encreaſing them. This Man of Learning courts and viſits him. Nothing can be colder than this Viſit. The Learned Man has ſcarce enter'd the Room, when, being ſhock'd with his Reception, he wiſhes he were gone, and yet he muſt ſit down. Accordingly he does ſo; and that he may put the rich Fellow into Humour, at firſt he talks of the Intereſt of Money, and the Profit which he may clear from ſuch and ſuch a Branch of Trade. But as this Converſation is againſt the Grain, all he talks or hears upon this Subject gives him Pain; and therefore the Converſation drops. What happens then? Why, if this Man of Learning has a Grain of Spirit, and does not expect ſomething from the Great Man, he very ſeldom viſits him again, be there never ſo great a Relation betwixt them. He will at leaſt follow this Maxim, which in other Reſpects is ſo wiſe, and according to which every one ought to ſay: *I chuſe rather that a Man ſhould reproach me for ſeeing him ſeldom, than that I ſhould render myſelf troubleſome by too frequent Viſits.*

Upon Good-Breeding.

WHEN *Kay kyu ywen* was in Poſt, he wanted to buy ſome Stuffs, and ordering them to his Tribunal, he caus'd them to be expos'd in his Hall; where, inſtead of pitching upon the Stuff he wanted, and then retiring, he fell to meaſuring them, and chaffering about their Price. Such of his Domeſticks as ſaw him, inform'd the others; *We thought*, ſaid they to one another, *that we were in the Service of a Great Magiſtrate; but our Maſter is but a Mercer.* Upon this they all pack'd up their Baggage, and took their Leaves; and he was never able to keep one Servant, who was not a Slave, about his Perſon.

Upon the Care of ſhunning leſſer Faults.

W*ang kong ting*, a Miniſter of State, being one Day in Company with *Chang kong i*, a famous (A) *Han lin*, whoſe Reputation he was acquainted with, and therefore wanted to diſcourſe with him in private, that he might improve by the other's Underſtanding; Having, according to the Form of the *Chineſe* Politeneſs, ask'd ſome Inſtruction of him; *Yeſterday*, anſwers *Chang*, beginning his Diſcourſe, *after a Summer Shower, as I was leaving the City upon ſome Buſineſs, I obſerved that one of my Porters, who had got a Pair of new Shoes, was very much afraid of ſpoiling them; and, being very cautious how he put down his Feet, he walked at great Leiſure for a long time. At laſt, coming to a Place which was more dirty than the reſt of the Road, it happen'd that, do his beſt, he could not any longer preſerve his Shoes;*

(A) A Doctor of the Imperial College.

Shoes; *and when they were once dirtied, he took no longer any care about them, but marched thro' thick and thin like them who had old Shoes. It is almoſt the ſame thing*, adds *Chang*, *in Morals: How great Precaution ſhould we uſe, that we may ſhun ſmall Faults! Wang* thank'd him for this Inſtruction, and remember'd it all his Life.

REFLECTIONS.

A Needle in the thickeſt Plaits of our Cloaths, may, when we leaſt think of it, give us exquiſite Pain, and occaſion a dangerous Wound. Thus it is, that a ſeeming Softneſs ſometimes conceals Malice and Harſhneſs.

The ſweeteſt Honey muſt be cautiouſly eaten, when taken from the ſharp Point of a Knife. Thus it is, that from the moſt endearing Friendſhips, and from the tendereſt Love, ſometimes we ſee the moſt deadly Hatreds proceed. A wiſe Man ought to guard againſt this.

What is your Opinion of Adverſities? ſaid a Perſon to me one Day: *Every body complains of them. As for my Share*, anſwer'd I, *I look upon Adverſities as an admirable Medicine, whereof one Doſe cures a great many Diſeaſes, and ſecures the Health of him who takes it all his Life long.* Yes, this Remedy has cured, for many Ages, Numbers of People: And if it is not ſo uſeful to *Lew* as to ſo many others, tho' he has taken a large Doſe of it, it is becauſe it came too late.

I hear a Man ſay to himſelf, *Let me wait a little; when I have ſomewhat to ſpare, I will relieve the Poor.* I dare pronounce, that this Man will never relieve them.

Another ſays, *I muſt wait till I have a little more Leiſure, then will I apply myſelf to the Study of Wiſdom.* For my Share, I ſhall be deceived if this Man ever ſets about it.

Yes, Antiquity has left us Inſtructions and Patterns for all Events and for all Conditions. Thus Reading is very uſeful: But we ought to uſe it like *Chin*. That Great Man, attentively weighing what he read, *Here is* ſaid he to himſelf, *a good Rule of Conduct upon ſuch and ſuch an Occaſion: This is a fair Pattern of ſuch a Virtue, which is proper for one of my Rank: Here I find an excellent Remedy againſt a Failing, from which I am not quite free.* A Man who reads in this manner, comes to his Purpoſe without much Labour.

The Emperor *Tay tſong*, one Day diſcourſing with his Miniſters: *I am very well pleaſed*, ſaid he, *with that popular Compariſon; according to which it is ſaid, that the Life of Man is a Fever, in which very cold Fits are followed with Fits equally hot.* In effect, what are the Years of our Life? Are they not compoſed of ſo many Days, equally divided betwixt Heat and Cold? In Proportion, as theſe Days glide away, Man becomes weak, old and decripid: What a Loſs is it, to ſuffer ſo many Years to paſs over his Head to no purpoſe!

Behold that Ox and that Lamb, which they are leading to be butcher'd! Every Step that they make, brings them nearer to their End. It is the ſame with Man in this Life; every Moment of his Life is a Step towards his Death. Why don't we attend to this?

The Emperor one Day ask'd *Shû hyang*, Which was moſt durable, a hard thing or a ſoft. *Sir*, anſwer'd *Shû hyang*, *I am fourſcore Years of Age, and I have loſt many of my Teeth, but none of my Tongue.*

Pride, or the Paſſion of Domineering and Overbearing, is no ſooner formed in the Heart, than it makes a Breach; which, however ſmall it appears, ſerves as an Inlet for all Vices. On the contrary, Humility, or Deference to another, is like an agreeable Sea, as calm as it is large. There is no Weapon ſo dangerous to a Man as his own Paſſions. Diſintereſtedneſs, on the contrary, is an excellent Buckler.

When we ſail on the Sea, if the Wind is high, tho' favourable, we don't crowd on all the Sail we can; and it is certainly wiſe not to do it. We ought in the ſame manner to treat the Comforts of Life, eſpecially new-made Friends; never open yourſelf to them without reſerve.

Pain, Pleaſure, Joy, Sadneſs, have no fix'd Abode where they are always to be found. Such a Man did not always enjoy the Pleaſure he felt when he was made (A) *Syew tſay*; and then having paſt thro' the other Degrees, till he arrived at being Preſident of the Great Tribunal, he died out of pure Vexation, becauſe he could be no farther advanced.

What we call Happineſs or Unhappineſs, has no determined Figure, which can be a *Criterion* for diſtinguiſhing them. One Man, who has nothing in the World but his Horſe, when he loſes him, thinks himſelf ruined: Yet this very Accident may make his Fortune. Another Man, who poſſeſſes vaſt Herds, promiſes himſelf large Returns; theſe very Herds may chance to ruin him.

You are in a Condition that to you appears inſupportable; you feel nothing in it but Pain and Sorrow. You pant after another State, wherein you promiſe yourſelf Satisfaction, Joy and Pleaſure; perhaps if this Change is made, it will let you know your own Character a little. For when it is made, the Pleaſure ceaſes; and finding this new State not to anſwer your Expectations, you return to your Uneaſineſs, which, perhaps, is greater than it was before: Immediately you ſtrive to make a new Change, by which you promiſe more Satisfaction. This is a wrong Application (B).

But tho' I ſee that you are incapable to penetrate into grand Principles, attend at leaſt to this vulgar Simile: I am mounted upon a wretched Aſs, and I ſee another Man before me upon a ſprightly Horſe; at which I fret and vex myſelf: I look behind me, and I ſee Numbers of People

(A) The loweſt Degree of Literature.

(B) An Alluſion to two paſt Ages of Hiſtory.

People on Foot, ſtooping under heavy Burdens; and then my Complaints ceaſe, and I am comforted.

The Tyrant *Chew*, being Night and Day plunged in his Pleaſures, in the Space of one Week forgot how much of the Year was gone. Upon which, asking the Queſtion of ſome of his Servants, not one of them could inform him. Upon this he order'd, that (*) *Ki tſe* ſhould be conſulted about it. That Prince being informed of the Tyrant's Order, ſpoke to his Confident as follows: *The Diſorder being ſo general, I know not to what Day we have lived. The Empire is ruined paſt Redemption; and I ſhould ruin myſelf, if I pretended to know what all the Empire is ignorant of: When they come to conſult me, tell them that I am drunk.*

The Teeth of the Elephant, which is Ivory, is the very Cauſe of his being hunted and killed. Cockles are open'd, and Oyſters are kill'd for the Pearls they contain. Nets are ſpread for the Bird *Tſiu*, becauſe of the Beauty of his Wings. The Knack which the Parrot has of Speaking, is the Reaſon why he is chain'd up, or put into a Cage. The principal Reaſon why Torteiſes are ſought after, is their Shells. Were it not for the Perfume he affords, the Creature (†) *Shi* would be left at Eaſe. Even the Works of Art are often deſtroy'd by their chief Excellencies. Thus the Sound wears a Bell: Thus the Light which a Torch diffuſes, conſumes it. Alas! how often is it ſo with Man! The wiſe Man ought to reflect upon this, and to take care leſt his Qualifications ſhould be his Ruin.

There are ſome raſh Sailors, who finding the Wind favourable, without reflecting either upon its Violence or Inconſtancy, crowd on all their Sails. If all on a ſudden the Wind ſhould change, the Veſſel periſhes before either they can tack about, or furl their Sails. Ye Men of this World, learn from hence never to engage yourſelf ſo far in any Affair, as not to leave as it were as much Ground about you, as that you may, in caſe of Accident, give back, or turn yourſelf at your Eaſe.

Is the rich, powerful Man very ſick? Being quite taken up with the Nature of his own Diſeaſe, he is very indifferent as to any thing elſe: As he knows himſelf incapable to enjoy the great Riches he poſſeſſes, he actually values them leſs than the Health which he wants. Ye Great and Rich, why do you not curb your Ambition and your Avarice, by inceſſantly calling to mind, when you are in Health, the Thoughts that you will have when you are in Sickneſs?

The more Endeavours a Man uſes to make his own Opinion prevail before the Advice of another, the more I diſtruſt his Underſtanding, Men of profound Wiſdom do not ſhow this Eagerneſs. Such a Man loves to wrangle; hence we may conclude, that he is but a Smatterer in Knowledge: A Man who is truly Learned, diſputes and ſpeaks but very little. Do you hear that other Talker at Random? All he ſpeaks is Flattery. I therefore certainly conclude, that Intereſt makes him ſpeak: A diſintereſted Perſon is more ſimple in his Diſcourſe, even where he thinks Praiſe is due. In ſhort, do you ſee ſuch another, with what Care he affects every thing that is moſt out of the way: You may be ſure that he is of a very ſhallow Judgment: Every wiſe, underſtanding Man hates Singularity.

Moral Inſtructions.

Wang ſyew chi, having been a Year in Poſt, ask'd Leave to retire. *You are very well*, ſaid one to him; *and you have been above a Year in this Poſt: Beſides, both the Poſt and the Employment are very pretty, and your Predeceſſors have lived very well in them; why then are you ſo urgent to be gone? I ſhould be leſs urgent*, anſwered he, *if the Country and the Poſt were not ſo good as they are. In the Channel in which I ſee things run, I might heap up good Store of Wealth; than which nothing is more capable to intoxicate a Man: For which Reaſon the greateſt Riches are frequently attended with the greateſt Misfortunes. The ſmall Eſtate which my Anceſtors have left me is ſufficient for me, I will retire to it.* Accordingly he retir'd; and every one ſaid, *Behold the firſt Man that was afraid of being too rich.*

A Father and a Son having accuſed one another before *Wang yang ming*, he only ſpoke a few Words to each, and they both immediately diſſolv'd into Tears, and were reconcil'd. *Chay ming chi*, who beheld this at ſome Diſtance, run to *Wang yang ming*; *Maſter*, ſaid he to him, *may one know what theſe Words were which you ſpoke to theſe People, and with which they were ſo ſoon and ſo ſenſibly touched? I told them*, anſwer'd *Wang yang ming*, *that* Shun *was a very bad Son, and* Kû ſew *a very good Father. Chay ming chi* appearing ſurprized at ſuch a Reverſe of Truth: *'Tis ſtrange*, ſaid *Wang yang ming* to him, *not to comprehend what theſe two Men comprehended. My Deſign was to let them underſtand that* Shun *was the Pattern of Filial Piety, becauſe he thought he never could fulfil the Duty he owed to his Father; and that on the contrary,* Kû ſew, *by a falſe Notion he had of his being an indulgent Father to* Shun, *became full of Cruelty and Barbarity to him. This Father and Son, who came before me with their mutual Complaints, underſtood my Thought very well, and immediately they returned to their Duty; each perceived he was in the wrong; the one for imitating* Kû ſew, *the other in not imitating* Shun.

Reflections.

A High Fortune without Reproach, and a Reputation that has been thoroughly proved, are things that are rare; and of which the (‖) *Tſau vwë che* is, as it were, covetous. If theſe favour you, you muſt not be too prodigal of them; therefore early diſſipate all the falſe Suſpicions

(*) The Name of a Prince of the Blood, who is much prais'd in the *Shu king*.

(†) The Muſk Animal.

(‖) *Tſau* ſignifies, *to produce, to make, to create. Vwë* ſignifies, *a Being, a Thing, Subſtance.*

Suſpicions and Calumnies that may be ſown in order to hurt you: But let not the Difficulty of diſſipating them, make you afraid of them; and when you underſtand that they are ſpread abroad, be rather joyful than ſad.

One Day it was ask'd in a Company, *Why and how ſuch a one could in ſo ſhort a Time become ſo rich? Becauſe*, anſwer'd ſomebody, *the* (*) Shang ti *treats him like a too importunate Creditor; he pays him both Intereſt and Capital.* But to be ſo very importunate, is miſtaking Matters; for when the Capital is paid, the Intereſt ceaſes. This Anſwer is father'd upon *Ming hing tſe*; and, indeed, the Alluſion is very worthy of him.

A bad Way of pacifying an enraged Prince.

DO you want to pacify a Man, and eſpecially a Prince, who is enraged? If you take my Advice, you will begin by diverting, as it were, his Paſſion. Take the enraged Perſon upon ſome Point that can ſooth him. The Pleaſure which he will feel from this, by diverting him from that which had put him into Paſſion, will abate his Anger: By this means you may promiſe yourſelf all manner of Succeſs. But if you endeavour directly to juſtify that which he finds fault with, or the Thing which has put him into a Paſſion; *It is*, as the Proverb ſays, *throwing Fewel upon the Fire, and encreaſing his Anger.*

Under the *Han* Dynaſty, a great Officer named *Tyen fwen* was accuſed of a Crime againſt the reigning Emperor, who condemned him and all his Family to water Gardens for the reſt of their Lives. *Pau-in*, a Grandee of the Empire, who had great Intereſt, drew up a long Petition in favour of *Tyen fwen*, which he preſented to *Vu ti*, who was then Emperor. The Merit and Services of *Tyen fwen* were there placed in the faireſt Light; and his Fault was extenuated, by ſaying that it had been aggravated by thoſe who envied him: But, notwithſtanding the Credit of the Petitioner, the Petition had no effect.

Kay quang yau, one of the moſt powerful Men of his Time, railed againſt and complained of the Emperor *Swen ti*; who being informed of it, was angry, and ſeemed as if he had a Mind to ruin him. *Ching chang* then took a Pencil, and drew up a Remonſtrance: *Sir*, ſaid he, amongſt other things, Quang yau *is a Man whoſe Merit and Power may give your Majeſty trouble, if his preſent Vexation could let ſuch a Thought enter into his Head: If he does not take ſuch a Step, and if your Majeſty does not reſtore him to your Favour, I know that he has too much Spirit to ſurvive his Diſgrace. It is therefore both for your own Intereſt and your Honour to treat him with ſome Indulgence. What pity there's not another* (†) Kyu ſu, *or another* Kin chang, *to ſpeak for him!* This Remonſtrance, inſtead of appeaſing, encreaſed the Emperor's Anger. *Quang yau* being informed of this, cut his own Throat.

Sû tong po having been impriſon'd for ſome Fault, *Chang ngan tau*, who had an Affection and Eſteem for him, drew up a Writing in his Defence. But as he himſelf was at a Diſtance, he ſent it to his Son *Chang ſhu*, ordering him to get it convey'd to his Majeſty's Hands. This Writing contain'd only a fine Encomium upon *Sû tong po*, whom he repreſented as the greateſt and the moſt univerſally accompliſh'd Man in the Empire. When *Chang ſhu* received this Writing, he read it; and it perplexed him ſo much, that at laſt he reſolved to ſuppreſs it. *Sû tong po* at laſt got clear of the Affair, and the Writing was ſhewn to him: But when he read it, he fell a trembling, and became pale. Then recovering from his Confuſion; *I had been undone*, ſaid he, *if this Writing of* Chang ngan tau *had come to the Emperor's Hands; his Son has ſaved me by ſuppreſſing it.*

Therefore when you intercede for a Perſon, act not in this manner. We ſhall now take a View of thoſe who have ſucceeded by taking another Method.

The Way to appeaſe a Prince's *Anger.*

ONE Day, as the Emperor *Mû tſong* was going abroad, an Officer, named *Chwi fa*, was ſo far tranſported as for ſome Fault to ſtrike one of the Guards that attended his Majeſty, and upon that he was immediately ſeiz'd and impriſon'd. *Li pay*, *Chang chong*, *Fang lun*, who were all Grandees of the Empire, and Favourites of the Emperor, did all they could to get *Chwi fa* ſet at Liberty. Each of them drew up a long Petition for that effect: But the Emperor, having read them, diſregarded them all. The bad Succeſs of others did not hinder *Li pong ki* from doing his Endeavour to ſerve the ſame Criminal; and the Method he took was as follows:

In an Audience he had of the Prince, after having talk'd over the Buſineſs he had in hand; *Sir*, ſaid he to him, *if I durſt, I would talk of another Affair to your Majeſty.* The Emperor giving him Liberty; Chwi fa *has been in Priſon for ſome time: He deſerves that Puniſhment, and a greater, for his Inſolence in failing in his Reſpect to your Majeſty: But he has an excellent Mother, who is fourſcore Years of Age. The Crime and the Impriſonment of her Son have ſo much afflicted the good Woman, that ſhe has fallen ſick. Ever ſince your Majeſty's Acceſſion to the Throne you always recommended to Children the Care of their Parents, and have made filial Piety the main Spring of your Government. So that in my Opinion it would be an Action worthy of yourſelf, ſhould you in pity of the Mother be pleaſed to pardon the Son.*

The

(*) *Shang*, ſignifies *Supreme*; *Ti*, *Emperor*.

(†) Theſe two Men had formerly mollified Emperors in favour of Criminals.

The Prince heard *Li pong ki* without interrupting him; then addreſſing himſelf to him: *A great many*, ſaid he, *have interceded for* Chwi fa, *and I have received many Petitions on his Account: But they all exaggerated the Misfortune of* Chwi fa, *without ſpeaking one Word of his Fault. If I were to believe theſe Mediators, he was more unfortunate than guilty; and therefore they gained nothing upon me: You take another Courſe; you begin by acknowledging the Heinouſneſs of his Crime: This is ſomewhat. Beſides, I am touched with the Grief of his aged Mother, of whom no body before made mention to me. You may be gone; I pardon* Chwi fa.

Another Example.

THE Emperor *Wen hew* conquer'd the Country call'd *Chong ſhan*; and, inſtead of beſtowing it on his Brother, beſtow'd it upon one of his Sons. Every body privately diſapproved of this Action: But *Yo whang*, being more open than others, publickly reflected upon the Emperor, as being deſtitute of the Virtue (†) *Jin*. The Emperor being nettled at this, forbad *Yo whang* to appear at Court. But a Friend of *Yo whang* dexterouſly addreſſing his Majeſty; *Sir*, ſaid he, Yo whang *is in the wrong: But give me leave to remark, that nothing is more contradictory to what he has ſaid, than the Liberty he has taken to talk in that manner: When a Prince is deſtitute of Gentleneſs,* (Jin) *it is never ſeen that a Courtier dares take ſuch Liberties as he has done; therefore the Fault of* Yo whang, *great as it is, does Honour to your Majeſty.* This Turn pleaſed *Wen hew*, and he ſuffer'd *Yo whang* to remain at Court.

Alas! exclaims a *Chineſe* Hiſtorian here, *Utſen* might well ſay, that the proper Way to appeaſe a Man who is in Paſſion, is to ſeem to agree a little with his Sentiments; and that a flat Contradiction irritates him ſtill more. The Facts I have repreſented are ſo many Proofs of this.

Reſolution in an Embaſſador.

Yen ing being yet very young, and beſides of a very low Stature, was ſent by his Prince, the King of *Tſi*, Embaſſador to the Court of *Tſû*. When he was to have his firſt Audience, they wanted that he ſhould enter by the little Gate; but *Yen ing* ſtopping ſhort all at once: *Shall I*, ſaid he, *paſs thorough that pitiful Gate! If I were Embaſſador from a Kingdom of Dogs, it might do very well: But as I am Embaſſador from the Court of* Tſi, *I cannot conſent to paſs thorough it; nor ought you to inſiſt, that I ſhould.* Being firm in his Reſolution, the great Gate was open'd for him: But the King of *Tſû* was nettled, and reſolved to make him ſenſible of his Indignation. *How, my Lord*, ſaid he to him, *was there not one Man in all the Kingdom of* Tſi, *who was fit to be ſent as an Embaſſador hither? Yen ing* being ſhock'd with this Reception, and ſo diſparaging a Compliment, made this ſuitable Return: *There is no want*, anſwer'd he, *of wiſe Men in* Tſi; *but they are only ſent to wiſe Kings: I am very ſenſible*, continued he, *that I have neither Merit nor Virtue, and it is for that very Reaſon I am ſent hither.*

The King calling to Remembrance that there was a Native of *Tſi*, who had ſettled at *Tſû*, but was then in Priſon for Theft; and wanting to affront the Embaſſador, order'd the Fellow to be brought before them in his Chains, and commanded his Tryal to be read aloud: And then ſaid to *Yen ing*, with a ſide Look, and in a bantering Manner, *Are not your People in* Tſi *dexterous Robbers? The Tree* Kyu, replied *Yen ing*, keeping his Temper, *commonly grows upon the South of the River* Kyang: *While it is there, it neither changes its Nature, nor loſes any thing of its Beauty: If it is tranſported to the North, it immediately degenerates; and that ſo ſenſibly, that it is quite another Tree, and has a different Name: You know it is called* Chi; *and you know likewiſe, that tho' the Leaves of thoſe two Trees ſomewhat reſemble one another, yet the Taſte of their Fruit is entirely different: Whence proceeds this Difference? Doubtleſs from the Soil.* The Application is eaſy.

The King finding ſo much Reſolution in *Yen ing*, and ſo much Vivacity in his Anſwers, conceived an Eſteem for him; and ſaid to him laughing, *I am worſted:* And ever after treated him very well.

When *Tſyen ywen* became Magiſtrate of *Sin ting*, he found frequent Fires happened in the City and its Neighbourhood; which did a great deal of Damage, and put the Inhabitants into continual Alarms. He therefore made diligent Enquiry whence this could proceed. All he could diſcover was, that there was a certain Man in the Place, who was reckoned to have a Secret of preſerving whatever he pleaſed from Fire, and that a great many People had recourſe to him for a Caſt of his Art. *Tſyen* being aſſured of the Truth of this, *There is no Fire ſo dangerous*, ſaid he, *as a Man who profeſſes to command Fire at his Pleaſure.* He immediately order'd that Mountebank to be ſeized on and tried; and when he was convicted, his Head was cut off. Ever after there were as few Fires at *Sing ting*, as at other Places.

Of Diſintereſtedneſs.

WHen *Shi tſo* and his younger Brother *Shi yew* were parting their Father's Eſtate betwixt them, they differed ſo much about their Shares, that their Relations in vain endeavoured to divide it ſo as to pleaſe both. There was in the Neighbourhood an honeſt Man

(†) *Jin, Goodneſs, Charity.*

Man named *Nyen fong*, who was beloved on many Accounts; but eſpecially for being a good Son, and a faithful Friend. One Day when *Shi yew* met him, he informed him of the Difference he had with his Brother, and laid before him his own Reaſons. *Nyen fong*, without ſuffering him to make an End, began to groan and to lament upon ſeeing two Brothers ready to enter into a Lawſuit with one another. Then addreſſing himſelf to *Shi yew*, "I had an elder Brother, *ſaid he*, who was a great deal more unreaſonable and more inflexible than yours. When my Father died, he ſeized upon almoſt all the Goods for his own Uſe. I patiently ſuffer'd him to do ſo; and was ſo far from having Reaſon to repent, I find my Account in it. I adviſe you, *continued he*, *with Tears in his Eyes*, and I even conjure you to do the ſame: Do not enter into a Lawſuit with your Brother."

This Diſcourſe touched *Shi yew*, who reſolved to imitate *Nyen fong*. *Come along with me*, ſaid he to him, *let us both go to my Brother*. Accordingly they went both together, and reſpectfully accoſting him, *Shi yew*, with Tears in his Eyes, expreſs'd his Sorrow for having quarrelled with a Brother, begged his Pardon, and declared that he gave him his own Terms. The eldeſt Brother *Shi tſo* was ſo touched with this Sight, that he could not refrain from Tears likewiſe: All the Diſpute then was, who ſhould yield moſt. Theſe two Brothers all their Life after preſerved an inviolable Affection for each other, and a lively Senſe of the good Offices of *Nyen fong*. There ſtill ſubſiſts a ſtrict Union betwixt their Families, which are numerous and powerful.

The Artifice of a Mandarin *againſt the troubleſome Behaviour of one who was ſent from* Court.

THE Magiſtrate of *Tan tû*, whoſe Name was *Tang tſin*, was informed that an Envoy from the Court was to paſs that Way: At the ſame time he underſtood that this Envoy had created a thouſand Uneaſineſſes upon his Road, and had even bound and detained ſeveral Magiſtrates in his Bark, in order to receive their Ranſom. That he might ſhun this Trap, he bethought himſelf of a Stratagem. He choſe two of his Servants, whom he knew to be excellent Divers: He order'd them to be cloathed like old Men, and inſtructed them how to behave. He then put them on Board in this Diſguiſe, and ſent them firſt to meet the Envoy; who perceiving them in their little Bark at ſome Diſtance; "Scoundrels, *cried he*, *in his uſual threatning manner*, what makes you ſo bold as to come and meet me by yourſelves? Where is your Maſter? Quick, let theſe two Raſcals be bound." Upon theſe Words, the two Men, having learned their Leſſon very exactly, immediately jumped into the Water, and were out of Sight. Sometime after *Tang* came, and received the Envoy according to Cuſtom. "Your Pardon, Sir, *ſaid he*, if I am too late: But I was ſtopt on the Road on an Affair. It was an Examination of Witneſſes, who declared, that two Men, being frightned with your Threatnings, threw themſelves into the Water, and were drowned. You know, better than I do, how ſevere the preſent Prince is with regard to a Man's Life; and you know likewiſe how difficult it is to appeaſe an enraged People." The Envoy was frightned, and exacted nothing of *Tang*: He even treated him civilly; leſt any ſuch Accident, which he believed to be real, ſhould happen in time to come.

A ſucceſsful Stratagem in War.

WHen *Wen ping* was Governor of *Kyang hya*, the long and heavy Rains had made Breaches in ſeveral Places of the City Walls, and had rotted a great many Barricades. At the ſame time they were alarm'd with the News, that the famous Robber *Sun quen* was very near them with an Army. *Wen* being ſenſible that it was impoſſible in ſo ſhort a time to fortify the City as it ought, never once ſtirred; but ſhut himſelf up in his Chamber, cauſing it to be given out when *Sun quen* came before the City, that for ſome Days the Governor had not appear'd abroad, nor admitted any one into his Preſence. So extraordinary a Conduct rais'd Suſpicions in *Sun quen*; who opening himſelf to ſome of his Attendants, "Wen ping, *ſaid he to them*, is looked upon as a brave, vigilant Man, and a loyal Subject; and for that very Reaſon he was made Governor of this City: Yet you ſee we are arrived hither, and he never once ſtirs, tho' the Walls have ſeveral Breaches in them: There muſt be ſomewhat in it. He has either ſome underhand Stratagem to ſurprize us, or he is well aſſured of an Army coming to his Relief." Upon this *Sun quen* retired, and took another Road.

A well-timed Prudence in a Mandarin.

A Certain Cuſtomhouſe Officer at *Ho yun hyen*, boldly enrich'd himſelf at the Expence of the Emperor and the Publick. Every body knew of this, but none durſt inform againſt him; being a tall, ſturdy Fellow, he had taken care to paſs for a Bully, ſaying very often that he made no matter of killing a Man; ſo that even the Magiſtrates themſelves were afraid to offend him. *Chin ming tau*, who has made himſelf ſince ſo famous, was appointed Magiſtrate of that Place. Immediately the Officer was alarmed: However, putting a good Face on the Matter, he viſited *Chin*; and foreſeeing what would be laid to his Charge, "My Lord, *ſaid he*, ſome People preſume to ſay, that I rob the Emperor; if you pleaſe, you may take my Accounts off my Hands. But what I beg of you is, to ſeek out and puniſh them who have

have ſpread abroad theſe falſe Reports. I don't make this Search myſelf, becauſe if I diſcover'd them, it might coſt their Lives; for I own freely that I am naturally a little too paſſionate, and in the firſt Tranſports of my Rage I would not value a Man's Life." "Is that poſſible? *(anſwered* Chin, *with a Smile, and without being in the leaſt moved)* Is it poſſible, that People ſhould be ſo evil, ſo ſuſpicious, and malicious? How can any think that you, who have received your Salary from the Emperor, ſhould be capable of cheating him? How unlikely is that! Beſides, were there any thing in it, you would be more careful to eſcape the Death you would thereby deſerve yourſelf, than talk in the manner you do about Blood and Vengeance." The Officer then found what kind of Man he had to do with, and made all the haſte he could to refund what he had pilfer'd from the Publick, and was on his Guard for the future; and when he left his Poſt, his Accounts were found to be in good Order.

The Advantage of Fatherly Correction.

WHen *Hû ngan quê* was young, he was haughty, proud, inconſtant, and, in ſhort, ſo untractable, that his Father was obliged to ſhut him up in a Room, in which there were ſome Hundreds of Wooden Logs. The young Man having nothing elſe to diſcharge his Wrath upon, of theſe Logs made as many Figures of Men. His Father being inform'd of this, furniſh'd him with a whole Library, conſiſting, as is ſaid, of ten thouſand Volumes; which *Hû ngan quê* read over, and he afterwards was one of the Greateſt Men of his Age.

Flattery *puniſhed.*

HOng vû (†) in the Beginning of his Reign hated long Memorials. One Day he met with ſome containing upwards of ten thouſand Letters: This unconſcionable Length diſobliged him ſo much, that he expreſſed his Reſolution of having the Authors puniſhed; and ſome of his Miniſters ſoothed him in his Paſſion, telling him, that one Memorial was very diſreſpectful, another full of Calumnies, and that his Majeſty was quite in the right to puniſh the Authors. *Song lyen* came in a little after, and the Emperor expreſſing to him his Diſſatisfaction of theſe long Memorials; "Sir, *anſwered he*, they who preſented theſe long Memorials to you, did it that they might acquit themſelves in the Duties of their Poſts: And I am perſwaded, there is not one of them whoſe principal Deſign is not for your Service." He then run over thoſe which he thought moſt blameable, and pointed out the moſt important Articles in them. The Emperor then finding that *Song lyen* was in the right of it, order'd theſe flattering Miniſters, who had juſt left his Preſence, to be recalled: And ſeverely reprimanding them, "Ye Sycophants, *ſaid he to them*, when you ſaw me in Anger, why did you, inſtead of appeaſing me with Prudence, or remonſtrating againſt it with Courage, throw Oil upon the Fire, and feed my Paſſion? If *Song lyen* had acted like you, I ſhould have done great Injuſtice by puniſhing without Reaſon Men zealous for my Service and my People's Happineſs."

An Example of a Son *pliable to the Inſtructions of his* Father.

THE Father of *Sew pau* was inceſſantly recommending to him an Abhorrence of Wine. He happened, after the Death of his Father, to get ſuddled in Company: But immediately reflecting upon himſelf, "Wretch that I am, *ſaid he*, as a Magiſtrate I was to keep others within the Bounds of their Duty: How can I hope to ſucceed in this, forgetting as I do the Inſtructions of my Father?" After having thus reproached himſelf, he went to the Burial-place of his Anceſtors, where he gave himſelf thirty Blows by way of Puniſhment.

REFLECTIONS.

IF a Man, in reviewing his paſt Life, is his own Witneſs that he has done nothing amiſs; How much is he to be lamented! He never can advance in Virtue; and will die with all his Faults about him.

Obſerve that Moth, which inceſſantly flies round the Candle; it is conſumed. Thou Man of Pleaſure, behold thy own Image!

Always to preſerve the Memory of your Follies, and to repent of your Faults, is an excellent Way of making a Progreſs in Virtue.

A ſolid Friend.

LYU *tay* being a Man of Note, obſerved Merit in *Syu ywen*, and eſpecially a good deal of Openneſs and Honeſty. Upon this he brought him into an Acquaintance with the World; and promoted his Intereſt ſo much, that at laſt he roſe to be *Tu tſë*. If *Lyu tay* happen'd to commit a Fault, *Syu ywen* reproved him without any Ceremony; and if he was in a Company that were acquainted with the Failings of *Lyu tay*, and talked of them; if their Reflections upon his Conduct were juſt, he was the firſt to find fault with it. Some body told *Lyu tay* of this, thinking thereby to put them at Variance. "There is nothing in that which either offends or ſurprizes me, *anſwer'd* Lyu tay; I have now known *Syu ywen* a long time, and this part of his Conduct is what pleaſes me moſt."

(†) The Founder of the *Ming* Dynaſty; he had been Servant to a Bonza.

Some-

Sometime after *Syu yuen* died, and *Lou tay* appear'd inconſolable: "Alas! *cried he, bewailing him*, how uſeful was that dear Friend to me! But now he is gone, who ſhall inform me of my Faults?

Honeſty *acknowledged and rewarded.*

IN the beginning of the Reign of *Hven tſong*, a Great Man of the Kingdom, who was immenſely rich, endeavour'd to create Dependants on himſelf. Above all, he endeavour'd to gain over the Officers in Poſt at Court, and who were moſt about the King's Perſon. On this Account he laid out great Sums: And *Song king*, whoſe Probity was known, was the only Man who had not accepted his Preſents. The thing taking air, the Emperor condemned every one who had received any Gratuity. *Song king* became a Mediator for them, and obtained their Pardon of the Prince. "You are a brave Man, *ſaid the Emperor to him obligingly*, your Virtue is worthy the Primitive Times; you are the only Man that has been Proof againſt the Bribes of the Corruptor." *Song king* modeſtly refuſed this Compliment: "Your Pardon, Great Sir, *ſaid he*; your Praiſes are miſplaced: That Man did not offer me any Bribe; therefore I have not the Merit of refuſing it." This Piece of Honeſty and Modeſty pleas'd the Emperor extremely, and procured *Song king* more of his Eſteem than he had before.

Wiſe Advice given to an Emperor.

THE Government of the Emperor *Swen ti* being tyrannical in many reſpects, *Lo kyun*, who was then in Poſt, without any Ceremony, gave him Advice in his publick Audiences: At which the Emperor was ſo much offended, that he was almoſt fully determined to take off his Head. *Iuen nyen*, who was a Favourite of that Prince, and who was very deſirous to ſave *Lo kyun*, demanded a private Audience, and having obtain'd it, "Sir, *ſaid he*, there is a Report that your Majeſty deſigns to cauſe the Head of *Lo kyun* to be ſtruck off. If Death could give him any Pain, I ſhould not preſume to oppoſe it: But I beg your Majeſty to reflect, that *Lo kyun*, when he acted as he did, expected nothing leſs than loſing his Head, and thereby promiſed to himſelf a laſting Fame: Therefore if you take off his Head, you do the very thing he wants. Conſider this, I beſeech you: if I may adviſe, it will be beſt to baniſh him: His Expectations would be thereby baulked, and ſuch a Conduct would carry an Air of Moderation along with it, that would be much to your Honour." The Emperor follow'd this Advice, and thereby *Lo kyun* eſcaped Death.

A fine Character.

Kin kû, amongſt other good Qualities, had that of always excuſing, as much as he could, his Neighbour's Failings. If he ſaw any Man commit a Fault, "That Man, *ſaid he to his Friends*, is excuſable; for if we, who make a Profeſſion of Virtue, have all the Means of making its Practice eaſy, and exhort inceſſantly to animate one another in it, are not exempt from Failings, is it ſurpriſing, that a Man ſhould be guilty of them, who has none of theſe Advantages?"

Virtue *makes herſelf to be reſpected by the moſt Wicked.*

WHen *Ko tſong hyen* commanded the Troops at *Tſong vû tſye*, he underſtood that a rich Man of *Hyu chew* had ſome fine Jewels; and coveting to have them himſelf, but not knowing how to come at them, he choſe two of his moſt reſolute Soldiers, and order'd them to enter in the Night-time into the Man's Houſe, to kill him and his Wife, and to bring away the Jewels. When Night came the Soldiers found means to convey themſelves into the Houſe before the Gate was bolted; and when the Man and his Wife were retired to their inner Apartment, the Soldiers peeping thro' a Chink, ſaw them treating one another with as much good Breeding and Regard, as if they had been receiving a Gueſt of great Conſequence. They were ſo ſurprized and charmed with this Conduct, that having retired to conſider a little farther on the Matter: "Take my Advice, *ſaid one to the other*, and don't let us hurt theſe two Perſons, who are ſo full of Virtue: If we ſhould kill them, we ſhould not fail one time or other to be puniſh'd." "You are in the right, *ſaid the other*; but *Ko* wants the Jewels." "Let us give them Notice from this Place, *replied the firſt*, that they ſhould immediately make him a Preſent of their Jewels. They will underſtand how Matters are; they will do it; and *Ko* will be ſatisfied." They then alter'd their Voice, gave them this Advice in few Words, and jumping over the Wall, went off.

Filial Piety.

A Man named *Fang quang*, being in Priſon for killing the reputed Murderer of his Father, his Mother, who was very old, happen'd to die. *Fang quang* appear'd ſo much affected with her Death, and eſpecially with its being out of his Power to pay her the laſt Duties, that *Chong*, who was then Magiſtrate of the Place, let him go, upon his Word of Honour, to bury his Mother. All the Members of the Tribunal repreſented to him, that ſuch a Practice was very unuſual and unwarrantable. *Chong* ſuffer'd them to ſay on, and took the Blame of all that ſhould happen. *Fang quang* had no ſooner buried his Mother, than he ſurrender'd himſelf to Priſon. When he came to take his Trial, there were no ſufficient Proofs for convicting him capitally.

Ridiculous Superſtition.

IF a Man has loſt his Father; What ought to be his firſt Care? Why, to bury him at the Time appointed by the Rites: But this is what is leaſt in his Thoughts. He is chiefly buſied in making choice of a Time and Place of Burying; whereof the Situation, the Year, the Month, and the Day, bodes himſelf good Luck, as he is told. Upon this he founds his Hopes of preſerving his Health, of becoming rich, and of having a numerous Poſterity. How ridiculous is this! But the Abuſe is ſtill greater in ſeveral other Affairs. For inſtance: Where it concerns the building, purchaſing, or inhabiting a Houſe; ſome either conſult the Stars, or *Qua* of *Fo hi* (B); others the Tortoiſe, or the Herb *Shi*; others the ridiculous Combination of the two and twenty Characters, that diſtinguiſh the Years of the Sexagenary Cycle: Their Blindneſs renders them ignorant that the *Future* is uncertain, and that there is no ſure Rule to judge by, whether it ſhall be happy or not.

In the Choice which a Man makes of a Burying-place for his Father, what he muſt and ought to obſerve is, that the Place have not ſuch a Situation as to be in danger of becoming the high Road afterwards; that there be no likelihood of any Cities to be built there, or Canal to be dug for carrying off the Waters; that it be not at the Mercy of a powerful Family, who may one Day be tempted to ſeize it; and that, in ſhort, it be a Place which in all likelihood the Oxen never can plough. If, beſides theſe, they fooliſhly ſeek for ſome Situation that bodes them good Luck, or to know what Day is happy or unhappy, it is concealing, under the Outſide of an ill-judged Reſpect, the Views of a private Intereſt; which is quite contrary to the Duties of a good Son.

The Folly of certain Superſtitious Cuſtoms.

THere are ſome People ſo fooliſhly fond of what a Mountebank calls a *lucky Situation*, that in hopes of finding it, they put off the Burying of their Father for a long time. They ſometimes uſe Violence, that they may uſurp their Neighbour's Burying-place; and proceed ſo far, as even to dig up the dead Bodies of another Family: Others, who are not quite ſo bold, but equally unjuſt, uſe a thouſand Artifices, in order to get into their Hands a Situation which they dare not ſeize upon by Force. How many Quarrels, how many Tricks ſpring from this! How many Lawſuits, which commonly laſt till the Death of the Parties, or at leaſt till they are ruined. Such a Man has loſt all his Subſtance for the pretended good Luck of a certain Spot of Ground, which hitherto he has not been able to obtain, and far leſs can he obtain it afterwards. What could he hope of that Spot, if he had it now? A chimerical good Luck; which at leaſt would be long in coming, if ever it did come: And the empty Hopes of this have reduced him to real Miſery. Can Ignorance and Stupidity be carried farther?

Yang chin chay was a Man very averſe to that Error, which attributes good or bad Fortune to ſuch or ſuch a Situation of a Place. He uſed to ſpeak on this Point as follows: "*Quo pû* paſs'd for one of the ableſt Men in his Time in the vain Art of chuſing Situations for Burying-places: Who would doubt, but that he would uſe all his Art, and employ his pretended Skill, in chuſing the moſt happy Situation for the Burying-place of his own Father, whereby he might promiſe himſelf a great deal of Proſperity during his whole Life, and a long Tract of Happineſs for his Poſterity; yet he himſelf died under the Hands of an Executioner, and his Family is already extinct. After this Experience, which he in his own Perſon made of the Vanity of his Art, People ſtill uſe the Books he has left behind him on that Subject, and believe his Precepts. Fooliſh and ridiculous Error!"

The ſame *Yang chin chay* ſays again, "They who at preſent make a Trade of knowing the happy Situations of Burying-places, rank as ſuch all Mountains of the Figure of the Cap (†) *Sye*; and, without any Scruple, they pronounce, when a Man is buried there, that the Deſcendants will ſurely wear Caps, that is to ſay, they will be Great Officers. Are theſe Mountebanks ignorant, or do they believe that all the World is ignorant, that under the *Tong* Dynaſty theſe kind of Caps were worn by the *Kyu jin*, and that it was under the *Song* Dynaſty that the Officers of the Court began to wear them? This is a very plain Caſe; and the Cauſe of this Cuſtom was, that the Court of the *Song* was ſituated in a dry, duſty Soil. The Officers of the Court being incommoded by the Duſt, wanted to guard themſelves againſt it by theſe Bonnets. I therefore would ask of theſe Mountebanks, *If ſuch a Mountain, which always had that Figure, brought the good Luck of being a* Kyu jin, *when the* Kyu jin *wore thoſe Caps?* I don't think they will ſay ſo: But if they ſhould, I ask them, *Whence it happens, that that Mountain, which has always continued the ſame, ſhould procure at preſent higher Ranks than it did formerly?*"

Is a Situation to be choſen for a Houſe, or a Piece of Ground to be dug for a Burying-place? Is a Marriage to be made, a Bargain to be ſtruck, or a Journey to be undertaken? The Mountebanks are to be conſulted upon the Point of the Compaſs, and the Choice of the Day. And all this, from the Deſire of ſhunning what they call fatal Accidents, and the View of ſucceeding in Life. Thus it is, that the People of this Age act; and by how much the more keenly they are bent upon this, by ſo much the more do they neglect the primitive and principal Happineſs, which depends upon themſelves. *When the Heart is right*, ſays *Tſu hû*, *all is right*. Antiquity calls no Man but the virtuous Man happy.

(B) See Vol. I. p. 137.

(†) The ſecond Degree of Literature.

Ho-

Honeſty *rewarded.*

A Young Man named *Lew*, who was ſo poor that he could ſcarcely live, one Day entering into the Hall of a Publick (*) Bath, there found a Bag full of Silver, which ſomebody had loſt. *Lew* having waſh'd himſelf, ſeem'd to be a little indiſpos'd, and lay down in the Hall, where he ſtaid all Night, expecting that ſomebody would come and enquire after the Bag. Early next Morning a Man came in quite out of Breath, and ſaid with a lamentable Voice: *For theſe eight Years I have toiled about on all hands to carry on my little Trade, and all I could ſave was eighty ſix Pieces of Silver, which I carried about me in a Bag, and my Companions on the Road engaged me to come hither yeſterday. After I had bathed myſelf, as the others did, I parted with my Company by Moon-light, and did not miſs my Money till I was three Leagues off.* Young *Lew* immediately aroſe, *Take Courage*, ſaid he to this Man, *I have waited for you here: Behold your Bag and Money.* The Merchant then went away quite in Raptures. As for young *Lew*, he was jeer'd at by a great many People: *Why did not you*, ſaid they to him, *lay hold of that lucky Opportunity to make yourſelf eaſy for all the reſt of your Life? Notwithſtanding my Poverty*, anſwer'd *Lew*, *I never wrong'd any Man: I am convinced in general, that whoever defrauds his Neighbour, is ſooner or later puniſhed in ſome Shape or other: How then durſt I have preſumed to appropriate in one Moment to my own Uſe, what this poor Merchant had been toiling for ſo painfully.* Some time after young *Lew* ſaw in a Dream a *Male Spirit*, who ſaid to him, *You ſhall be rewarded for your Honeſty; you ſhall be relieved out of your Poverty; you ſhall live in great Honour, and your Deſcendants in greater.* Accordingly he had a Son, who apply'd himſelf to his Studies, and came to be *Kyu jin* when he was but young. His Father had the Pleaſure to ſee him in Poſt; and twenty three of his Deſcendants trod the ſame Path.

The ill Luck *attending* unjuſt Poſſeſſions.

IN a certain Piece of Poetry, entitled *The Age inſtructed*, amongſt other things, we read as follows: *Alas! how many People, at preſent under a humane Shape, conceal a Heart as full of Venom as Serpents! Who amongſt them remembers that the Eyes of Heaven, which are more active than the Motion of a Wheel, look on all Sides, and nothing can eſcape them? That which one Man ſome Months ago ſtole from his Neighbour in the Weſt, paſſes out of his Hands to thoſe of his Neighbour towards the North. In vain does any one flatter himſelf, that he will be able to make his Fortune at the Expence of his Neighbour; this pretended Fortune is no more durable than the Flowers that open in the Morning, and die away in the Evening: All Riches that are ill acquired ſhall melt away in the Hands of the Poſſeſſor like a Snow-ball.*

Charity *rewarded.*

DUring a Year of great Barrenneſs, *Li kong kyen*, a rich Man, lent to the poor People of his Neighbourhood a thouſand Meaſures of Grain; next Year being almoſt as barren as the former, they were not in a Condition to pay him what he had lent them: He then aſſembled all his Debtors, and publickly burnt their Bonds. The third was a very plentiful Year; and each of them, notwithſtanding his Bond was burnt, readily paid him back as much Corn as he had received in Loan; but *Li kong kyen* would not accept of it. In another Year, wherein the Famine was ſtill greater, every Day he order'd a Quantity of Rice to be boil'd, which he diſtributed to the Poor, and aſſiſted them in all the Shapes he could. He ſaved very great Numbers of them; and contributed, as far as he was able, to have thoſe who died of the Famine buried. One Night, a Man appeared in Purple, cloathed in a Violet-colour'd Robe, who ſaid to him, Shang ti *knows your moſt ſecret Good Works: They ſhall not be without Reward: Your Poſterity ſhall feel the Effects of them.* He lived to the Age of an Hundred, and his Poſterity were rich and eminent.

That Crimes *are puniſhed ſooner or later.*

A Man aims an Arrow at another from an obſcure concealed Place; how ſhall that other Perſon ward it off? A Man borrows a Sword of another; when that other is diſarmed, he runs him thorough. This is an Action as eaſy as it is criminal; yet the Villain who acts this applauds himſelf as having done a fine thing, and hugs himſelf in the Thoughts of his villainous Expedient, which he calls Dexterity: But I muſt tell him, that his pretended Dexterity can never ward off the Blows of (†) *Tſau vvï*: I have aimed an Arrow againſt my Neighbour privately, and ſo, as that he cannot eſcape it; the *Tſau vvï* ſhall aim one at me, which flies unerring to its Mark, tho' darted in broad Day, and in the Face of the World. I had the Cunning and the Villainy to borrow my Neighbour's Sword, that I might ſtab him with greater Eaſe, and leſs Danger; but the *Tſau vvï* will revenge him of me, by piereing my own Boſom with a great deal more Eaſe, and leſs Difficulty. Thus it is, that the Villainy of the Wicked, which they call *Induſtry*, and *knowing how to do Buſineſs*, falls in the End upon their own Heads.

The *Tſau vvï* ſometimes puniſhes the Guilty, immediately after their Crimes, in the ſame manner in which they ſinned. But this does not always happen: He is frequently ſeen to puniſh

(*) This is only a Houſe, of which the Landlord always keeps warm Water ready for People to bathe in during the Summer-time, for which they pay ſome Copper Deniers.

(†) The Author of all Beings.

puniſh them in a different manner, and alſo to delay the Puniſhment: It has happen'd, that Villains, long after the Commiſſion of their firſt Crime, falling into a ſecond, not ſo heinous as the firſt, have been overwhelmed with the greateſt Calamities. Thus Heaven, juſt and all-ſeeing, never fails in its Meaſures, and nothing can eſcape it.

Of the Skill of the CHINESE *in the other* Sciences.

Chineſe Progreſs in the Sciences.

WHEN we caſt our Eyes on the great Number of Libraries in *China*, magnificently built, ſuitably adorn'd, and enrich'd with prodigious Collections of Books: When we conſider the ſurpriſing Multitude of their Doctors, and of the Colleges eſtabliſhed in all the Cities of the Empire; their Obſervations, and with what Attention they inſpect the Heavens: When we farther reflect that by Study alone Dignities are obtained, and that Men are advanced in proportion to their Abilities; that for above 4000 Years, according to the Laws of the Empire, the Literati only have been Governors of Cities and Provinces, and have poſſeſſed all the Offices of the Tribunals and about the Court, one would be apt to believe, that of all Nations in the World the *Chineſe* muſt be the moſt ingenious and learned.

Have brought none to Perfection.

However a ſmall Acquaintance with them will quickly undeceive one. 'Tis true, we muſt acknowledge that the *Chineſe* have a great deal of Wit: But then is it an inventive, ſearching, profound Wit? They have made Diſcoveries in all the Sciences, but have not brought to Perfection any of thoſe we call ſpeculative, and which require Subtilty and Penetration. Nevertheleſs, I will not pretend to find Fault with their Capacity, much leſs will I affirm they want Talents, and that Sagacity proper for going to the bottom of things; ſince it is very plain that they ſucceed in other things, which require as much Genius and Penetration as the ſpeculative Sciences. But there are two Obſtacles chiefly which hinder their Progreſs in theſe kinds of Sciences; (1.) There is nothing within or without the Empire to excite and keep up their Emulation: (2.) Thoſe who are able to diſtinguiſh themſelves therein, have no Expectations of being rewarded for their Labour.

And why.

The great and only Road to Riches, Honour, and Employments, is the Study of the *King*, [or canonical Books] Hiſtory, the Laws and Morality; alſo to learn to do what they call *Wen chang*, that is, to write in a polite Manner, in Terms well choſen, and ſuitable to the Subject treated upon. By this Means they become Doctors, and when that Degree is once obtain'd, they are poſſeſſed of ſuch Honour and Credit, that the Conveniencies of Life follow ſoon after, becauſe then they are ſure to have a Government in a ſhort time: Even thoſe who return into their Provinces to wait for Poſts, are in great Conſideration with the Mandarin of the Place; they protect their Families againſt all Vexations, and there enjoy a great many Privileges. But as nothing like this is to be hoped for by thoſe who apply themſelves to the ſpeculative Sciences, and as the Study of them is not the Road to Honours and Riches, it is no wonder that thoſe ſorts of abſtracted Sciences ſhould be neglected by the *Chineſe*.

Of the Chineſe LOGIC.

Logic.

LOGIC, which is refined to ſuch a Pitch, [with us] is void of all Precepts among the *Chineſe*, who have invented no Rules to bring Argumentation to Perfection, and ſhew the Method of defining, dividing, and drawing Conſequences. They follow nothing but the natural Light of Reaſon; by which only, without any Aſſiſtance from Art, they compare ſeveral Ideas together, and draw Conſequences ſufficiently juſt.

Of their RHETORIC.

Rhetoric.

THEIR Rhetoric is, in like manner, intirely natural, they being acquainted with very few Rules proper to adorn and embelliſh a Diſcourſe; however they are not abſolutely without any. But Imitation ſerves them almoſt continually inſtead of Precepts; they content themſelves with reading the moſt eloquent Compoſitions, therein obſerving the Turns that are moſt likely to affect the Mind, and make ſuch an Impreſſion as they aim at: 'tis after theſe Precedents that they copy in framing any ſet Diſcourſe.

Their Eloquence does not conſiſt in a certain Arrangement of Periods, but in lively Phraſes, and noble Metaphors, as well as bold Compariſons, and chiefly in Maxims and Sentences taken from the antient Sages; which being expreſſed in a ſprightly, conciſe, and myſterious Style, contain a great deal of Senſe, and variety of Thoughts in a very few Words.

Of their MUSIC.

Muſic.

IF you will believe the *Chineſe*, they are the firſt Inventors of Muſic, and they boaſt of having formerly brought it to the higheſt Perfection: Butif what they ſay be true, it muſt have ſtrangely degenerated, for it is at preſent ſo imperfect that it ſcarcely deſerves the Name,

as

as may be judged by two or three of their Airs, which I have pricked down to give the Reader some *Idea thereof.*

Indeed in former times Musick was in great Esteem; and *Confucius* himself undertook to introduce the Rules belonging to it into every Province whose Government he was intrusted with. The *Chinese* at this Day greatly bewail the Loss of the ancient Books which treated of this Art.

At present Musick is seldom used but at Plays, Feasts, Marriages, and on such like Occasions. The Bonzas employ it at Funerals; but when they sing, they never raise and fall their Voice a Semi-tone, but only a third and a fifth, or an Octave, and this Harmony is very charming to the Ears of the *Chinese*: in like manner the Beauty of their Concerts does not consist in the Variety of Voices, or the Difference of Parts, but all sing the same Air, as is the Practice throughout *Asia*. They like the *European* Musick well enough, provided there be only one Voice to accompany the Instruments: But as for the most curious Part of Musick, I mean the Contrast of different Voices, of grave and acute Sounds, Dieses, Fugues, and Syncopes, they are not at all agreeable to their Taste, appearing to them a confused Discord. Nature of their Musick.

They have no Musical Notes, nor any Symbols to distinguish the Diversity of Tones, the raising or falling of the Voice, and the other Variations, that constitute Harmony: However they have certain Characters that express the different Tones. The Airs which they sing, or play upon their Instruments, are learned almost wholly by rote, or by the Ear; nevertheless they make new ones from time to time, and the late Emperor *Kang-hi* composed some himself. These Airs well plaid upon their Instruments, or sung by a good Voice, have something in them that will please even an *European* Ear. Play'd all by Rote, for want of Notes.

The Ease wherewith we are able to take down an Air at only once hearing it, by the Assistance of Notes, extremely surpriz'd that Monarch, who in the Year 1679 sending for P. *Grimaldi* and P. *Pereira* to play upon the Organ and Harpsicord, which they had formerly presented him with, he liked our *European* Airs, and seemed to take great Pleasure in them. Then he ordered his Musicians to play a *Chinese* Air upon one of their Instruments, and play'd himself in a very graceful Manner. In the mean time P. *Pereira* took his Pocket Book, and pricked down all the Tune, while the Musicians were playing; and when they had made an End, repeated it as perfectly as if he had practised it long before, without missing one Note: This so surprized the Emperor, that he could scarcely believe it. He bestowed great Commendations on the Justness, Harmony, and Facility of the *European* Musick: But above all admired the Missionary had in so short a time learned an Air which had given him and his Musicians no small Trouble; and that by help of certain Characters he was become so thoroughly Master of it, that it was not possible for him to forget it. The Emperor surprized at the *European* Manner.

To be the more sure of this, he made several farther Trials, and sung many different Airs, which the Jesuit pricked, and repeated immediately after with the greatest Exactness: *It must be owned*, cry'd the Emperor, *the* European *Musick is incomparable*, and *this Father*, (speaking of *P.* Pereira *has not his Equal in all the Empire.* This Prince afterwards established an Academy for Musick, composed of all those who were most skilled in that Science, and committed it to the Care of his third Son, who was a Man of Letters, and had read a great deal. They began by examining all the Authors that had written on this Subject, causing all sorts of Instruments to be made after the ancient Manner, and according to settled Dimensions. These Instruments appearing faulty, they were corrected by the more modern Rules, after which they compiled a Book in four Volumes, with this Title: *The true Doctrine of the* Li hi, *written by the Emperor's Order.* To these they added a fifth, containing the Elements of *European* Musick, composed by P. *Pereira.* Establishes an Academy for Musick.

The *Chinese* have invented eight sorts of Musical Instrument, which they think come nearest of any thing to a human Voice. Some are of Metal like our Bells, others of Stone, and one among the rest has some Resemblance to our Trumpet: Others are made with Skins like our Drums, of which there are several Kinds, and some so heavy, that to fit them for beating on they must be propped with a piece of Wood. They have vast Instruments with Strings, but the Strings are generally of Silk, seldom of Gut, such as the Cymbals, carried about by blind People, and their Violins; each of which kinds has but three Strings, and is played upon with a Bow. But there is one Instrument with seven Strings, very much esteemed, and not disagreeable when played upon by a skilful Hand. There are others also, but they are made wholly of Wood, being pretty large Tables, which they clap against each other. The Bonzas use a little Board, which they touch with much Art, and in good Time. In short, they have Wind Musick: Such are their Flutes, which are of two or three sorts, and an Instrument composed of several Pipes, which has some Resemblance of our Organ, and withal an agreeable Sound, but is very little, being carried in the Hand. *Chinese* Instruments.

Of their Arithmetic.

THEY are better versed in Arithmetic than they are in Musick, and we find in their Books the four principal Rules, teaching how to add, substract, multiply, and divide. But it is not by Calculation that they put these Rules in Practice, having no arithmetical Characters, like ours, consisting of 9 Figures and a Cypher. Their Arithmetic.

The *Swan pan*, or *Abacus* for casting Accompts. *See the Fig.* P. 139.

In casting up Accompts, they make use of an Instrument called *Swan-pan*, which is composed of a small Board: ten or twelve parallel Rods, or Wires, cross it from top to bottom, each strung with seven little Balls of Bone, or Ivory, that slip up and down; and are so divided by a Partition in the middle, that there are two on one Side, and five on the other. The two (which are in the upper part of the Board) stand for five Units each, and the five in the lower Part stand each for a single Unit. In joining or separating these Balls, they reckon much in the same Manner as we do with Counters, but with such extraordinary Facility and Readiness, that they will easily keep Pace with a Man who is reading a Book of Accompts, let him read ever so quick. We *Europeans*, tho' we have the Assistance of Figures, are not near so expeditious in casting up the most considerable Sums, as the *Chinese*.

Of their GEOMETRY.

Their Geometry.

AS for their Geometry, it is superficial enough; for they are very little versed, either in the Theory, which demonstrates the Truth of Propositions called Theorems, or in the Practice, which teaches the Method of applying them to Use by the Solution of Problems. If they undertake to solve any Problems, it is rather by Induction than any fixed Principles; however, they want not Skill in measuring their Land, the Extent and Bounds whereof they settle accurately enough, their Method of surveying being easy and very exact.

Of the other Parts of Mathematics.

Unskill'd in other parts of the Mathematics.

THE other Parts of Mathematics, excepting Astronomy, were entirely unknown to the *Chinese*; nor is it above a Century since they began to perceive their Ignorance upon the Missionaries first Arrival in *China*.

This Nation, naturally proud, look'd upon themselves as the most learned of all others in the World; and they enjoy'd this Reputation unmolested, because they were acquainted with no People but what were much their Inferiors for Knowledge: However they were undeceived by the Ability of the Missionaries who appeared at Court; the Proof which they gave of their Capacity serving greatly to authorize their Ministry, and gain Esteem for the Religion.

The late Emperor *Kang hi*, whose favourite Passion was to acquire new Knowledge every Day, was never weary of seeing and hearing them: While the Jesuits, perceiving how necessary the Protection of this great Prince was to the Progress of the Gospel, omitted nothing that might excite his Curiosity, and satisfy his natural Gust for the Sciences.

They first gave him an Insight into Optics, by presenting him with a pretty large Semi-Cylinder of a very light kind of Wood; in the middle of whose Axis was placed a Convex-Glass, which being turned towards any Object exhibited the Image within the Tube in its natural Figure.

Surprized at the Effects of Optics.

The Emperor was greatly pleased with this Contrivance, which was wholly new to him, and desired that a Machine of the same kind might be made in his Garden at *Pe-king*, whereby, without being seen himself, he might see every thing that passed in the Streets and neighbouring Places. For this Purpose they prepared an Object-Glass of a much greater Diameter, and made in the thickest Wall of the Garden a large Window shaped like a Pyramid, the Base whereof faced the Garden, and at the Point which looked towards the Street, they fixed the Ox-Eye, or Glass, directly opposite to the Place where there was the greatest Concourse of People. Adjoining to the Base was made a large Closet, or Camera Obscura, where the Emperor came with his Queens to observe the lively Images of every thing that passed without, and this Sight pleased him extremely; but it charmed the Princesses a great deal more, because they could no otherwise behold what was doing abroad, the Custom of *China* not allowing them to go out of the Palace.

Camera Obscura.

P. *Grimaldi* gave another Instance of the Wonders of Optics in the Jesuits Garden at *Pe king*, which greatly astonished all the Grandees of the Empire. He made upon each of the four Walls, a Human Figure of the same Length as the Wall, which was fifty Feet: As he had strictly observed the Rules, there was nothing seen on the Front, but Mountains, Forests, Chaises, and other things of this Nature; but from a certain Point you perceived the Figure of a Man, handsomely shaped, and well proportioned.

The Emperor honoured the Jesuit's House with his Presence, and beheld these Figures a long time with Admiration. The Grandees and principal Mandarins, who came in Crowds, were no less affected: But that which surprized them most, was to see Figures appear with so much Regularity and Symmetry upon the Walls, which were very irregular, and in several Places pierc'd with Doors and Windows.

It would be too tedious to mention all the Figures that were drawn confusedly, and yet appeared distinctly from a certain Point, or were reduced to order by help of Conic, Cylindric, and Pyramidical Mirrors; together with the many Wonders in Optics, that P. *Grimaldi* exhibited to the finest Genius's in *China*, and which equally excited their Surprize and Admiration.

Catoptric Contrivances.

In Catoptrics they presented the Emperor with all sorts of Telescopes and Glasses, for making Observations of the Heavens and on the Earth, for taking great and small Distances, for diminishing, magnifying, multiplying, and uniting Objects. Among the rest, they presented him first with a Tube made like an octogonal Prism, which being placed parallel with the Horizon exhibited eight different Scenes, and in so lively a Manner that they might be mistaken for the Objects themselves; this, joined to the Variety of Painting, entertained the Emperor a long time.

They

They next preſented another Tube, wherein was a Polygon-Glaſs, which by its different Faces collected ſeveral Parts of different Objects to form an Image; ſo that inſtead of Land-skips, Woods, Flocks, and a hundred other things repreſented in the Picture, there appeared a human Face, an intire Man, or ſome other Figure in a very diſtinct and exact manner. 3dly, they ſhewed him a Tube with a Lamp in it, the Light of which came through a little Hole of a Pipe, at the End whereof was a Convex-Glaſs; then moving ſeveral ſmall Pieces of Glaſs, painted with divers Figures, between the Light and the Glaſs, the Figures were thrown upon the oppoſite Wall, appearing either very large or ſmall in Proportion to the Diſtance of the Wall; this Spectacle in the Night, or in a very dark Room, frighted Perſons ignorant of the Artifice, as much as it delighted thoſe who were acquainted with it; on which Account the Name of the Magic Lanthorn was given to it. Magic Lanthorn.

Nor was Perſpective forgotten: *P. Bruglio* gave the Emperor three Draughts performed exactly according to Rules, and he hung up to View three Copies of them in the Jeſuits Garden at *Peking*: The Mandarins, who flocked to this City from all Parts of the Empire, came to ſee them out of Curioſity, and were all equally ſurpriz'd at the Sight; they could not conceive how it was poſſible on a plain Cloth to repreſent Halls, Galleries, Porticos, Roads, and Avenues reaching as far as the Eye could ſee, and all this ſo naturally as at the firſt View to deceive the Spectator. Perſpective Figures.

Statics likewiſe had their Turn. They preſented the Emperor with a Machine, conſiſting only of four Wheels, with Coggs and an Iron Handle, by help of which a Child raiſed ſeveral thouſand Weight without Difficulty, and ſtood his Ground ſingly againſt twenty of the ſtrongeſt Men. Machines Static.

With relation to Hydroſtatics, they made for the Emperor Pumps, Canals, Syphons, Wheels, and ſeveral other Machines proper to raiſe Water above the level of the Springs; among the reſt, they made one to raiſe the Water out of the River called *The ten thouſand Springs*, and convey it into the Lands belonging to the Emperor's Demeſne, as he had deſired. and Hydroſtatic.

P. *Grimaldi* made a Preſent likewiſe to that Monarch of an Hydraulic Engine of a new Invention; wherein appeared a continual Jet d'Eau, or Caſcade, a Clock that went very true, the Motions of the Heavens, and an Alarm-Watch, equally juſt. Hydraulic Engine.

The Pneumatic Engines did no leſs excite his Majeſty's Curioſity: They cauſed a Waggon to be made of light Wood, about two Foot long, in the middle whereof they placed a Brazen Veſſel full of live Coals, and upon that an *Eolipile* (A), the Wind of which iſſued through a little Pipe upon a ſort of Wheel made like the Sail of a Windmill. This little Wheel turned another with an Axel-tree, and by that means the Waggon was ſet a running for two Hours together; but, for fear there ſhould not be room enough for it to proceed conſtantly forwards, it was contrived to move circularly in the following Manner. To the Axel-tree of the two hind Wheels was fixed a ſmall Beam, and at the End of this Beam another Axel-tree paſſed through the Stock of another Wheel, ſomewhat larger than the reſt; and, according as this Wheel was nearer or farther from the Waggon, it deſcribed a greater or leſſer Circle. Pneumatic Contrivances. Sailing Waggon.

The ſame Contrivance was likewiſe applied to a little Ship with four Wheels; the Eolipile was hidden in the middle of the Ship, and the Wind iſſuing out of two ſmall Pipes filled the little Sails, and made them turn round a long time: The Artifice being concealed, there was nothing heard but a Noiſe like Wind, or that which Water makes about a Veſſel. Sailing Ship on Land.

I have already ſpoken of the Organ which was preſented to the Emperor, but as this was very ſmall, and defective in many things, P. *Pereira* made a larger, and placed it in the Jeſuits Church, at *Peking*. The Novelty and Harmony of this Inſtrument charmed the *Chineſe*; but what aſtoniſhed them moſt was, to hear it play of itſelf, *Chineſe* as well as *European* Airs, and ſometimes making a very agreeable Mixture of both together. Organs.

It is well known, as I have elſewhere mentioned, that P. *Ricci* owed the favourable Admiſſion he obtained into the Emperor's Court to a Clock and a repeating Watch, of which he made a Preſent to this Prince, who was ſo much charmed with it that he built a magnificent Tower purpoſely to place the Clock in; and becauſe the Queen-Mother had a deſire for a Watch of the ſame kind, the Emperor, who was loth to part with it, had recourſe to a Stratagem, by ordering the Watch to be ſhewn her, without winding up the ſtriking Part, ſo that not finding it according to her Fancy, ſhe might ſend it back again, as in effect ſhe did. They did not fail afterwards to gratify the Emperor's Taſte, by ſending for great Quantities of this ſort of Works. The Chriſtian Princes, who had the Converſion of this great Empire at Heart, aſſiſted the Miſſionaries very liberally; ſo that the Emperor's Cabinet was ſoon filled with all ſorts of Clocks, moſt of which were of the neweſt Invention, and moſt curious Workmanſhip. Clocks and Watches.

P. *Pereira*, who had a ſingular Talent for Muſic, placed a large and magnificent Clock on the Top of the Jeſuits Church. He had cauſed a ſet of ſmall muſical Bells to be made, and hung them in a Tower appointed for that purpoſe; the Hammer of each was faſtened to an Iron Wire, which raiſing it let it fall again immediately upon the Bell. Within the Tower alſo was a large Barrel, upon which certain *Chineſe* Airs were ſet with ſmall Pegs; and Chimes.

(A) An *Eolipile* ſignifies a Wind-Ball: It conſiſts of a Ball of Braſs or Copper with a long Pipe; and is to be filled with Water by heating the Ball, which rarifying the incloſed Air, makes room for the Water, that preſſes in through the Pipe, when applied thereto; and when it is filled, the Water, by a brisk Fire, is rarified, or turned into Air, which iſſues from the Pipe with vaſt Force.

juſt

juſt before the Hour, the Barrel, being diſengaged from the Cogs of a Wheel by which it was ſtopped and ſuſpended, was preſently ſet in Motion by a great Weight, the String whereof was wound about the Barrel, ſo that the Pegs raiſing the Wires of the Hammers, according to the Order of the Tune, each Bell rang in its turn: and thus diſtinctly played one of the fineſt Airs of the Country, which was followed by the Hour, ſtriking on a large Bell of a deeper Tone. This was a Diverſion entirely new, as well to the Court as the City: Both great and ſmall ran to hear theſe Chimes, ſo that the Church, tho' large, could not contain the vaſt Throngs of People, which continually ſucceeded each other; and tho' moſt of them were Infidels, the Miſſionaries had the Conſolation to ſee them fall down reverently before an Image of Chriſt, and humbly addreſs their Prayers to it (A).

Machine for exhibiting Meteors, and other celeſtial Phænomena.

Whenever any extraordinary Phænomenon, ſuch as a Parhelion, Rainbow, Halo of the Sun and Moon, &c. appeared in the Heavens, the Emperor immediately ſent for the Miſſionaries to explain the Cauſes of them. They compoſed ſeveral Books concerning theſe natural Wonders; and to ſupport their Explications in the moſt obvious Manner, they contrived a Machine to exhibit thoſe Appearances in the Heavens. This was a Drum, made very cloſe without, and whitened on the in-ſide, the inward Surface of which repreſented the Heavens. The Light of the Sun entered at a ſmall Hole, and paſſing through a Triangular Priſm of Glaſs, fell upon a little poliſhed Cylinder, by which it was reflected upon the Concavity of the Drum, and there exactly painted all the Colours in the Rainbow, marking at the ſame time the Parallel which the Sun moved in that Day. From a Part of the Cylinder a little flattened, was reflected the Image of the Sun; and by other Refractions and Reflections were ſhewns the Halo's about the Sun and Moon, with all the reſt of the Phænomena relating to celeſtial Colours, according as the Priſm was more or leſs inclined towards the Cylinder.

Thermometers.

They likewiſe preſented the Emperor with Thermometers, to ſhew the ſeveral Degrees of Heat and Cold. To which was added a very nice Hygrometer to diſcover the ſeveral Degrees of Moiſture and Dryneſs: It was a Drum, of a pretty large Diameter, ſuſpended by a thick String made of Cat-gut, of a proper Length, and parallel to the Horizon; the leaſt Change in the Air contracting or relaxing the String, cauſes the Barrel to turn ſometimes to the right, ſometimes to the left; and alſo ſhrinks or ſtretches to the right or left, upon the Circumference of the Drum, a very ſmall String, which draws a little Pendulum, that marks the ſeveral Degrees of Humidity on one ſide, and on the other thoſe of Dryneſs.

All theſe different Inventions of Human Wit, till then unknown to the *Chineſe*, abating ſomewhat of their natural Pride, taught them to have a leſs contemptible Opinion of Foreigners; and ſo far altered their way of Thinking, with reſpect to the *Europeans*, that they began to look upon them as their Maſters.

Of their ASTRONOMY.

Aſtronomy cultivated early by the Chineſe.

IT was only with reſpect to Aſtronomy that they always thought themſelves the moſt skilful in the World; and it muſt be confeſs'd that no Nation whatever has applied more conſtantly to it than the *Chineſe*, whoſe aſtronomical Obſervations are as ancient as the Empire, Perſons having in all Ages been appointed to watch the Motions of the Heavens Night and Day, inſomuch that it has ever been one of the principal Employments of the Literati. Their Attention in examining the Courſe of the Stars, is a Proof that they have retained in a great Degree the Manners of the primitive *Hebrews*, from whom it is eaſy to judge that they are immediately deſcended, and that they peopled *China* a ſhort time after the Deluge.

Celeſtial Obſervations.

Their Aſſiduity in making Obſervations was looked upon as a thing of ſuch Importance, that the Laws even puniſhed with Death the Negligence of thoſe to whom the State had intruſted that Employment, which appears from one of their ancient Books intitled *Shu king*, where the General of the Troops of *Chong kang*, named *In*, ſpeaks in the following Manner:

It is neceſſary to relate the excellent Inſtructions given us by the Grand Yu --- *According to theſe Inſtructions the ancient Princes, who firſt ſettled the Form of Government, met with ſuch happy Succeſs, purely becauſe they were attentive to the Will of Heaven, and conformed themſelves thereto in their Conduct, their Miniſters having no other Views but thoſe of Virtue: whereas at preſent we find* Hi *and* Ho *plunged in Wine and Debauchery, paying no Regard to our wholeſome Cuſtoms, and intirely forgetful of their Duty. The firſt Day of the Moon, which was at the ſame time the autumnal Equinox, there was an Eclipſe of the Sun at eight in the Morning, not far from the Conſtellation* Fang: * *But* Hi *and* Ho *pretend they knew nothing at all of it. Our ancient Emperors ſeverely puniſhed them whoſe Buſineſs it was to examine the Celeſtial Motions, and did not exactly foretel them. It is written in the Laws which they have left us, that if the Time of a celeſtial Phænomenon be not ſet down truly in the Kalendar, or has not been predicted, ſuch Neglect ought to be puniſhed with Death.*

It is eaſy to perceive that theſe Princes, whom he calls ancient, muſt have lived a long while before *Tau* and *Shun*, with whom he was contemporary; and if thoſe ancient Empe-

(A) The Reader muſt obſerve here, that this muſt be underſtood only of thoſe belonging to the idolatrous Sects, and not to the *Confucians*, who deteſt the Adoration of Images.

* Scorpio. [*Fang* is rather the 2d Star to the South of the Lucid Star in the Forehead of Scorpio.]

rors

rors made such severe Laws against negligent Mathematicians, we must suppose the Empire was then on a good Footing. This Eclipse has been verified by several Mathematicians among the Jesuits, and was of such a kind, as could not be seen in any Part of *Europe* or *Asia*, except *China*.

Ancient Observations of Eclipses.

The Exactness wherewith *Confucius* has given an Account of the Eclipses in his Book, intituled *Chun tsyû*, makes us regret the Loss of several things of this sort in the History of the earliest Times of this Nation, and shews how diligent the *Chinese* have always been to keep an Account of such things as might certify Posterity with regard to the preceding Ages.

36 related by *Kong fse.*

Of the thirty six Eclipses of the Sun, related by *Confucius*, there are but two false, and two doubtful, all the rest being incontestable; they have been often verify'd by the *Chinese* Astronomers under the Dynasties of the *Han*, the *Tang*, and *Twen:* But several *Europeans* unwilling to trust to others, have satisfied themselves of the Truth by their own Calculations. P. *Adam Schaal* calculated and verified the Eclipse of *Chong-kang* above-mentioned, which happened 2155 Years before Christ, and likewise several of those in the *Chun tsyû*, causing his Calculations to be printed in *Chinese*.

Verify'd by the Missionaries.

PP. *Kegler* and *Slaviscek*, German Jesuits, have also verified the same Eclipse, with several others; and P. *Gaubil* has examined them all, which, excepting four, agree exactly (as to the Time and Day marked by the *Chinese*) with his Calculus, according to the Astronomical Tables he made use of. *

The Observation of the Solar Eclipse for the Year 2155 before Christ, is found in the *Shu king*, as P. *Gaubil* observes, and, as the Interpreters unanimously assure us so far back as 100 Years before Christ. [This Eclipse was badly calculated in the Time of *Han* before the Christian *Era* A] in whose Astronomy it is cited: It is also in the Text of the most ancient History the *Chinese* have.

The Eclipse of 776 before Christ is in the Text of the *Shi king*, in the Astronomy of the *Han*, and in the Text of the History. The Observations of the *Chun tsyû* are in the Book, and in the Commentaries made by the Authors who lived very near the Time of *Confucius:* The greater Part of these Eclipses are also in the Text of the *Chinese* History. The Eclipses of the *Shu king*, the *Shi king*, and the *Chun tsyû*, are calculated in the Astronomies belonging to the Dynasties of the *Tang* and *Twen*, which were compiled unquestionably in the Time of those Dynasties.

As for all the other Observations, they are taken from the Text of the Histories made in the Time of the Dynasties, under which the Observations were made; they are also in the several Astronomies composed in the time of these Dynasties, and all this in the great History, called *Nyen i tse.*

I am certain of the Terms of the *Chinese* Astronomy, continues P. *Gaubil*, I am perfectly well acquainted with the Forms of the Years, and also with the Cycles of the *Chinese* Years and Days; I have found a great many Observations corresponding with those of *Europe* and *Asia*; I have verified a great Number of them by the Calculus, and thus found that they were really Observations, and not Calculations made after the Eclipses had happened, at least for the Generality: And what more can be required to verify any Epocha? Nay, what have they done more who have examined the Eclipses mentioned by *Herodotus*, *Thucydides*, *Plutarch*, *Dion*, &c.

To these Testimonies, which sufficiently prove the Antiquity of the *Chinese* Astronomy, I shall add the Remarks of P. *Gaubil*, who has made it his particular Study, and resolved ever since his Arrival in *China* to discover how far the ancient *Chinese* were skill'd in this Science. I shall give the Reader his own Words in two Letters, addressed to P. *Souciet*, and to be found in the new Volume of Mathematical, Astronomical, &c. Observations, published by this Father, in the Year 1729.

P. *Gaubil's* Remarks on the *Chinese* Astronomy.

We have here the State of the Chinese *Heavens* (says P. *Gaubil*) *composed more than an hundred and twenty Years before Christ, whereof we find the Number and Extent of their Constellations, and what Stars then answered to the Solstices and Equinoxes, all by Observation. Here we see likewise the Declination of the Stars, with the Distance of the Tropics and the two Poles.*

The Chinese *were acquainted with the Motion of the Sun and Moon from West to East, and likewise of the Planets and fix'd Stars, tho' they did not determine the Motions of the latter till* 400 *Years after Christ: They had also a pretty exact Knowledge of the Solar and Lunar Months, and gave nearly the same Revolutions to* Saturn, Jupiter, Mars, Venus, *and* Mercury, *as we do. 'Tis true they never had any Rules with respect to Retrogradation and the Stations; yet in* China, *like as in* Europe, *some have supposed the Heavens and Planets to revolve about the Earth, others about the Sun: But the Number of the latter is small, nor is there any Appearance of this System even in their Calculations, it being to be found only in the Writings of some particular Persons.*

I am not yet very certain (continues P. *Gaubil*) *of the Method used by the* Chinese *in calculating Eclipses; but I know that they expressed in Numbers the Quality of these Eclipses,*

* P. *Gaubil's* Calculations, with respect to sixteen of these Eclipses, have been published by P. *Souciet* in his Observations Math. Astron. Geogr. Vol. I. &c. p. 17.

A. The Words within Hooks are omitted by P. *du Halde*, but I have restored them from the Remarks of P. *Gaubil*, from whence he seems to have taken several Matters in this Place. *See* P. Souciet *ubi supr.* p. 30.

the Quantity eclipſed, the Parts where viſible, &c. Theſe Figures were written above a hundred Years before Chriſt. There are pretty exact Calculations of Eclipſes in that time; but the Numbers are obſcure, and underſtood at preſent by few of the Chineſe *themſelves.*

P. Kegler, *Preſident of the Tribunal of the Mathematics, has an old* Chineſe *Map of the Stars, made long before the Jeſuits landed in* China, *wherein are exhibited the Stars inviſible to the naked Eye, whoſe Places are found by Teleſcopes to be accurately marked, Regard being had to the proper Motion of the Stars.*

Ever ſince the Dynaſty of the Han, *who reigned before the Coming of Chriſt, we meet with Treatiſes of Aſtronomy: And by theſe Books it appears, that the* Chineſe *have for above* 2000 *Years been acquainted with the Length of the Solar Year, conſiſting of* 365 *Days and almoſt ſix Hours; that they even knew the Diurnal Motion of the Sun and Moon, and how to obſerve the Meridian Altitude of the Sun by the Shadow of a Gnomon; that by the Length of thoſe Shadows they calculated tolerably well the Height of the Pole, and the Sun's Declination; that they knew pretty exactly the Right Aſcenſion of the Stars, and the Time of their paſſing the Meridian; how the ſame Stars in the ſame Year riſe or ſet with the Sun, and how they paſs the Meridian ſometimes at the Riſing, ſometimes at the Setting of the Sun; that they have given Names to the Stars, and divided the Heavens into various Conſtellations; that to them they referred the Places of the Planets, that they diſtinguiſh'd the fixed Stars, and had particular Signs for that purpoſe. In ſhort* (concludes *P. Gaubil*) *it is demonſtrable, from the reading the* Chineſe *Hiſtory, that they have always had the Knowledge of many things relating to Aſtronomy in* China.

Their Cycle of 60 Years.

If you will believe their Hiſtory, a Solar Cycle or Revolution for the Supputation of their Annals, not unlike the Olympiads of the *Greeks*, has been in uſe among them above 4000 Years; this Cycle conſiſts of ſixty Years, and is among them a ſort of Age to regulate their Hiſtory.

P. *Nicholas Trigault*, or *Trigautius*, who enter'd *China* in the Year 1619, and had read more than a hundred Volumes of their Annals, affirms that the Celeſtial Obſervations of the *Chineſe* began ſoon after the Deluge, and that they made theſe Obſervations not like us, according to Hours and Minutes, but by whole Degrees; that they have obſerved a great Number of Eclipſes, and ſet down the Hour, Day, Month, and Year wherein each happened, but neither the Duration nor Quantity of the Obſervations; that, in ſhort, they have taken more notice of Comets and New Stars, than the *European* Aſtronomers: All which Obſervations, as well of Eclipſes as Comets and Conjunctions, are of great Service in aſcertaining their Chronology.

Method of calculating th M tions of the Planets.

Their Year conſiſts of three hundred and ſixty five Days and ſomewhat leſs than ſix Hours; and according to an Epocha regulated from the Winter Solſtice, which was the fixed Point of their Obſervations, as the firſt Degree of Aries is of ours reckoning, from an hundred to an hundred Degrees, they calculated the Motions of the Planets, and adjuſted every thing by Equation Tables. Some ſuppoſe that they received them from the *Arabians*, who entered *China* with the *Tartars*; they had a long time before the Science of Numbers, under which they veil'd the Secrets of their Polity, which they taught only to Princes. They had long

Obſervatory near *Nanking*.

ſince an Obſervatory on the Top of a high Mountain near *Nan king*, with Edifices proper for making Obſervations, and Inſtruments all of Caſt Braſs, and ſo well made, with regard to the Variety of their Ornaments, that P. *Matthew Ricci*, who ſaw them in 1599, declares he had ſeen none like them for Beauty in any part of *Europe*: They had been expoſed for two hundred Years to all the Injuries of the Weather, without receiving the leaſt Damage.

Large Globe,

Among theſe Inſtruments was a great Globe, with all the parallel Circles and Meridians engraven and divided into Degrees; it was ſo large, that three Men with extended Arms could not encompaſs it, and ſtood on a large brazen Cube, which opened on one ſide to let in a Man for turning the Globe about, as often as it was neceſſary, or the Obſervers thought fit. Neither the Figures of the Stars, the Earth, or Countries, were delineated thereon, ſo that it ſerved equally for Terreſtrial and Celeſtial Obſervations.

and Sphere.

There was likewiſe a Sphere two Fathom in Diameter, with its Horizon; and inſtead of Circles, it had double Rings, repreſenting the uſual Circles of the Sphere: Theſe were divided into three hundred ſixty five Degrees, and every Degree into the ſame number of Minutes. In the middle of the Globe of the Earth, was a kind of Musket Barrel, or Tube, which turned every way, at the pleaſure of the Obſervers, in order to view the Stars, and to mark the Places of them on the Degrees by the Situation of the Tube.

Quadrant.

The third Inſtrument was a Quadrant four or five Fathom in Height, raiſed on a great Stone Table directly facing the North, with a little Gutter, to aſcertain, by means of Water, if the Stone was level with the Horizon, and the Style at right Angles. They were both divided into Degrees, to diſcover by the Shadow the true Points of the Solſtices and Equinoxes.

Aſtrolabes.

The greateſt of theſe Machines was compoſed of three or four Aſtrolabes pinned together, with moveable Rulers and Sights for taking Obſervations; one inclined to the South, repreſenting the Equinoctial; and the other that croſs'd it, the Meridian. This latter was moveable, for directing it at Pleaſure; as was likewiſe a third, which ſerved for a Vertical, according as it was turned: The Degrees were diſtinguiſhed by little Knobs, that one might count them, and even make Obſervations in the Dark.

The

The Uſes of theſe Inſtruments, and their reſpective Parts, were written in *Chineſe* Characters, with the Names of the Conſtellations, which are twenty eight in Number, as will be ſhewn preſently, and anſwer to our twelve Signs: They ſeem to have been made for the Latitude of thirty ſix Degrees.

There were at *Pe king* Inſtruments exactly like them, and probably made by the ſame Hand, but placed in an Obſervatory no way conſiderable either for its Figure or Structure. Obſervatory at *Pe king*.

As ſoon as you enter a Court, there appears a Row of Apartments, where thoſe lodged who kept the Obſervatory. On entering it, you aſcended by a narrow Stair-caſe on the right hand to the Top of a ſquare Tower, like thoſe wherewith they formerly fortified the City-Walls, to which it joined on the Inſide, riſing only ten or twelve Feet above the Rampart. Upon the Platform of this Tower the *Chineſe* Aſtronomers had placed the Machines, for which there was but juſt Rom.

P. *Verbieſt* having judged them unfit for Aſtronomical Uſes, perſwaded the Emperor to have them removed, and others of his own Contrivance put in their room. The Machines are ſtill in a Hall adjoining to the Tower, buried in Duſt and Oblivion. Inſtruments there.

We ſaw them (ſays P. *le Comte*) *only thro' a Grate; they ſeemed to be very large, and well caſt, reſembling in Shape our Aſtronomical Rings. This was all that we could diſcover: However we had a nearer View of a celeſtial Globe of Braſs, about three Feet in Diameter, which they had thrown into a By-Court; the Figure of it was a little oval, the Diviſions not very exact, and the Workmanſhip but ordinary.* Aſtronomical Rings. Celeſtial Globe.

They had contrived (continued P. *le Comte*) *a Gnomon in a low Room cloſe to it. The Slit which the Ray of the Sun came thro', and is about eight Feet above the Floor, is horizontal, and formed by two Pieces of Copper borne up in the Air; which, by turning, may be ſet nearer to or farther from each other, to enlarge or contract the Aperture.* Gnomon.

Lower is a Table, with a braſs Plate in the middle, on which was drawn a Meridian Line fifteen Feet long, divided by tranſverſe Lines, which are neither finiſhed, nor very exact: There are ſmall Channels round the Table, for holding Water, in order to level it; and this was the moſt tolerable Contrivance among them, or that could be of any Uſe to a ſkilful Obſerver.

In *Tong fong*, a City of the third Rank in the Province of *Ho-nan*, (which the *Chineſe* ſuppoſed to be in the middle of the World, becauſe it was in the middle of their Empire) there is ſtill to be ſeen a Tower, on the Top of which it is ſaid that *Chew kong* (the moſt skilful Mathematician the *Chineſe* ever had, and who flouriſhed 1200 Years before *Ptolomy* was born) made Obſervations, paſſing whole Nights in conſidering the Riſing, Motions, and Figures of the Conſtellations. For this purpoſe, he made uſe of a great Braſs-Table placed horizontally, with a long Plate of the ſame Metal like a Style erected thereon, and both divided into Degrees, in order to mark the Projections of the Shadow ſome Days before and after the Solſtice; thereby to determine the preciſe Point thereof, and obſerve the Retrogradation of the Sun: Which was the only Epocha of their Obſervations, as I before took Notice. Obſervatory at *Tong fong*.

The Application and Fondneſs which the *Chineſe* have always had for Aſtronomical Obſervations, has cauſed them to erect a Tribunal of Aſtronomy, which is one of the moſt conſiderable in the Empire, and depends upon the Tribunal of Rites, to which it is ſubordinate. Tribunal of Aſtronomy.

At the End of every forty five Days this Tribunal is obliged to preſent the Emperor with a Figure exhibiting the Diſpoſition of the Heavens: Wherein are ſet down the Alterations of the Air according to the different Seaſons, with Predictions relating to Diſeaſes, Drought, Scarcity of Proviſions, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, &c. much in the Nature of what our Aſtrologers inſert in their Almanacs. Beſides theſe Obſervations, the principal Care of this Tribunal is to calculate Eclipſes; and notify to the Emperor, by a Memorial, the Day, Hour, and Part of Heaven, in which the Eclipſe will happen, how long it will laſt, and how many Digits will be obſcured. Their chief Employment to make Ephemerides,

This Account muſt be given to the Emperor ſome Months before the Eclipſe happens; and as *China* is divided into fifteen large Provinces, theſe Eclipſes muſt be calculated for the Longitude and Latitude of the chief City in every Province, and a Type thereof ſent throughout the Empire: Becauſe an Account muſt be given of every thing to a Nation ſo very curious, and equally attentive to Phænomena of this Nature. and calculate Eclipſes.

The Tribunal of Rites, and the *Ko-lau's*, who keep theſe Obſervations and Predictions, take care to ſend them throughout the Provinces and Cities of the Empire, to be there obſerved in the ſame manner as at *Pe-king*, where the Court reſides. The Ceremonies obſerved on this Occaſion are as follow:

A few Days before the Eclipſe happens, the Tribunal of Rites cauſes a Writing, in a large Character, to be fixed up in a Public Place, notifying the Day, Hour, and Minute when it will begin; in what Part of Heaven it will be ſeen; how long it will laſt; when the Planet will begin to be darkned; how long it will continue in the Shadow, and when it will paſs out of the ſame. Solemnity of notifying

Notice muſt be given alſo to the Mandarins of all Orders, that they may appear, according to the Cuſtom, in proper Habits, and with the Enſigns of their Dignity, in the Court of the Aſtronomical Tribunal, to wait for the Commencement of the Eclipſe: They have all great Tables, whereon the Eclipſes are delineated; and employ themſelves in conſidering theſe Tables, and in reaſoning together upon Eclipſes.

The Moment that they perceive the Sun or Moon begin to be darkned, they fall on their Knees, and knock their Foreheads againſt the Ground. At the ſame time there is heard a dread- and obſerving Eclipſes.

ful Rattling of Drums and Kettle-Drums throughout the City, purſuant to the ridiculous Notion which formerly prevail'd among the *Chineſe*, that by this Noiſe they ſuccour'd thoſe uſeful Planets, and prevented the celeſtial Dragon from devouring them.

Tho' the Learned and People of Quality are quite free from this ancient Error, and are perſuaded that Eclipſes are natural Effects, yet they are ſo wedded to their Cuſtoms, that they ſtill continue their ancient Ceremonies, which are practiſed in the ſame manner in all Parts of the Empire.

While the Mandarins are thus proſtrate, there are others at the Obſervatory, who carefully examine the Beginning, Middle, and End of the Eclipſe, and compare their Obſervations with the Schemes given them. They afterwards carry theſe Obſervations, ſigned and ſealed with their Seals, to be preſented to the Emperor; who likewiſe obſerves the Eclipſe in his Palace with equal Attention. The ſame Ceremonies are practiſed every where.

The *Chineſe* Kalendar.

The principal Work of this Tribunal is the Kalendar, which is diſtributed every Year throughout the Empire. No Book in the World bears ſuch a large Impreſſion, or is publiſhed with ſo much Solemnity: There is always prefix'd the Emperor's Edict, by which it is forbidden, under Pain of Death, either to make uſe of, or offer to publiſh any other Kalendar, or to alter any thing therein upon any Pretence whatſoever. It is neceſſary to print ſeveral Millions of Copies, becauſe every body in *China* is deſirous of having this Book for his Direction throughout the Year.

Three Tribunals are eſtabliſhed at *Pe king* to prepare ſo many Kalendars, which muſt be preſented to the Emperor. One of theſe Tribunals is near the Obſervatory; the ſecond, where they explain the Theory of the Planets and the Method of Calculating, is a kind of publick Mathematical School; and in the third, which is pretty near the Emperor's Palace, all Affairs are managed relating to Aſtronomy, and all the Acts belonging to this Science diſpatched.

As there are three Tribunals for the Mathematics, there are likewiſe three Claſſes of Mathematicians; and formerly there was even a fourth (which is now ſuppreſſed) compoſed of *Mohammedan* Aſtrologers.

It is the firſt of theſe Claſſes which is employed in preparing the Kalendar, calculating Eclipſes of the Sun and Moon, and in making all the other Aſtronomical Supputations.

Three ſorts publiſhed yearly.

They publiſh every Year three kinds of Kalendars, both in the *Tartarian* and *Chineſe* Languages: In the leaſt of the three, which is the common Kalendar, you find the Year divided into Lunar Months, with the Order of the Days in each; the Hour and Minute of the Riſing and Setting of the Sun; the Length of the Days and Nights, according to the different Elevation of the Pole in every Province; the Hour and Minute of the Conjunctions and Oppoſitions of the Sun and Moon, that is, the New and Full Moons; the firſt and laſt Quarters, call'd by Aſtronomers, the Quadratures of this Planet, with the Hour and Minute when the Sun enters into every Sign and half Sign of the Zodiack: For the *Chineſe*, as I have already ſaid, and ſhall afterwards explain more at large, divide the Conſtellations in a different Manner from us, and make twenty eight Signs of the Zodiac, which have their diſtinct Names.

The ſecond Kalendar contains the Motion of the Planets for every Day in the Year, as they are to appear in the Heavens. This is a Book not unlike *Argol*'s Ephemerides; in which the Planets Places in the Heavens are ſet down for every Day, with an exact Calculation of their Motion to every Hour and Minute. They add thereto, each Planet's Diſtance in Degrees and Minutes from the firſt Star of the neareſt of their twenty eight Conſtellations; with the Day, Hour, and Minute of it's Entrance into every Sign: But they mention no other Aſpects, except the Conjunctions.

The third Kalendar, which is preſented to the Emperor only in Manuſcript, contains all the Conjunctions of the Moon, with the reſt of the Planets, and the Appulſes to the fixed Stars within the Extent of a Degree of Latitude, which requires a great Exactneſs in the Calculus and Supputations.

Obſervations continually making.

For this Reaſon, every Day and Night throughout the Year there are five Mathematicians upon the Tower, who continually obſerve the Heavens: One has his Eye attentively fixed on the Zenith, another towards the Eaſt, a third to the Weſt, a fourth to the South, and the laſt to the North, that they may be thoroughly acquainted with all that paſſes in the four different Quarters of the Heaven; whereof they are obliged to keep an exact Account, which they preſent every Day to the Preſidents of the Tribunal of Mathematics, and by them to the Emperor. Their Obſervations, and the Hour when they were made, are ſet down in Writing and Figures, with the Name and Signature of thoſe who made them.

Beginning of the *Chineſe* Year.

The *Chineſe* Year commences from the Conjunction of the Sun and Moon, or from the neareſt New Moon to the fifteenth Degree of *Aquarius*; which Sign, according to us, the Sun enters about the End of *January* [New Stile] and ſtays therein almoſt all *February*: From this Point their Spring takes its beginning; the fifteenth Degree of *Taurus* begins their Summer Quarter; the fifteenth of *Leo* their Autumn; and the fifteenth of *Scorpio* their Winter.

Their Months.

They have twelve Lunar Months: Among which there are ſome ſmaller, of twenty nine Days; and ſome larger, conſiſting of thirty. Every five Years they have intercalary Months, to adjuſt the Lunations with the Courſe of the Sun. They divide the Weeks like us, according to the Order of the Planets: To each of which they aſſign four Conſtellations, allowing one for every Day in the Month, and reckoning the twenty eight ſucceſſively by ſeven and ſeven throughout the Year.

Their Days.

Their Day begins, like ours, at Midnight, and ends at Midnight following: But they are only divided into twelve Hours, each of which is equal to two of ours; nor do they reckon like us by Numbers, but by Names and particular Figures.

They

They likewiſe divide the natural Day into a hundred Parts, and every one of theſe Parts into a hundred Minutes; ſo that it contains ten thouſand Minutes: Which Diviſion they obſerve the more exactly, as they are generally poſſeſſed with a ridiculous Perſuaſion that there are fortunate and unfortunate Minutes, according to the Poſition of the Heavens, and the ſeveral Aſpects of the Planets. According to them the Hour of Midnight is happy; *Becauſe*, ſay they, *the World was created in that Hour.* They believe alſo that in the ſecond the Earth was produced; and that Man was formed in the third. Diviſion of the Day.

Weak and ſuperſtitious People are mightily devoted to thoſe Impoſtors, who ſeek to deceive by means of judicial Aſtrology, and pretend to foretel future Events by the Stars. They diſtinguiſh the Hours proper for every thing, not unlike our Shepherd's Kalendar; wherein is marked, by Characters, the Time to let Blood, undertake a Journey, ſell Wood, ſow, plant, *&c.* They point out the lucky Minute to ask a Favour from the Emperor, to honour the Dead, offer Sacrifice, marry, build Houſes, invite Friends, and every thing elſe relating to public and private Affairs: And all this is obſerved ſo ſcrupulouſly by many, that they dare do nothing contrary to the Direction of the Kalendar, which they conſult as their Oracle. Aſtrological Predictions.

The following is the Manner of prognoſticating or caſting a Figure: They take ten Characters, which they attribute to the Year, each whereof ſignifies one of the five Elements; for they reckon ſo many, as I obſerve elſewhere. Theſe Characters they combine in ſixty different Manners, with the Names of the twelve Hours of the Day: Then they conſider the twenty eight Conſtellations, which have every one a ruling Planet; and from the Properties of the Element, the Conſtellation and the Planet mixed together, they form their Conjecture concerning fortunate or unfortunate Events. They have whole Volumes written about theſe Trifles. *Chineſe* way of caſting a Figure.

When the Miſſionaries were firſt offer'd the Employment of compoſing the Kalendar, they declined it; at which the Emperor ſeem'd ſurprized: *How comes this?* ſaid he to them, *you have often told me, Charity towards your Neighbour was the Motive of your coming to* China; *and what I require of you is of greateſt Importance to the publick Welfare: What Reaſon then can you have to refuſe this Office?* The Jeſuits anſwer'd, *That they fear'd the ridiculous Superſtitions which were added to the Kalendar might be imputed to them. That is what I don't deſire*, reply'd the Emperor: *You ſhall be excuſed from that part; nor do I give any more Credit to thoſe ridiculous Whimſies than you; I require nothing of you but what regards the Kalendar, and has relation to Aſtronomy.* Miſſionaries at firſt decline compoſing the Kalendar, and why.

Then they comply'd with the Emperor's Will: But they made a publick Declaration, in which they not only proteſted that they had no hand in thoſe Fooleries, but that they abſolutely condemned them; becauſe human Actions did in no reſpect depend on the Influence of the Stars, but on the Wiſdom wherewith they were conducted. The late Emperor *Kang hi*, who had too much good Senſe to give into ſuch Extravagances, approved much of their explaining themſelves in that manner.

On the firſt Day of the ſecond Month, the Kalendar for the Year following muſt be preſented to the Emperor, who having ſeen and approved of it, the Under-Officers of the Tribunal add to each Day the Superſtitions before mentioned. Afterwards, by the Emperor's Orders, they are diſtributed among the Princes, Lords, and great Officers of *Pe king*; and ſent to the Viceroy of every Province, who remits it to the Treaſurer-General of the ſame. This latter cauſes it to be reprinted, and diſtributes the Copies to all the ſubordinate Governors, keeping the Blocks from whence the Impreſſion is taken in his Tribunal. Kalendar, how diſperſed thro' the Empire.

At the Head of the Kalendar, which is printed in the Form of a Book, appears in Red the Great Seal of the Tribunal of Aſtronomy, with the Emperor's Edict, forbidding under pain of Death to ſell or print any other.

The Kalendar is diſtributed every Year with a great deal of Ceremony. On that Day all the Mandarins of *Pe king* repair early in the Morning to the Palace: On the other hand, the Mandarins of the Aſtronomical Tribunal, in the Habits of their reſpective Dignities, and with the Enſigns of their Offices according to their Degrees, reſort to the uſual Place of their Aſſemblies, to accompany the Kalendars. Ceremony of diſtributing it.

On a huge gilded Machine, in the Form of a ſquare Pyramid conſiſting of ſeveral Stages one above another, are placed the Kalendars to be preſented to the Emperor, the Empreſs, and the Queens: They are in large Paper, cover'd with yellow Sattin, (which is the Imperial Colour) and neatly incloſed in Bags of Gold Cloth. This Machine is carried by forty Footmen cloathed in Yellow.

This is followed by ten or twelve ſmaller Machines gilt, and ſurrounded with red Curtains, upon which are placed the Kalendars intended for the Princes of the Blood; they are bound with red Sattin, and are incloſed in Bags of Cloth of Silver.

Immediately after ſeveral Tables follow cover'd with red Carpets, on which are placed the Kalendars of the Grandees, the Generals of the Army, and the other Officers of the Crown, all ſeal'd with the Seals of the Aſtronomical Tribunal, and cover'd with a yellow Cloth, each Table bearing the Name of the Mandarin or Tribunal to which the Kalendars belong.

The Bearers ſet down their Burdens at the laſt Gate of the Great Hall, and ranging the Tables on each Side the Paſſage called *Imperial*, leave nothing in the Middle but the Machine that carries the Imperial Kalendars.

Laſtly, The Mandarins of the Aſtronomical Academy take the Kalendars of the Emperor and the Queens, and lay them upon two Tables cover'd with yellow Brocade, which ſtand at the Entrance of the Imperial Hall; where falling on their Knees, and then proſtrating themſelves three times on the Earth, they deliver the Kalendars to the Stewards of the Palace, who

walk in Order, according to their Rank, and preſent them to the Emperor: After which the Eunuchs carry them to the Empreſs and Queens.

Mean while the Aſtronomical Mandarins return to the Great Hall; and among the Mandarins of all Degrees, who there attend, diſtribute the reſt of the Kalendars in the following manner:

Firſt, All the Princes ſend their Chief Officers to the Imperial Paſſage, where they receive on their Knees the Kalendar for their Maſters, and the Mandarins belonging to their Houſhold: Thoſe for the Court of each Prince amounting, at leaſt, to twelve or thirteen Hundred. Afterwards the Lords, the Generals of the Army, and the Mandarins of all the Tribunals, appear, and receive on their Knees a Kalendar from the Aſtronomical Mandarins.

When the Diſtribution is finiſhed, they all reſume their reſpective Ranks in the Hall; and turning themſelves toward the moſt inward Part of the Palace, at the firſt Signal given fall upon their Knees, and bow three times to the Ground: In ſhort, after three Genuflections, and nine profound Reverences with the Head, in acknowledgment of the Favour done them by the Emperor, they return home.

In imitation of the Court, the Governors and Mandarins of the Province receive the Kalendar after the ſame manner in the Capital City, each according to his Rank. As for the People, there is no Family, be they ever ſo poor, but what buy it: For which reaſon, they never print leſs than twenty five or thirty thouſand in every Province.

Chineſe Veneration for their Kalendar.

In ſhort, the Kalendar is ſo highly reverenced by the *Chineſe* and their Neighbours, and of ſo great Importance to the State, that to declare one's ſelf Subject and Tributary to the Prince, it is ſufficient to receive his Kalendar; and to refuſe it, is the ſame as ſetting up a Standard of Rebellion. One evident Proof of the Veneration which theſe People have for their Kalendar, as well as their Aſtronomy, is, that *Tang quang ſyen*, the greateſt Enemy of the Chriſtian Name, in a Book filled with Calumnies, which he publiſh'd to decry the Religion and Aſtronomy of *Europe*, repeats almoſt in every Page: That *it is unworthy the Majeſty of the Empire to ſubject their Kalendar to be reformed by* European *Aſtronomers*; *for it is as if*, ſaid he, *a vaſt and flouriſhing State ſhould ſo far debaſe itſelf, as to receive Laws from an inconſiderable Foreign Nation.*

Their Conſtellations.

We have already obſerved, that the *Chineſe* Aſtronomers divide the Heavens into 28 Conſtellations; wherein they comprehend all the fixed Stars, as well thoſe which are in the Zodiac, as thoſe that lie near it. The following is a Catalogue of their Conſtellations:

1 *Kau*,	5 *Sin*,	9 *Lyew*,	13 *She*,	17 *Ghey*,	21 *Tſan*,	25 *Sing*,
2 *Kang*,	6 *Vi*,	10 *Niw*,	14 *Pye*,	18 *Mau*,	22 *Tſing* (A)	26 *Shang*,
3 *Ti*,	7 *Ki*,	11 *Hyo*,	15 *Quey*,	19 *Pye*,	23 *Quey*,	27 *Ye*,
4 *Fang*,	8 *Tew*,	12 *Ghey*,	16 *Lew*,	20 *Tſwi*,	24 *Lyew*,	28 *Shin*.

It was the Emperor *Yu*, of the Family of *Hya*, who thus divided the Heavens into 28 Conſtellations to diſtinguiſh the ſeveral Manſions of the Moon; for tho' the *Chineſe* have divided, like us, the Courſe of the Sun into 365 Deg. and 15 Min. of which we compoſe our Year, they are guided more by the Lunations, than the Solar Revolutions.

The Spaces which they allow to their Conſtellations are not of equal Dimenſions; but altogether form a Circle of 360 Degrees. Upon theſe Principles they make Quadrants, the Shadow of whoſe Style marks the Revolutions of all the Celeſtial Orbs, alſo the Hour and Quarter of the Day or Night in which each Conſtellation comes to the Meridian of *Pe-king*.

Order of their Signs.

In conſequence of beginning the Year, by the neareſt New Moon to the Month of *February*, *Piſces* is their firſt Sign, *Aries* their ſecond, and ſo on. Likewiſe, becauſe 12 Signs are ſufficient for the 12 Solar Months, and the Lunations do not always quadrate with theſe Signs, they have intercalary Lunations, to which they aſcribe the ſame Sign as the precedent had, thereby to recommence the Courſe of the Months according to the Signs attributed to them: Hence ſome of their Months follow the Order of the Signs, others have Days out of the Signs, and ſome want Days.

As this Manner of computing and intercalating produces Years of 13 Months, which return from time to time, it became the Occaſion of re-eſtabliſhing the Miſſionaries in *China*; and put an End to the cruel Perſecution which they ſuffered by means of an *Arabian* Aſtronomer, and the *Chineſe* Mandarin abovemention'd (B).

Miſſionaries ſet to mend the Kalendar.

In regard the Aſtronomical Tables of the *Chineſe* were imperfect, and that they were obliged from time to time to correct them: That, moreover, many enormous Faults had crept into the Kalendar publiſh'd by the Aſtronomers who ſucceeded P. *Adam Schaal*, they had recourſe again to the *Europeans*, but more eſpecially P. *Ferdinando Verbieſt*; the Miſſionaries being at that time in the public Priſons of the City, loaded with nine Chains, and cloſely guarded.

The late Emperor *Kang hi*, who was then young, ſent four Great Mandarins, all *Ko lau's* or Miniſters of the Empire, to ask them if they knew of any Faults in the Kalendar, either for the preſent or ſucceeding Year; which had both been made according to the ancient Aſtronomical Tables of the *Chineſe*.

P. *Verbieſt* anſwer'd, That the Kalendars were full of Faults, particularly in giving 13 Months to the following Year, which was the 8th of the Emperor *Kang hi*. The Mandarins being informed of ſo groſs an Error, and of ſeveral other Faults that were pointed out to them, went immediately to give an Account of them to his Majeſty, who order'd the Miſſionaries to attend at the Palace the next Morning.

(A) In the Original, *Cing*.

(B) *See* p. 13, & ſeqq.

At

At the Hour appointed P. *Buglio*, P. *Magalhaens*, and P. *Verbieſt*, were conducted into the Great Hall of the Palace, where all the Mandarins of the Aſtronomical Tribunal expected them; in whoſe Preſence P. *Verbieſt* diſcover'd the Errors of the Kalendar. P. *Verbieſt* points out the Errors of it.

The young Emperor, who had never ſeen them, ſent for them, with the Mandarins aſſembled on this Occaſion, into his own Apartment; and cauſing P. *Verbieſt* to be placed directly over-againſt him, *Can you*, ſaid he, looking on the Jeſuit with a chearful Air, *make it evidently appear, whether the Kalendar agrees with the Heavens, or not?*

The Jeſuit reply'd, That it was a Thing eaſily demonſtrated; and that the Inſtruments in the Obſervatory were made to the end that Perſons who were employ'd in Affairs of State, and had not Leiſure to ſtudy Aſtronomy, might in an Inſtant examine the Calculations, and find if they agreed with the Heavens, or not. *If your Majeſty deſires to ſee the Experiment*, continued the Father, *let there be placed in one of the Courts a Style, a Chair, and a Table, of what Size you pleaſe, and I will immediately calculate the Projection of the Shadow at any Hour propoſed: By the Length of the Shadow it will be eaſy to determine the Altitude of the Sun, and from the Altitude his Place in the Zodiac; whence it may be judged whether his true Place is marked in the Kalendar for every Day.*

The Expedient pleaſing the Emperor, he ask'd the Mandarins if they underſtood this Manner of Supputation, and could predict the Length of the Shadow. The *Mohammedan* boldly reply'd that he underſtood it, and that it was a ſure Rule to diſtinguiſh the true from the falſe: But added, that care ought to be taken how they made uſe of the *Europeans*, and their Sciences, which would become fatal to the Empire; and took occaſion to inveigh againſt the Chriſtian Religion. Preſumption of the *Arabian* Aſtronomer,

At this the Emperor changing his Countenance, ſaid to him: *I have commanded you to forget what is paſt, and mind only to prepare a good Aſtronomy: Dare you launch out in ſuch a manner in my Preſence? Have not you yourſelf preſented me with ſeveral Petitions, deſiring that able Aſtronomers might be ſearched for throughout the Empire? Tho' they have been theſe four Years ſought after, they are not found yet; and tho'* Ferdinand Verbieſt, *who underſtands Aſtronomy perfectly well, was at hand in this very Court, you never mention'd one Word of him to me. Hence you plainly diſcover yourſelf to be a very prejudiced Man, and that you do not act with Sincerity.* reproved by the Emperor.

Then the Emperor reſuming a chearful Look, put ſeveral Queſtions to P. *Verbieſt* concerning Aſtronomy, and order'd the *Ko lau*, and other Mandarins on each ſide of him, to determine the Length of the Style for calculating the Shadow. He confeſſes his Ignorance.

As theſe *Ko lau's* went to work in the Palace itſelf, the *Mohammedan* Aſtronomer freely acknowledged, that he was not acquainted with P. *Verbieſt's* Manner of ſupputing the Shadow; whereof they immediately inform'd the Emperor, who was ſo offended with the Impudence of this Pretender, that he intended to have puniſh'd him on the Spot: But conſidering it would be better to defer it till the Experiment had diſcover'd his Impoſture in the Preſence of his Protectors, he order'd that the Miſſionary ſhould make his Calculation by himſelf that very Day; and that next Morning the *Ko lau*, and other Mandarins, ſhould go to the Obſervatory to inſpect the Length of the Shadow caſt by the Style preciſely at Twelve o'Clock.

There was in the Obſervatory a ſquare Column of Braſs 8 Feet 3 Inches high, erected on a Table of the ſame Metal 18 Feet long, two broad, and an Inch thick. This Table, from the Baſe of the Column, was divided into 17 Feet; each Foot into 10 Parts, which they call Inches; and each Inch into 10 leſſer Parts, call'd Minutes. Quite round along the Edges was a ſmall Channel made in the Braſs, about half an Inch broad, and of the ſame Depth, which they fill'd with Water, in order to bring the Table to a parallel Poſition. This Machine ſerved formerly to determine the Meridian Shadows, but the Pillar was then much bended, and did not ſtand at right Angles with the Table. *Verbieſt* predicts the Length of the Sun's Shadow.

The Length of the Style being fixed at eight Feet, four Inches, and nine Minutes, the Father faſtned to the Pillar a ſmooth Board, exactly parallel to the Horizon, and preciſely of the determined Height; and by means of a Perpendicular let fall from the Board to the Table, he marked the Point from whence he was to begin to reckon the Length of the Shadow; The Sun was then near the Winter Solſtice, and conſequently the Shadows were longer than at any other Time of the Year.

Having made his Calculation, according to the Rules of Trigonometry, he found that the Shadow of the Style next Day at Noon ought to be 16 Feet 6 Minutes and a half: Whereupon he drew a Tranſverſe Line on the Braſs Table, to ſhow that the Shadow was to extend neither more nor leſs than juſt ſo far. All the Mandarins repaired next Day to the Obſervatory, by the Emperor's Order, and at Noon the Shadow fell exactly upon the Line that the Father had traced on the Table; at which they ſeemed ſtrangely ſurprized. His Calculus verified.

The Emperor was mightily pleaſed with the Account that was given him of this firſt Experiment, and order'd that P. *Verbieſt* ſhould perform it again the next Day in the Great Court of the Palace, whereof he was acquainted by the *Ko lau's*; who, with a Braſs Ruler a Geometrical Foot long, which he had then in his Hand, aſſigned two Feet and two Inches for the Length of the Style. Second Experiment.

At his Return to his Lodgings he made his Calculations; after which he prepared a Plank well planed, and another fix'd perpendicularly to ſerve for a Style. The firſt Plank was divided into Feet and Inches, and had three Screws, by which it was eaſy to give it an horizontal Poſition. Next Day going to the Palace with this Machine, he placed it in the Great Court, and

adjuſted

adjuſted it exactly to the Meridian, having firſt drawn a ſtraight Line on the horizontal Plank to mark the Extremity of the Shadow; which, according to his Calculus, was to be four Feet three Inches four Minutes and a half.

His Prediction verified with Applauſe.

The *Ko lau's*, and the reſt of the Mandarins, appointed to attend at the Operation, met in the ſame Place a little before Noon, where they ſtood in a Circle round the Style; and ſeeing the Shadow appear'd very long, becauſe as yet it had not reach'd the Plank, but fell on one ſide of the Machine upon the Ground, the *Ko lau's* whiſper'd and ſmiled among themſelves, believing that the Miſſionary had miſtaken the Matter. But a little before Noon the Shadow coming to the horizontal Board, ſhorten'd all of a ſudden, and appearing near the tranſverſe Line, at the Hour fell preciſely upon it.

Hereupon the *Tartarian* Mandarin diſcovering his Surprize more than any of the reſt, cried out, *What an extraordinary Maſter have we here!* The other Mandarins ſpoke not a Word; but from that Moment conceived a Jealouſy againſt the Father, which has laſted ever ſince.

They acquainted the Emperor with the Succeſs of the Obſervation, and preſented him with the Machine; which he received very graciouſly. It was invented by P. *Magalhaens*, who had made it in the Night-time with great Exactneſs. But his Majeſty being unwilling to determine too haſtily about an Affair, which appear'd very nice to the *Chineſe*, was deſirous that P. *Verbieſt* ſhould make a third Trial the next Day in the Aſtronomical Tower, and order'd them to appoint a new Meaſure for the Style. On this the Jeſuit return'd to the Obſervatory, where he cauſed a very ſmooth long Ruler to be faſten'd, as the firſt Time, to the Brazen Pillar at the given Height, which was 8 Feet 5 Minutes and 5 Seconds. He alſo drew a tranſverſe Line on the Braſs Table, to mark the End of the Shadow, whoſe Length, according to his Supputation, was to be 5 Feet 8 Inches and 3 Minutes.

Third Experiment.

The *Ko lau's* and Mandarins, who were preſent at the firſt Experiment, were alſo preſent at this; and the Shadow of the Style falling this time alſo at the Hour of Noon exactly on the Line which the Miſſionary had drawn, his Enemies themſelves, who by the Emperor's Order had aſſiſted at all the Operations, could not avoid doing him Juſtice, and praiſing the *European* Method.

Ignorance of the *Arabian* Aſtronomer.

The *Mohammedan* Aſtronomer abovementioned had no other Knowledge of the Heavens than what he gather'd from ſome old *Arabian* Tables handed down from his Anceſtors, which he follow'd in ſome Things: However he had been labouring above a Year, by Order of the Regents of the Empire, at the Correction of the Kalendar, which they knew well enough did not correſpond with the Courſe of the Heavens. He had already made the Kalendar of the following Year, after his own Manner, in two Volumes, and preſented it to the Emperor. The firſt Volume contain'd the Lunar Months, Days, and Hour of the New and Full Moons in each Month, and the two Quadratures, with the Time when the Sun enters into, and is in the Middle of, every Sign, according to the *Chineſe* Method: The ſecond exhibited the Places of the Seven Planets for every Day in the Year, much after the ſame Manner as we find in the Ephemerides of *Argol*, and other *European* Aſtronomers. But the Emperor, being perſwaded by the three Experiments of the Shadow, that the Calculation of P. *Verbieſt* agreed with the Heavens, order'd him to examine thoſe two Books of the *Mohammedan* Aſtronomer. Nor was it a difficult Matter to find a great Number of Faults; for beſides every thing being ill diſpoſed, and worſe calculated, they abounded with manifeſt Contradictions. It was a Medley of *Chineſe* and *Arabic*, inſomuch that it might as well be call'd an *Arabian* as a *Chineſe* Kalendar.

Faults detected in his Kalendar by P. *Verbieſt*.

P. *Verbieſt* made a ſmall Collection of the moſt groſs Errors in each Month with reſpect to the Motion of the Seven Planets, and put them at the Bottom of his Petition, which was preſented to the Emperor; who immediately call'd a General Aſſembly of the Regulos his Relations, the Mandarins of the higheſt Claſs, and the Principal Officers of all the Orders and Tribunals of the Empire, and ſent the Father's Petition to them, that they might conſult what was proper to be done on the Occaſion. There never was ſeen an Aſſembly ſo very conſiderable, and convened in ſo ſolemn a Manner, on account of Matters merely relating to Aſtronomy; inſomuch that one would have imagined that no leſs than the Welfare and Preſervation of the whole Empire was the Occaſion of their Meeting.

Solemn Council call'd thereon.

Tho' the Emperor was ſtill in his Minority, he had long entertained a ſecret Averſion to the Governors ſet over him by his Father, without diſcovering it: But having obſerved, that they had condemned the *European* Aſtronomy, and protected the *Chineſe* Aſtronomers, he laid hold of the preſent Occaſion to cancel and make void all the Acts they had made. To which purpoſe ſome of thoſe whom he moſt confided in, adviſed him privately to make this Aſſembly as auguſt and ſolemn as poſſibly he could.

They decree the Faults to be examined publickly.

They there read publickly P. *Verbieſt*'s Petition: Whereupon the Lords, and principal Members of the Council, unanimouſly declared: *That the Correction of the Kalendar being an important Affair, and Aſtronomy a difficult Science, which very few underſtood, it was neceſſary to examine publickly, and by the Inſtruments of the Obſervatory, the Faults mentioned in the Petition or Memorial.*

This Decree of the Council was confirmed by the Emperor; who named, beſides the *Ko lau's* and Mandarins, all the Preſidents of the Chief Tribunal, and Twenty Mandarins of the Firſt Claſs, to aſſiſt at the Obſervations of the Sun and the Planets, which were to be made at the Obſervatory.

The Supreme Tribunals of Rites, to which that of Aſtronomy is ſubordinate, ſending for P. *Verbieſt* and the *Mohammedan* Aſtronomer, order'd them to prepare, without Delay, for the Obſervations that were to be made, and to write down the Manner of making them along with the Calculus.

The

The Father had already examined the Places of the Sun, Moon, and the reſt of the Planets which appeared during the Night, ſetting down the very Degrees and Minutes of the Zodiac, where, according to our *European* Tables, they were to be on certain Days; with reſpect to which the *Mohammedan* was moſt miſtaken. Theſe Calculations being preſented to the Mandarins of the Tribunal, they order'd that both ſhould come to the Obſervatory and direct the Inſtruments that were there towards the Sun, ſignifying under their Hands and Seals the Degree and Minute where they judged each Planet was to be.

Verbieſt's Calculations of the Planets Places

The firſt Obſervation therefore was made on the Day the Sun enters the fifteenth Degree of *Aquarius*: A large Quadrant, which the Miſſionary placed on the Meridian, ſhew'd, by its Ruler, the Meridian Altitude of the Sun for that Day, and the Minute of the Ecliptic where he was to arrive at Noon.

agree with the Obſervations.

The Ruler remained 18 Days in that Poſition, with his Seal affix'd to it; when, at length, the Hour being come, the Sun paſs'd thro' one of the Sights, and fell as was expected on the other. At the ſame time a Sextant of ſix Feet Radius, which he had ſettled 18 Days before to the Altitude of the Equator, ſhew'd the Sun's Declination ſo very exactly that they could not find the leaſt Fault.

Fifteen Days afterwards P. *Verbieſt* had the ſame Succeſs in obſerving with the ſame Inſtruments the Sun's Entrance into the Sign *Piſces*. This Obſervation was neceſſary to determine the grand Point in queſtion, *Whether the intercalary Month ought to be taken out of the Kalendar or not?* Which the Meridian Altitude of the Sun, and its Declination that Day, plainly proved in the Affirmative.

With regard to the Places of the other Planets, as it was neceſſary to obſerve them in the Night-time to refute what the *Mohammedan* had ſet down in his Kalendar, he thought he could not do it more clearly and evidently than by determining their Diſtances from the fixed Stars. He had already calculated theſe Diſtances; and ſeveral Days before, in the Preſence of certain Mandarins, had marked on a Planiſphere the Diſtance of theſe Stars at the Hour fixed by the Emperor. He order'd his Quadrant, his Semicircle, and all the other Inſtruments which he judged neceſſary for making this Obſervation, to be carried to the Obſervatory; and the Day being come, the Court was divided in their Opinions about what the Father had promiſed. In the Evening, the *Ko lau's*, the Mandarins, and the Mathematicians of the Three Tribunals, as well *Chineſe* as *Tartarian*, flock'd from all Parts of the City; the latter accompanied with a great Train of Men on Horſeback, and the former on Chairs carried on the Shoulders of their Footmen.

Having found that every thing fell out to a Tittle, as the Miſſionary had foretold and calculated, they were convinced by ocular Demonſtration, that the Kalendars, both *Chineſe* and *Arabian*, which the *Mohammedan* had preſented the Emperor, were full of Faults, and went immediately to inform his Majeſty thereof.

Chineſe and *Arabian* Kalendars found to be faulty.

Hereupon that Prince order'd that the Affair ſhould be examined in his Council, where the Aſtronomers *Yang quang ſyen*, and *U ming when*, whoſe Kalendars were cenſured, found means, contrary to Cuſtom, to be preſent; and, by their Artifices, divided the Votes of the Aſſembly.

The Mandarins, who were at the Head of the Council, could not bear with Patience that the *Chineſe* Aſtronomy ſhould be aboliſh'd, and that of *Europe* eſtabliſh'd in its Stead. They maintain'd that it was inconſiſtent with the Majeſty of the Empire to alter any thing in this Science, ſince hitherto all Nations had derived their Laws, Politics, and Wiſdom in Governing, from them; that it was better to retain the ancient Aſtronomy, which they received from their Forefathers, tho' a little defective, than to introduce a foreign one. They aſcribed to the two Aſtronomers the Glory of ſtanding up for their Country; and look'd upon them as zealous Defenders of the Grandeur of their Anceſtors.

The principal *Tartarian* Mandarins were of a contrary Sentiment, adhering to that of the Emperor, who favour'd P. *Verbieſt*; both Parties argued with a great deal of Warmth; when at length *Yang quang ſyen*, depending upon the Protection of the Miniſters of State, whom he had gained, rais'd his Voice, and addreſſing himſelf to the *Tartars*: *If you give Way to the Opinion of* Ferdinand, ſaid he, *by receiving the Aſtronomy he has brought you, aſſure yourſelves that the Empire of the* Tartars *will not continue long in* China.

Yang quang ſyen's raſh Saying.

So raſh a Declaration was received with Indignation by the *Tartarian* Mandarins, who immediately inform'd the Emperor of it: Whereupon his Majeſty gave immediate Order, that *Yang quang ſyen* ſhould be loaded with Irons, and confined in the Common Priſon.

He is impriſoned.

At the ſame time P. *Verbieſt*, receiving Orders to reform the Kalendar, and the Aſtronomy of the whole Empire, had the Direction of the Tribunal of Mathematics conferred on him: They offer'd to honour him with ſeveral other Titles, but he conſtantly refuſed them by four Memorials which he preſented to the Emperor.

P. *Verbieſt* made Preſident of the Tribunal of Mathematics.

As ſoon as P. *Verbieſt* ſaw himſelf Director of this Court, he preſented a Memorial to the Emperor, ſetting forth the Neceſſity of retrenching from the Kalendar of the current Year the intercalary Moon, which had been introduced contrary to the Motion of the Sun: And as the *Chineſe* Aſtronomers had left out the 13th Moon the ſame Year, he made it appear that it was an unheard-of Error; and that, even according to their own Calculations, the intercalary Moon belonged to the following Year: Which Memorial was referred to the Privy Council.

Petitions to ſtrike out the intercalary Month.

The Members of this Council look'd upon it as a melancholy Thing, to lop off a whole Month from the Kalendar, which they had ſo ſolemnly received: But as they neither could nor durſt contradict P. *Verbieſt*, they thought proper to ſend the Chief Preſident of the Council to him.

The Mandarin, accoſting the Miſſionary with a chearful Air: *Take heed*, ſays he to him, *what you do: You are going to make us contemptible among the neighbouring Nations, who follow and reſpect the* Chineſe *Kalendar, by letting them know we have been ſo groſsly miſtaken, that there was a Neceſſity of retrenching a whole Month from the preſent Year: Cannot you palliate this Matter, or find out ſome Expedient to ſave our Reputation? If you can, you will do us great Service.* P. *Verbieſt* replied, that it was not in his Power to reconcile the Heavens with their Kalendar; and that there was an indiſpenſible Neceſſity of ſtriking out that Month.

The Month retrenched by Proclamation.

They then immediately publiſh'd an Edict throughout the Empire, importing, *That, according to the Aſtronomical Calculations of P.* Verbieſt, *it was neceſſary to take away the intercalary Month from the current Year; and all Perſons were forbidden to reckon it for the future.* This Edict greatly embarraſſed thoſe who knew nothing of Aſtronomy, for they could not conceive what was become of the retrench'd Month, and ask'd in what Place it was laid up.

Verbieſt furniſhes the Obſervatory with new Inſtruments.

After having thus ſettled the *Chineſe* Year, and regulated the Courſe of the Stars, the Father applied himſelf to ſupply whatever elſe he found defective in the Tribunal of the Mathematics: His principal Care was to enrich the Obſervatory with new Aſtronomical Inſtruments, which he cauſed to be made with extraordinary Care: But tho' they were admirable in their kind, the *Chineſe*, who are conſtant Lovers of Antiquity, would never have made uſe of them, in the room of the old ones, if they had not been obliged to it by an expreſs Order of the Emperor.

Theſe Inſtruments are large, well caſt, adorned with Figures of Dragons, and curiouſly contrived to anſwer the Uſe for which they were deſigned. If the Accuracy of the Diviſions were ſuitable to the reſt of the Work, and, inſtead of plain Sights, Teleſcopes had been applied, according to the Method of the Royal Academy, nothing of this ſort would be comparable to them.

The Reader will not be diſpleaſed to have a Deſcription of theſe ſeveral Inſtruments, which are ſtill uſed in the Obſervatory at *Pe king*, as it has been given by P. *le Comte*, who examined them with great Attention.

Zodiacal Armillary Sphere.

The firſt is a Zodiacal Armillary Sphere of 6 Feet Diameter, [*See the Plate of the Obſervatory, Fig.* e.] ſupported by the Heads of four (A) Dragons, whoſe Bodies, after making divers Folds, reſt on the Ends of two Bars of Braſs, laid acroſs each other, that the Weight of the whole Machine may be better ſupported. Theſe Dragons, which were choſen preferably to other Creatures, becauſe they are the Emperor's Arms, are repreſented acccording to the *Chineſe* Idea of them, that is, ſurrounded with Clouds, having the Hair of their Heads ſtaring up like Horns, and a thick Beard under their lower Jaw, fiery Eyes, long and ſharp Teeth, with wide open Throats, caſting forth a Torrent of Flames. The Ends of the Braſs Bars are born up by four young Lions of the ſame Metal, whoſe Heads riſe or fall, by means of Skrews, according to the Uſe that is made of them. The Circles are divided both on the Inſide and Outſide into 360 Degrees; each Degree into 60 Minutes, by tranſverſe Lines; and the Minutes at the Diſtance of every 10 Seconds, by means of Sights applied thereto.

Equinoctial Sphere.

The ſecond Machine is an Equinoctial Sphere of 6 Feet Diameter, [*See Fig.* c.] ſupported by a Dragon, with his Back, which bends like a Bow; his four Paws, extended to four oppoſite Points, lay hold of the Extremities of the Pedeſtal, formed, like the preceding, of two Bars, croſſing at right Angles, and terminating in four little Lions, which ſerve to level it. The Deſign is grand, and well executed.

Azimuthal Horizon.

The third Inſtrument is an Azimuthal Horizon of 6 Feet Diameter; (*See Fig.* f) which ſerves to take the Azimuths, and conſiſts of one large Circle placed horizontally. The Double Ruler, which is juſt its Diameter, ſlides round the whole Limb for marking the Degrees of the Horizon on occaſion, and carries along with it a Triangle made by a String, which paſſes thro' the Head of an Axel-Tree, erected perpendicularly in the Center of the ſame Horizon. Four twiſted Dragons bend their Heads underneath this Great Circle to keep it firm; two others winding about two ſmall Pillars, raiſe themſelves upwards almoſt in a Semicircle as far as the Top of the Axis; to which they are ſteadily fixed, in order to keep it upright.

Large Quadrant.

The fourth Inſtrument is a great Quadrant of ſix Feet Radius, graduated at every tenth Second. [*See* Fig. g.] The Lead for fixing it in a vertical Poſition, weighs a Pound, and hangs from the Center by very fine Copper Wires; the Ruler is moveable, and ſlides eaſily along the Limb; a twiſted Dragon with Clouds carved about it, holds the Parts ſtrongly together, that they may not ſtart from their Places. Through the Center of the Quadrant, which is elevated in the Air, there paſſes an immoveable Axis, round which it may be turned towards any part of the Heavens; and leſt its Weight ſhould cauſe it to ſhake, or go out of its vertical Poſition, two other Axel-trees are ſet up on the Sides, firmly fixed below upon two Dragons, and faſtened to the middle Axis by carved Clouds, which ſeem to deſcend from the Sky. The whole Work is ſolid and well contrived.

Sextant of 8 Feet Radius.

The fifth Machine is a Sextant of eight Feet Radius, repreſenting the ſixth part of a great Circle, [*See* Fig. h.] ſupported by an Axel-tree, whoſe Baſis forms a kind of large empty Baſon,

(A) The Reader may expect to find our Cut of the Obſervatory anſwer minutely to the Deſcription here given of theſe *Inſtruments*; and it does as to the Machines themſelves; but, tho' we have exactly copy'd the *French* Plate, without the leaſt Contraction, what is here ſaid of the Dragons, Clouds and other Decorations, may be better underſtood by the Words than by the Repreſentation in the Figures.

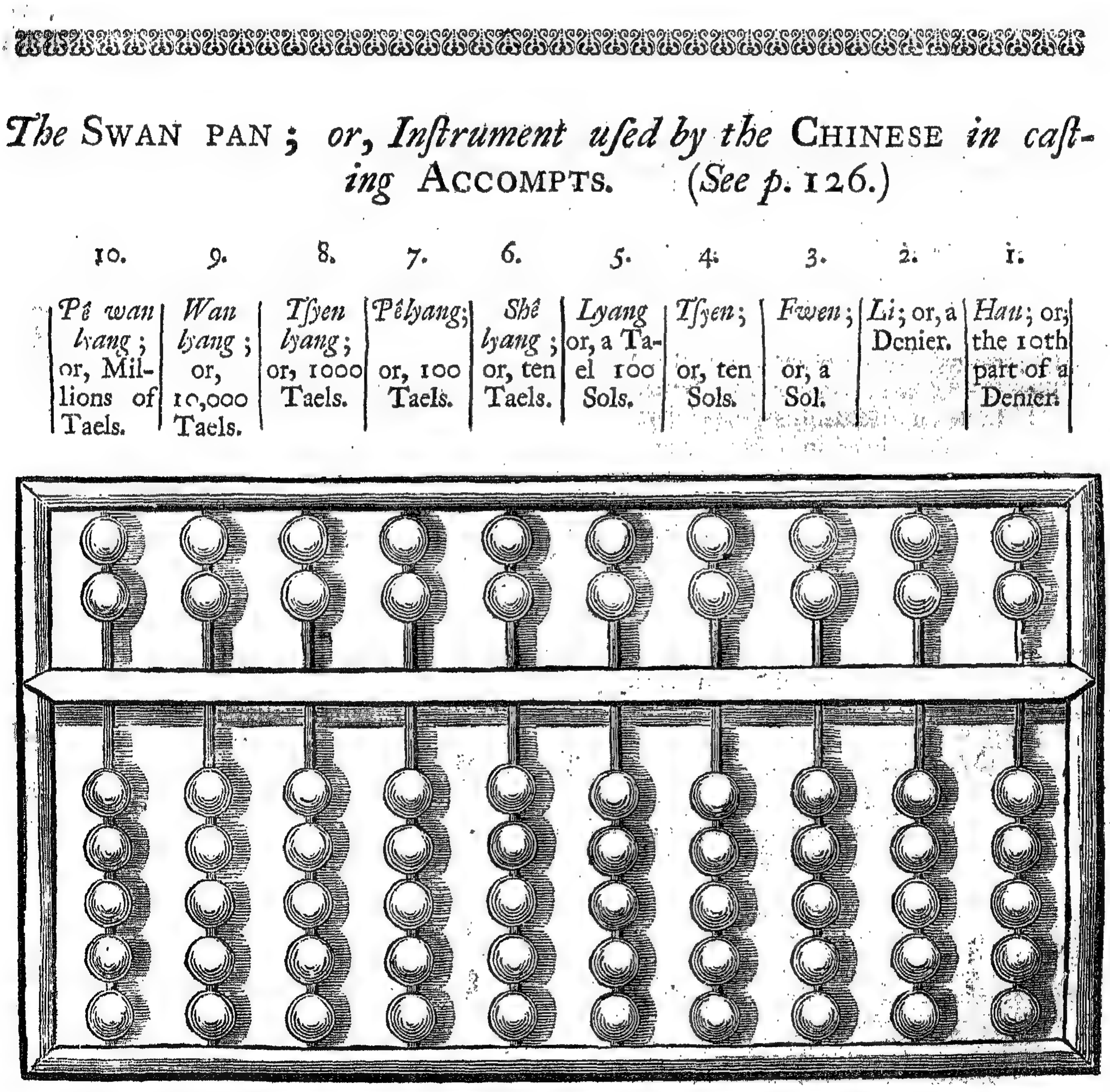
Baſon, which is held ſteady by Dragons, and croſſed in the middle by a Braſs Pillar, on the End of which is fixed a Machine with Wheels, for facilitating the Motion of the Inſtrument: To the middle of this Machine, a little Copper Bar is faſtened, which repreſents one of the Radii of the Sextant, and keeps it immoveable. Its upper part terminates in a thick Cylinder, being the Center on which the Ruler turns; and the lower part reaches about a Cubit below the Limb, for the Engine, which ſerves to raiſe and lower it, to take hold of. But theſe great and unwieldy Machines are commonly difficult to be moved, and ſerve rather as Ornaments of the Obſervatory, than for the Uſe of the Obſervers.

The laſt Machine is a celeſtial Globe of ſix Feet Diameter, (*See Fig.* d) which, is the handſomeſt and beſt made of them all. The Body of the Globe is caſt exactly round, and very ſmooth; the Stars are well formed, and placed agreeably to Nature, as well as all the Circles of a proportionable Breadth and Thickneſs: It is alſo ſo nicely hung, that the leaſt Force will turn it round, inſomuch that a Child may elevate it to any Degree, though it weighs upwards of 2000 Pound. A large Braſs Baſis made circularly, with a Channel round its Edges, is ſupported by four miſhapen Dragons, placed at equal Diſtances, whoſe briſtly Hair ſuſtains a Horizon, magnificent on account of its Breadth, the Multitude of its Ornaments, and Delicacy of its Workmanſhip. The Meridian, which ſupports the Axis of the Globe, is upheld by Clouds, proceeding from the Centre of the Baſis, among which it turns by means of ſome concealed Wheels, for the conveniency of elevating the Globe to any Degree. Beſides this, the Horizon, the Dragon, and the brazen Bars, croſſing each other at the Center of the Baſon, may be moved at Pleaſure, without changing the Situation of the Baſis, which remains always fixed: This makes it eaſy to place the Horizon level, ſo as to cut the Globe exactly in the middle. I cannot but admire that People, 6000 Leagues from *Europe*, ſhould be able to make a Work which requires ſo much Skill; and I declare, that if all the Circles, which are full of Diviſions, had been touched up by our Inſtrument-Makers, one could not wiſh to have any thing more perfect in the kind. In a word, all theſe Machines are encompaſſed with Marble Steps in the Form of Amphitheatres, for the Conveniency of the Obſervers, becauſe moſt of them are raiſed above ten Foot high.

Celeſtial Globe.

The SWAN PAN; *or, Inſtrument uſed by the* CHINESE *in caſting* ACCOMPTS. (*See p.* 126.)

10.	9.	8.	7.	6.	5.	4.	3.	2.	1.
Pê wan lyang; or, Millions of Taels.	*Wan lyang*; or, 10,000 Taels.	*Tſyen lyang*; or, 1000 Taels.	*Pê lyang*; or, 100 Taels.	*Shê lyang*; or, ten Taels.	*Lyang* or, a Tael 100 Sols.	*Tſyen*; or, ten Sols.	*Fwen*; or, a Sol.	*Li*; or, a Denier.	*Hau*; or, the 10th part of a Denier.



REMARKS on the Manner of pronouncing the Chineſe *Words, and writing them in* European *Characters* (z).

European Words not to be writ'en in *Chineſe* Characters.

IT is impoſſible the *Chineſe* ſhould write the Languages of *Europe* with their Characters, or even pronounce any of them properly: for as on the one hand theſe Characters, tho' ſo numerous, do not ſtand for above three or four hundred Syllables, and can expreſs none elſe, ſo on the other hand the Sound of the Letters *b*, *d*, *r*, *x*, *z*, are not found among theſe Syllables. Inſomuch, that a *Chineſe*, who had a mind to pronounce them, could not do it, without altering ſomething, and making uſe of thoſe Sounds in his own Language, that come the neareſt them; yet both the *d* and *z* ſeem to be founded in this Word *I-tſë*, which ſome pronounce *I-dſe*: But the *Chineſe*, who can ſay diſtinctly *I-dſë*, cannot ſay *dâ*, *de*, *di*, *do*, *du*; nor *zâ*, *ze*, *zi*, *zo*, *zu*.

Nor *Chineſe* in the *European*.

In like manner 'tis in vain to attempt the *Chineſe* Words in *European* Characters; for not only many of them would be ill expreſſed, but after a Perſon had gotten to the bottom of a Page he would not be able to underſtand what he had written. There is an abſolute Neceſſity of knowing the *Chineſe* Letters, and in order thereto it would be proper to accuſtom one's ſelf at firſt never to ſee any *Chineſe* Words written in *European* Characters, without having the *Chineſe* Letter over-againſt it.

Pronunciation difficult.

The Pronunciation is very difficult, not only on account of the Accents, which are to be learned ſolely by Practice, but much more ſo, becauſe many Words can neither be pronounced, nor written by us. The Teeth of the *Chineſe* are placed in a different manner from ours: the upper Row, for inſtance, ſtanding out, and ſometimes falling upon the under Lip, or at leaſt on the Gums of the under Row, which lies inward; the two Rows ſcarce ever meeting together, like thoſe of the *Europeans*.

The Vowels.

All the *Chineſe* Words, written in *European* Letters, terminate either with one of the five Vowels, *a*, *e*, *i*, *o*, *u*, or with an *n*; which is ſometimes ſingle, producing *an*, *en*, *in*, *on*, *un*, and ſometimes followed by another Conſonant (A,) making *ang*, *eng*, *ing*, *ong*, *ung* (B): The initial Letters of *Chineſe* Words are pronounced like the Letters of ſeveral *European* Languages. As it will be neceſſary to treat more particularly of theſe Matters, I ſhall do it with all the Brevity and Perſpicuity poſſible.

The *A* final has no other Difficulty, than that of the various (c) Accents.

The *E* final is of three or four Sorts.

1*ſt*. It is an *é* Maſculine; *Coué* [*qué* or *qua*] Kingdom, *Gé* [*Jé* or *Ja*] Day.

2*d*. It is ſometimes an *é* very open, and pronounced like the *French* Words *aprés*, *exprés*, [*aupray*, *expray*]; *Kê*, a *Stranger*, or Gueſt; *Mê*, Ink.

3*dly*. It is alſo at other Times an *e* mute; for Example, *Seë* [*Së*] a Man of Letters, or one of the Literati; the *French* Word *Se*, in *ſe porter bien*, is not pronounced exactly like *Seë*, for *S* is ſtronger, and hiſſes more, and the *E* final longer; therefore ſome write it with a double *ſs* (D,) and a double *ee* mute. I can ſee no Reaſon why the *Portugueſe* ſhould write this Word, *Su*, with a *French u*; for it is certainly not at all like the firſt Syllable of the Words *Sujet*, *Supérior*; [*Seuzhet*, *Seuparior*].

This *e* Mute is often omitted in Writing, and ſometimes it is difficult to diſtinguiſh it from an *i*; for Example,

1*ſt*. *Sii*, [*Si*] the Weſt, might be written thus, *Scië* [*See* or *Si*] ſince it is pronounced like the *French* Word *Scië*, a Saw, for cutting Wood.

2*d*. The Word *Chë* [*Shë*] is ſometimes written *Chi* [*Shi*]; the Pronunciation of it ſhould be between the *E* and the *i*. *Cheë* [*Shë*] (E,) eſpecially when it is final; for, in Diſcourſe, more Streſs is laid on the *e*, than the *i*, it being pronounced *Che* [*She*].

(z) This Part of the Article relating to the *Chineſe* Language, having for certain Reaſons been omitted, Vol. 1. p. 366. it is thought proper to inſert it here.

(A) To the *n*, we may add the Conſonants *l*, *w*, and *y*, in the Words *enl*, *chew*, *may*, and the like; but the two Latter, eſpecially the *w*, are found chiefly in Words which are written in the *Engliſh* Character. If Words terminate with any other Letters, they are to be conſidered as written according to the *European* Manner. Thus *Nip-chû* or *Nip-chew*, wherein the firſt Syllable ends with a *p*, ought to be written *Ni-po-chew* agreeably to the *Chineſe*.

(B) No *Chineſe* Word in reality ends with *g*, which was added by the *Spaniſh* or *German* Miſſionaries, only to diſtinguiſh the ſounding from the mute *n*.

(C) It is generally pronounced like the *French* A, or *a*, in *all*, *fall*, *ſtall*, &c.

(D) It is alſo written with *ts*, which Form I have commonly kept to in ſuch Words.

(E) Of this kind I take the *e* in the middle of ſome Words, as *Leang*, which for that Reaſon I write *Lyang*; beſides, it is the only way to reduce it to a Monoſyllable, with which two Vowels running together is inconſiſtent.

3*dly*. Ex-

3*dly*. Example. In theſe Words, *Couéi* [*Quêy*] the Spirits of the Dead; *Hoéi*, [*whêy*] Knowledge, *Ouéi*, [*Wêy*] Nobody; *nuéi* [*nwêy*] within; *Lueï* [*Lwêy*] Thunder; *moéi* [*mwêy*] fine; the Termination is not exactly the ſame as in the *French* Words, *armée*, *épée*, *penſée*, [*aurmay*, *apay*, *ponſay*;] and it is ſtill farther from that in *Coui*, *nui*, *lui*, *mui* [*Quee*, *nwee*, *lwee*, *mwee*.]

The *I* final in theſe Words *maï*, [*may*] to buy; *laï* [*lay*] to come; *paï*, [*pay*] to viſit, &c. ſhould be pronounced as the *Italians* pronounce *mai*, never; *lai*, *cries* or *ſobs*, ſounding both the *a* and *i*, except *yai*, [*yay*] the Port; *Hiai* [*Hyay*] Shoes; *kiai*, [*kyay*] all; which muſt be pronounced like the *French* Words, *Mais*, *Jamais*, [*May*, *Zhaumay*].

The *O* final is ſometimes quite obſcure, and comes near the Diphthong *ou*, [*oo* or *ú*] when it follows an *a*; it is often expreſſed like the Word *haut* [*ho*] after the *Norman* Pronunciation, that is to ſay, opening the Mouth very wide, and ſounding the Diphthong *au*; in this manner are pronounced *hao* [*hau* or *hŏ*] good; *lao*, [*lau* or *lŏ*] to work or fatigue; *leao*, [*lyau*] a ſign of a paſt Action; *miao*, [*myau*] a Cat.

The *U* final is pronounced agreeably to the *French*, in the Words *Chu*, [*Shu* or *Shyu*] a Book; *Liu* or *Lu*, [*Lyu*] an Aſs; *Niu*, [*nyu*] a Woman, &c. and frequently like half the Diphthong *ou* [*û*]; as in *Fou* [*Fû*] Father, *Mou*, [*Mû*] Mother, *pou*, [*pû*] *not*.

The *N* final muſt be pronounced with a dry Tone, as if there was a mute *e* after it; thus *fan*, *Rice dreſs'd*, is pronounced like the laſt Syllable of the Word *Profane*, [*profan*], ſounding the *a* very diſtinctly, and laying little Streſs on the *e* mute. *Chin* [*Shin*] *Spirit* muſt be pronounced like *la Chine*, [*Sheen* or *Shîn*] without reſting on the *e*, [the *i* being expreſs'd] as in the *Latin* Prepoſition *in*; ſo *Men* is pronounced like *en* in *Latin*, or as in the *Greek* Word Τυφθομεν: This *Men* is the Sign of the plural Number in ſeveral *Chineſe* Words, as will appear hereafter. Laſtly, there are ſome Words which ſeem to terminate in *on*, as *Touon*, *pouon*, [*Tûon*, *pûon*]; but the *O* is ſo faint, that a *Frenchman*, unable to diſtinguiſh it, would take them for *Toun*, *poun*, *Touan*, *pouan*. The Conſonants.

The *Portugueſe* (E) expreſs the ſounding *n* by an *m*, and the *Spaniards* by *ng*; but this Difference is of little Conſequence, provided we know that this Sound is ſomewhat ſoft, and drawling, like the Sound proceeding from a great Bell, when ſtricken hard upon. The *Chineſe* lay an Emphaſis on the Vowel which carries the Sound; *Tâng*, a Temple, is not *Teng*, a Lamp; *Teng* is not *Ting*, a Nail; *Ting* is not *Tong*, the Eaſt: But they all agree in that Impreſſion which remains in the Air after they are pronounced, and which I compare to the Sound heard after ſtriking a Bell. As for the *g* it muſt not be in the leaſt heard: For Inſtance, *Fâng*, a Chamber, muſt be expreſſed like *Fran*, [*Fron*,] a thouſand *Francks*; and excepting the *r*, which is not uſed in the *Chineſe* Language, the Pronunciation is the ſame.

With reſpect to the Letters, which are in the Beginning or in the Middle of Monoſyllables, the following Remarks are to be made:

1*ſt*. The *Chineſe* pronounce *ch* [which is equivalent to *ſh* in *Engliſh*] as it is pronounced by us in *Chagrin*, *choſe*, *chiche*, [*Shaugreen*, *ſhoſe*, *ſhiſh*]; for Inſtance, *Chao*, [*Shau*] a little; *Che*, [*She*]ten; *chi* [*ſhi*] a Corps; *chu*, [*ſhu*] a Letter: The *Spaniards* and *Portugueſe* write this Sound with an *x*, as *xe*, *xi*, [*ſhe*, *ſhi*]

2*dly*. They have the *ce* and *ci* of the *Italians*, [or *ch* of the *Engliſh*] as in *citta*, [*chitta*] which ſort of Words we write with *tch*: For Example, *Tcha*, Tea; *tche*, to eat; *Tchi*, Knowledge; *Tchu*, Lord; [*cha*, *che*, *chi*, *chu*.]

3*dly*. They pronounce *ts* like the *Italians* in their Word *gratia* [*gratſia*]; wherefore we write *tſien* [*Tſyen*] which is a ſort of Copper Money.

4*thly*. They have the *Kappa* and the *Khi* of the *Greeks*; the Word *Kouan*, [*Quan*] Officer or Mandarin, might be written *Coûan*, *Coan*, or *Quoan*; but it is better to write *Koan* (F) to avoid Confuſion.

They have an *H* ſo ſtrong, that it becomes a perfect Guttural; *Hoan* [*whan*] to change. (G)

5*thly*. There is an *I* [Vowel] in ſome Words that is almoſt imperceptible, as *ſiue*, or *ſie*, [*ſve*]; *tçiuen* or *tçuen* [*tſven*]. *Sive*, Snow, muſt by no means be pronounced like the *Latin* Particle *ſive* (H.)

6*thly*.

(E) The *French* literally tranſlated is, *the N final to which another Conſonant ought to be added, is expreſſed*, &c. but ſuch way of expreſſing it would only perplex the Reader.

(F) The Reader may perceive from hence, how hard the *French* are put to it to expreſs certain Words in their Letters, which are with the greateſt Eaſe expreſſed by ours: And how variouſly the ſame Words may be written with them, which can be written only one way with us: And hence proceeds that Diverſity we find in this Author, with reſpect to ſome Words which are written different ways by different Miſſionaries, and ſometimes by the ſame Perſon.

(G) This Word beginning rather with *wh*, than *H*, is not ſo proper for an Inſtance, as *Ho*, *Hay*, *Hya*, &c. This laſt Word particularly is often written with a *K*. Thus we find *Kia yu quan*, as frequently as *Hia yu quan* in Authors: It is ſometimes ſpelt ſo in *du Halde*, and in the Map of *Shen ſi*. We are told in another place, that what the *French* write *Kân*, the *Tartars* pronounce *Hân*, or uſe a middle Sound between the *K* and *H*; and as the *Chineſe H* is of the ſame Nature, coming near the *K*, according to *Bayer* (*a*), it ought properly to be expreſſed by *Kh*; but I queſtion if it ought to have the Guttural Tone like the *Arabick Kha*. The *Turks* pronounce *Hân* like the *Tartars*, but avoid the Guttural, for which they jeſt on the *Arabs*. That the *Chineſe H* is of this Nature, appears perhaps farther from P. *Gaubil*, who in writing ſeveral Names according to the *Chineſe* Pronunciation, inſtead of *H* puts *G*; as *Gol-lan-ki*, for *Holland* *. But if ſo, have they not 2 or 3 ſorts of *H's*? Since *Holſtein*, *Ergût*, *Oſtiak*, &c. are written by the ſame Author (according to the *Chineſe* Pronunciation) *Ho-eul ſe-ti-in*, *Go-eul-kû*, *Go-tſe-ti-ya-tſe-ke* (*b*). In ſhort, we want farther Information concerning the *Chineſe H*. the Miſſionaries having given us no Rules to diſtinguiſh it from the *K*, with which they have often confounded it, as we have already obſerved elſewhere (*c*); and more particularly in our own Preface.

(H) The Words wherein! this imperceptible *i* enters, are ſome of thoſe which are moſt difficult to be reduced to the *Engliſh* Orthography, and here, inſtead of explaining the Matter, the Miſſionaries leave it more perplexed. Firſt, they tell us how the Word ſhould not be pronounced, but not how it ſhould be: This is generally the Caſe throughout this Article, which is owing in a great meaſure to the Scantineſs of the *French* Alphabet, and its Unfitneſs to expreſs the Sounds in other Languages. Secondly, the Word is written two different Ways, *ſiue* having with us a very different Sound from *ſive*. This laſt I take to be the truer way; and as the obſcure *i* ſeems to proceed only from the hiſſing of the *s*, or at leaſt muſt be pronounced

(*a*) Vid. *Bayer* Gram. *Sinic*. l. 1. p. 8. * Voy. P. *Souciet* Obſ. Math. &c. vol. 1. p. 167. (*b*) Ibid. p. 170, 171.
(*c*) See p. viii. Notes *R* and *T*. on the Author's Preface to this Work.

6thly. The *Chineſe* have a *V* Conſonant; as in *van*, 10000 *Taëls*; *ven*, to ask; *vang*, in vain; nevertheleſs many confound this with *ou*, or *w*, and ſay *ouen*, [*wen*] to ask, (I) &c.

7thly. They have alſo an *J* Conſonant, as in *Ju*, [*zhu*] Milk; *Jang*, [*zhang*] to pardon (K). It is beſt to write the *I* Vowel with *y*, when it begins a Word; as *y*, one; *yu*, rain; *yong*, to help one's ſelf; *yang*, Mutton (L).

8thly. Theſe Words *Nghe* [*Nghe* or *Nge*] the Forehead; *nghen*, a Favour; *nghcou*, [*nghew*] to vomit; *ngai* [*ngay*] to love; *ngao*, [*ngan*] magnificent; *ngan*, Health, are ſomewhat difficult to pronounce, becauſe the *n* and the *g* muſt incorporate as it were, and be blended together. It is better to write *nghe* after the *Italians*, than *ngué* after the *French*. (M)

9thly. The Word *Ell*, Two, is written by the *Portugueſe* with *lh* (N); the *E* we place at the beginning is Feminine, and very open, as if it included an *u*: to ſound the double *ll*, which follows, the Tongue muſt be bent like a Bow; and after all his Pains, an *European* can never pronounce this Word like the *Chineſe*.

10ly. Some Words are ſpoken two different Ways, as *fen* and *foüen* [*fwen*] a *Chineſe* Penny, which is worth ten Copper Deniers, [or near a half-penny] *moüen* [*mwen*] and *Men*, a Gate, &c. But this happens only on ſome particular Occaſions; for inſtance, they never ſay, *Ngo*, *moüen*, but always *Ngo men*, We.

Every Province has its Dialect.

11ly. Each Province has a particular way of pronouncing the three or four hundred Words which compoſe the *Chineſe* Language; ſo that a Native of *Pe king*, for Inſtance, finds it very difficult to underſtand an Inhabitant of the Province of *Quang tong*, or *Fo kyen*. The Mandarin Language itſelf, called *Quan wha* (O,) which, as I have ſaid before, is uſed throughout the Empire, is not ſo thoroughly fixed, that a Man verſed in it could engage to underſtand every Body, and be underſtood every where himſelf. Each Province has a different Dialect of this Language; in one Place they ſay *Tong*, in another *Jong*, [*Zhong*] and in *Kyang-ſi* it is *Tun*: the Word *Tu* in one Province is *Ju* (*Zhu*), and in *Kyang-ſi*, *Eul*, &c.

Moſt of the Words being thus corrupted and diſguiſed, altho' you underſtand the Mandarin Language, as it is ſpoken in one Province, yet on entering into another, you ſeem to be gotten into a ſtrange Country, and muſt rack your Imagination, to give a new Turn to the ſame Words, as often as you converſe with different Perſons. Thus a Miſſionary, after three or four Years Pains, underſtands a good Part of what is ſaid to him; and tho' his Language is very bad, thoſe who are uſed to his Jargon can conceive his Meaning tolerably well: But if he happens among thoſe he never ſaw before, he is obliged to make uſe of an Interpreter, as well for underſtanding what is ſaid to him, as to explain what he ſays himſelf.

Dialect of every City, Town, and Village differs.

Beſides this, every Province, every great City, nay every *Hyen*, and even every large Village, has its peculiar Dialect, which is the reigning Language; for every Body ſpeaks it, the Learned, as well as the common People and Women: But then the Women and the common People can talk no other. In the Mandarin Language, when ſpoken ſlowly, one may diſtinguiſh a great many of the Vowels and Conſonants which compoſe the Words, and they may be written or retained, excepting ſome few: But the greater part of the Words in the vulgar Language (which beſides being ſpoken exceeding quick, is mix'd with many Terms that have, or rather ſeem to have, no Meaning) leave no Traces in the Memory; becauſe they have no Affinity with *Greek*, *Latin*, *French*, *Italian*, or *Spaniſh* Syllables, and ſo cannot be comprehended by a Foreigner who only underſtands ſuch Languages.

nounced like the *Hebrew Shevah*, that is, *as quick as Lightning*, as the *Jews* expreſs it, I have left it out, writing *ſue*, as the only way to reduce the Word to a Monoſyllable, and make it legible: for the *i* here cannot be reduced to a *y*, as in *Kiang*, and we have Inſtances of the Kind among us; thus, *Sileſia* is by ſome Foreign Authors written *Sleſia*, and the Author in his Remarks on the *u* final, writes both *Liu* and *Lu*, omitting the obſcure *i*, to ſhew it may be ſpelt either with or without the *i*; ſo we may preſume that *ſiu* and *ſu*, with other Words of the kind which frequently occur in the Work, are the ſame. Hence we ſee the Author is not uniform in writing the Words containing this obſcure *i*; he has alſo expreſſed the *ts*, mentioned in the 3d Remark by *tç*, in *tçiuen*, which, according to our Rule, muſt be written *tſuen*. Theſe Words, 'tis true, might be written *ſiun* and *tſiun*, and ſo *Hiuen*, &c. *Hiun*, as it occurs in 2 or 3 Places of this Tranſlation; but conſidering it is the *i*, not the *e*, that is obſcure here, the other way muſt be moſt exact.

(I) Thus *Vang* in this Author is written *Ouang* [*Wan*] by P. *Gaubil*; and *Van* here mentioned is written *Ouan* [*Wan*] by *du Halde* himſelf, p. 145. Whence comes this Variation even among the *French* Miſſionaries themſelves, and how ſhall we determine which is the right?

(K) I apprehend that the Miſſionaries are not more uniform in this Letter; and that ſometimes the *J* Conſonant has the Force of the *Engliſh J* Conſonant, as in *Jao tcheou* [*Jau chew*] following therein the *Portugueſe*, as they do in the Word *Hoang*, [*Wang*] for want of knowing how to expreſs our *J* Conſonant and *Wh* better by the *French* Alphabet; hence ſome times, as in the *French* Maps, it ſtands for our *ch*. I always make uſe of the *J* Conſonant before *i* and *e*, inſtead of the g, to avoid Confuſion, as I ſhall obſerve further in the Note (M).

(L) This Rule muſt appear no ways ſatisfactory to an *Engliſh* Reader, who will not be able to ſee any Reaſon for expreſſing the *i* Vowel by a *y*, which in reality is a Conſonant, tho' improperly put among our Vowels, and has no Sound in our Language when ſtanding by itſelf, excepting its Name, which is *ey*. So that he muſt needs think *one* in *Chineſe* much better expreſſed by *i* than *y*. On the other hand he will conclude that the firſt Letter of the other Word *yu*, *yong*, &c. is more properly a *y* than an *i* Vowel, eſpecially as they are Monoſyables; on which account the *Chineſe* Language will not well admit of an *i*, or any Vowel, before another Vowel, becauſe that muſt divide Words into Syllables, and therefore whenever I have met with any ſuch, I have changed them into *y*: thus inſtead of *Kiang*, *Hiong*, I write *Kyang*, *Hyong*, &c. wherein tho' the Conſonants *Ky* and *Hy* are pronounced in Conjunction, as *ſl*, and *ſt*, are in *ſling* and *ſtrike*, yet one may perceive the Sound of an *i* coming between both.

Our Author has not ſufficiently explained the Uſe of the Vowels, eſpecially in the middle of Words, nor told us when two or three meet, as in *yuen*, *Hiuen*, &c. whether they are all to be ſounded diſtinctly, or run over very quick; or whether any, and which of them is to be ſounded more diſtinctly, or pronounced more ſwiftly than another. *Yuen* is one of the Words, about which, for want of ſuch Explanation, I have been moſt at a loſs; for it may be written *Iun*, *Yuen*, or *Yuen*, tho' I take this latter way, as I have all along ſpelled it, to be the right.

(M) The *h* and *u* in theſe Words, are put in only in order to make the *g* ſound hard, which in the *French* and *Italian*, as well as in the *Engliſh*, is ſoft before *e* and *i*; but as the *J* Conſonant ſerves for the ſoft g equally alike before all the Vowels, to avoid the Confuſion of giving two different Sounds to the ſame Letter, I always uſe it for the ſoft g, and conſequently the *g* is alway hard with me, like the *German g*, as well before *e* and *i*, as *a*, *o*, and *u*; ſo that I write *nge*, inſtead of *nghe*, or *nguc*, except in a few Inſtances. Indeed the Addition of the *u* ſeems naturally hard, and frequently in the Jeſuits Maps we find *ngen*, or *ngin*, inſtead of *nghen* or *nghin*; we alſo find *gan* often without the *n*.

(N) In the *French* it is *Ih* by Miſtake, for *lh*, which is the *Portugueſe* Character; it is written differently *el* and *eul* in our Author; we follow the latter Method.

(O) Here the Author writes *Couan*, contrary to the fourth Rule above, where he ſays *Koan* is beſt.

(*) Ap. *Sinicæ* Obſ. Math. &c. p. 186. Note (*b*).

If

If to this the Reader adds the various Combinations of theſe Words, and the different Phraſes uſed in every Province, he may eaſily judge what Pains an *European* muſt take who travels over ſeveral of them to preach the Goſpel: Nothing certainly but a Motive ſo elevated, as that of making known the true God among ſuch Multitudes of People who are ignorant of him, could ſupport a Miſſionary in the toilſome and diſagreeable Labour, which the learning ſuch a difficult Language requires; and it can be aſcribed only to a ſingular Bleſſing of Heaven, that ſuch Numbers ſince P. *Ricci* have made ſo ſurpriſing a Progreſs in it, as to gain by their Writings the Admiration of the greateſt Doctors of the Empire, ſome of whom have been ſeen to bow very low at the bare Mention of the Works of theſe Strangers.

An ABRIDGMENT *of the* Chineſe *Grammar.*

THIS ſhort Abridgment of the *Chineſe* Grammar will contribute not a little to make known the Nature of the Language, which being compoſed ſolely of Words of one Syllable, and indeclinable, ſeems not reducible to any Rules: However, there are ſome belonging to it, which I ſhall mention, as they regard to the Nouns, Pronouns, Conjugations of Verbs, Prepoſitions, Adverbs, the Numbers, and Particles.

I. *Of* Nouns Poſitive, Comparative *and* Superlative.

WE muſt not look for a Diverſity of Genders, Caſes and Declenſions, in the *Chineſe* Language: Very often the Noun is not diſtinguiſh'd from the Verb; and the ſame Word, according as it is placed, becomes a Subſtantive, an Adjective, or a Verb. For inſtance: Theſe two Words *Ngay* (*I love*) and *Syang* (*I think*) may be both Noun and Verbs, When placed before another Word, ſo as to ſignify ſome Action, they are Verbs: Example; *Ngo ngay ni*, *I love you*; *Ngo ſyang ta*, *I think of him*. On the contrary, if put after another Word, without ſignifying any Action, they become Nouns: Example; *Ngo ti ngay*, *my Love*; *Ngo ti ſyang*, *my Thoughts*. Nouns diſtinguiſh'd by their Places.

The Adjective always goes before the Subſtantive; as, *Hau jin*, *a good Man*; But if the ſame Word follows another, it becomes a Subſtantive; as, *Jin ti hau*, *Man's Goodneſs*. Thus we ſee that the Word *Hau*, which was an Adjective when it went before the Word *Jin*, becomes a Subſtantive when *Jin* goes before it. Adjective goes before the Subſtantive.

The Particle *Tſë* is often added to Subſtantives, and it is peculiar to many: For inſtance; *Fang tsë*, *an Houſe*; *Ko tsë*, *Fruit*: It muſt however be obſerved, that it is added only to thoſe Subſtantives which can never be Adjectives.

The Caſes and Numbers are diſtinguiſhed only by the Compoſitions. The Plural Number is formed by adding the Particle *Men*, which is common to all Nouns: Thus; *Jin*, *a Man*; *Jin men*, *Men*; *Ta*, *he*; *Ta men*, *they*. But when the Noun is preceded by ſome Word ſignifying *Multitude*, then the Particle *Men* is not put after it. Caſes and Numbers diſtinguiſh'd by Particles;

The Particle *Ti* often makes the Genitive Caſe, both Singular and Plural, when it comes after Nouns: For inſtance; *Jin ti hau*, *the Goodneſs of Man*; *Jin men ti hau*, *the Goodneſs of Men*: There are no other Caſes in the *Chineſe* Language. It happens alſo, that the Particle *Ti* put after Pronouns, makes Derivatives of them; thus, *Ngo ti kew*, *my Dog*; *Ta te kew*, *his Dog*.

The Comparatives are alſo form'd by adding Particles: For inſtance; the Particle *keng* is always prefixed to the Nouns, and ſignifies *much*; as, *keng hau*, *better*. They frequently uſe the Particle *to*, which alſo ſignifies *much*: But it is commonly put after the Noun; as, *hau to*, *better*; *ywen to*, *farther off*. Alſo the Comparatives.

The Particle denoting the Superlative may be placed either before or after Nouns: One may ſay either *tſve hau*, or *hau tſve*, *beſt*; *tſve ſyau*, or *ſyau tſve*, *ſmalleſt*.

The Particle *te kin* is a Sign likewiſe of the Superlative Degree; *hau te kin*, *very good*, or *beſt*; *ta te kin*, *greateſt*; *ſyau te kin*, *ſmalleſt*.

II. *Of the* Pronouns.

THE *Chineſe* have no Pronouns but theſe three Perſonals, *Ngo*, *I*; *ni*, *thou*; and *ta*, *he*; which become plural by adding the Particle *men*. Pronouns.

They are made Poſſeſſives by putting the Particle after them; as, *ngo ti*, *mine*; *ni ti*, *thine*; *ta ti*, *his*: And theſe Words will ſignify *ours*, *yours*, &c. by inſerting *men* between, thus, *ngo men ti*, *ours*; *ni men ti*, *yours*.

Pronouns Poſſeſſive, as well as Gentile and Patronymic, are diſtinguiſh'd from Derivatives only by putting the Name of the Country, City, &c. after the Pronoun; as, *ngo ti Quê*, *my Kingdom*; *ngo ti Hû*, *my City*.

Shwi is the Particle anſwering to the Pronoun relative, *which* or *who*, and is never joyn'd with the Sign of the plural Number.

III. *Of*

III. *Of the* VERBS.

Verb. THE *Chineſe* Verbs have properly no Tenſes but the preſent, the preterperfect, and the future; the Verb paſſive is expreſs'd by the Particle *Pi*.

When the Verb is joyn'd to the Pronouns perſonal *ngo, ti, ta*, without a Particle, it is a Sign of the preſent Tenſe.

The Addition of the Particle *lyau* denotes the preterperfect Tenſe, or the Time paſt.

To diſtinguiſh the future Tenſe, they uſe the Particle *Tſyang*, or *Whey*. But theſe things will be better underſtood by Examples.

I. PRESENT TENSE.

1. SINGULAR NUMBER.		2. PLURAL NUMBER.	
Ngo ngay,	I love.	*Ngo men ngay,*	We love.
Ni ngay,	Thou loveſt.	*Ni men ngay,*	Ye love.
Ta ngay,	He loveth.	*Ta men ngay,*	They love.

II. PRETERPERFECT TENSE.

1. SINGULAR.		2. PLURAL.	
Ngo ngay lyau,	I have loved.	*Ngo men ngay lyau,*	We have loved.
Ni ngai lyau,	Thou haſt loved.	*Ni men ngay lyau,*	Ye have loved.
To ngai lyau,	He hath loved.	*Ta men ngay lyau,*	They have loved.

III. FUTURE TENSE.

1. SINGULAR.		2. PLURAL.	
Ngo whey ngay,	I ſhall love.	*Ngo men whey ngay,*	We ſhall love.
Ni whey ngay,	Thou ſhalt love.	*Ni men whey ngay,*	Ye ſhall love.
Ta whey ngay,	He ſhall love.	*Ta men whey ngay,*	They ſhall love.

The Optative Mood is form'd by theſe Words *Pa pû tê*, which ſignify, O that! Would to God! For Example: *Pa pû tê ngo ngay*, Would to God I might love; *Pa pû tê ni ngay*, Would to God thou mighteſt love, &c.

Moſt of the active Verbs are capable of a paſſive Signification; but the Verb active is always put before the Noun which is the Subject of the Action.

EXAMPLE:

Ngo ngay ni, I love thee.
Ngo ta ni, I ſtrike thee.

It would be an abſurd and ſenſeleſs manner of ſpeaking to ſay,

Ngo ni ngay,
Ngo ni ta.

On the contrary, when the Verb is paſſive, it always follows the Noun, the Particle *pi*, which denotes the Paſſive, being added.

Ngo pi ta ngay, I am loved by him.
Ngo pi ta ta, I am ſtricken by him.

The Preterperfect and Future are formed by the ſame Particles that are uſed to diſtinguiſh thoſe Tenſes in the Verb active.

IV. *Of the* PREPOSITIONS.

Prepoſitions. ALtho' the *Chineſe* Language conſiſts of ſo ſmall a Number of Words, it is nevertheleſs very copious; becauſe the ſame Word may be not only both Noun and Verb, but often alſo a Prepoſition, Adverb, &c.

The *Chineſe* have therefore ſome Prepoſitions that are not ſo naturally, but by Cuſtom, ſuch as theſe Words: *Tſyen, before*; *hew, after*; *ſhang, above*; *hya, below*; and the like. They are Prepoſitions if they are joined to a Verb, and come before it; but they are Poſtpoſitions when added to the End of a Noun. For Example: *Tſyen tſo, I go before*; *hew lay, I came after*; *Shang tſew, I go up*; *Hya tſew, I came down.* Theſe are Prepoſitions, becauſe they are prefixed to the Verbs; but the following Words, *Fang tſyen, before the Houſe*; *Mwen hew, behind the Door*; *Cho ſhang, upon the Table*; *Ti hya, beneath the Earth*; are Poſtpoſitions, becauſe they are ſubjoined to Nouns.

The ſame muſt be underſtood of *nuy, within*; *vay, without*; and ſuch like Words.

Of

V. *Of the* Adverbs.

THE *Chineſe* Language has properly no Adverbs, only certain Words become ſo by Cuſtom, or by the Place they poſſeſs in the Sentence. Often ſeveral Words muſt be uſed to expreſs the Adverbs of other Languages; and as they have none that are demonſtrative or proper to calling and exhorting, they are under a Neceſſity of employing Nouns and Verbs, whereof theſe following are in uſe, *viz.* for Adverbs.

Deſiring,	*Pa pû te,*	Would to God.
Asking,	*Ju ho* (A),	After what Faſhion.
	Ho ju,	In what manner.
	Tſeng mo,	How.
Anſwering,	*Shi wi tſe jen,*	Certainly.
Confirming,	*Ching tye,*	Truly.
	Ka jen,	Moſt certainly.
	Shing ching tye,	Moſt truly.
Denying and forbidding,	*Pû* or *mo,*	No.
	Pû jo,	That is not convenient.
	Pû jen,	No certainly.
Doubting,	*Whe* or *Whe che,*	Perhaps.
Chuſing,	*Ving,*	Better, rather this than that.
Comparing,	*Keng* or *keng to,*	Much more.
	Keng ſhau,	Much leſs.
	Keng hau,	Better.
Aſſembling,	*Tong* or *i tong,*	Together.
Separating,	*Ling,*	Furthermore.
	Ling vay,	Separately.
Encreaſing,	*Kin,*	Diligently.
	Kyang,	Vigorouſly.
Time,	*Kin je,*	To-day.
	Min je,	To-morrow.
	Tſo je,	Yeſterday.
	Tſiyen je,	Day before yeſterday.
	Hew je,	After to-morrow.
Place,	*Che li,*	Here.
	Tſë,	From thence, *or* that way.
Number,	*I tsë,*	Once.
	Eul tsë,	Twice.
	Chang chang,	Often.
Order,	*Ti i,* or *tew i,*	Firſtly.
	Hew myen,	In the next Place.
	Chong, or *tong,*	Laſtly.
The Event,	*Whe jen,*	May be.
Similitude,	*Ju,*	As.
Diſſimilitude,	*Pû ju,*	Not as.
	Pû tong,	Differently.
Quality,	*Shau,*	A little.
	To,	Much.
	Kew,	Enough.
Excluding,	*Tan,*	Only.
A thing not yet finiſh'd.	*Cha pû to,*	Almoſt.

VI. *Of* Numbers, *and their* Particles.

THERE are a great many Particles in the *Chineſe* proper to Numbers; which Particles are frequently uſed, and that in a Manner peculiar to this Language: For every thing has one ſignifying the Number appropriated to it. In our Language, *One, Two, Three,* are applied to different Things, and we ſay, *A Man, A Woman, Two Men, Two Women*; but this way of expreſſing one's ſelf would be groſs and barbarous to a *Chineſe*, who to each Number joins a Particle proper to each Noun; as will appear more clearly from Examples exhibiting the Particles of Numbers, which I ſhall ſet down after inſerting a Table of the Numbers themſelves.

(1.) *The* Chineſe Numbers.

Chineſe Numbers.

I,	One.	*Lû,*	Six.	*Shê i,*	Eleven.	*I tſyen,*	A Thouſand.
Eul,	Two.	*Tſi,*	Seven.	*Eul ſhe,*	Twelve.	*I wan,*	Ten Thouſand.
San,	Three.	*Pa,*	Eight.	*San ſhe,*	Thirteen.	*Eul wan,*	Twenty Thouſand.
Tsë,	Four.	*Kyew,*	Nine.	*Pê,*	An Hundred.	*Shê wan,*	An Hundred Thouſand.
Oû,	Five.	*Shê,*	Ten.	*Eul pê,*	Two Hundred.	*I pê wan,*	A Million.

(2.) Particles *of* Numbers.

Particles of Numbers.

KO is applied to Men; *I ko jin,* one Man, or a Man; *I ko fû jin,* one Woman.

Whey is proper to illuſtrious Men; *I whey jin,* an illuſtrious Perſon.

Che or *chi* is applicable to Ships, Dogs, Hens, and every thing elſe which, tho' alone, ought to have a Fellow to it, as Shoes, Stockings, &c. thus they ſay, *I chi chwen,* a Ship; *I chi kew,* a Dog; *I chi hyay,* a Shoe; *I chi ki,* a Hen.

Tyau is uſed with reſpect to long things that are ſuſpended; *I tyau lû,* a Cenſer; and *I tyau ſhing,* a Rope.

Wey is proper for Fiſhes; *I wey yu,* a Fiſh.

Ken is peculiar to long Straps of Leather; *I ken tay,* a Leather Strap or Thong.

Chang belongs to Paper, a Table, and a Seat; *I chang chi,* a Sheet of Paper; *I chang cho,* a Table; *I chang i,* a Seat.

Pa is applied to Knives, Swords, Fans; *I pa tau,* a Sabre or Sword; *I pa ſhen,* a Fan.

Shwang is proper to ſimilar things that are commonly joined together; as *I ſhwang hyay,* a Pair of Shoes; *I ſhwang wa,* a Pair of Stockings.

Kyen is connected with Chambers or Houſes; *I kyen fang,* an Houſe or Chamber.

(A) The *j* Conſonants here before *o* and *u* are retained as in the *French*.

Fo is applicable to whole Pieces of Cloth and Silk; as *I fo pû*, a Cloth; *I fo ſhew*, a Piece of Silk of a particular ſort: It is alſo applied to Pictures.
Mey is uſed when ſpeaking of Pearls and precious things; *I mey chin*, a Pearl.
Chu is applicable to Perfumes; *I chu hyang*, a Paſtil.
Pi is ſometimes uſed when ſpeaking of Garments of Cloth or Silk, but moſt properly for a Horſe; *I pi ma*, a Horſe.
Pen relates to Books; *I pen ſhu*, a Book.
Ting is uſed when ſpeaking of Caps or Hats; *I ting kin*, a Cap.
Tſo is applied to great Houſes and Walls; *I tſo fang*, an Houſe; *I tſo ching*, a Wall.
Teng has properly a reference to Oxen and Cows; *I teng nyew*, an Ox.
Mwen is uſed when ſpeaking of Muſquets; *I mwen tſyang*, a Barrel of a Fuſee.
To is peculiar to Flowers; *I to wha*, a Flower.
Ling is applicable to Garments; *I ling pau*, a Gown.
Tay or *Pen* is uſed when ſpeaking of Comedies; *I tay*, or *I pen hi*, a Comedy.
Ko is uſed when ſpeaking of Trees; *I ko ſhu*, a Tree.
Myen has reference to Standards; *I myen ki*, a Standard.
Tau is applied to Letters, and Pacquets of Paper; *I tau ſhew ſhi*, a Book of Poetry.
Chin is uſed when ſpeaking of Sedans and Chariots; *I chin kyau*, a Chair or Sedan.
Quan is uſed when ſpeaking of Pens and Pencils; *I quan pi*, a Pen.
Ko is uſed when ſpeaking of Corn and Pulſe; *I ko mi*, a Grain of Rice.

Taſte of the Chineſe *for* Poetry, Hiſtory, Plays, *&c.*

TO underſtand well in what the Excellency of the *Chineſe* Poetry conſiſts, it is neceſſary to be ſkilled in their Language; but as that is no eaſy Matter, we cannot give the Reader a very good Notion of it.

Poetry of the *Chineſe.* The Pieces of Poetry compoſed by the *Chineſe* are ſomewhat like the Sonnets, Rondeaux, Madrigals, and Songs, of our *European* Poets; their Verſes are meaſured by the Number of Characters, which are ſo many Words of one Syllable. Some of their Verſes are long, ſome ſhort; that is, have more or fewer Words in them, their Beauty conſiſting in the Variety of their Cadence and Harmony.

Meaſure of their Verſe. Their Verſes ought to have a Relation to each other, both in the Rhyme and in the Signification of the Words, which have among themſelves a Variety of Tones agreeable to the Ear. They have another Kind of Poetry without Rhyme, which conſiſts in the Antitheſis or Oppoſition of the Thoughts, inſomuch that if the firſt Thought relates to the Spring, the ſecond ſhall concern the Autumn; or if the firſt concerns the Fire, the other ſhall relate to the Water: Which manner of Compoſition has its Difficulties, and requires ſome Skill. Nor are their Poets deſtitute of Enthuſiaſm: Their Expreſſions are often allegorical, and they know how properly to employ the Figures that render a Style more lively and pathetic.

Their Hiſtory. As for Hiſtory, no People have been more careful to write and preſerve the Annals of their Empire. Thoſe ſo much venerated Books, of which we have given Abſtracts, contain every thing conſiderable that paſſed during the Reigns of the firſt Emperors who governed *China*: There you find the whole Hiſtory and Laws of the Emperor *Yau*, with all the Care that he took to eſtabliſh a good Form of Government in his Dominions; there you read the Regulations made by his Succeſſors *Shun* and *Yu*, to improve Morality, and eſtabliſh the Publick Tranquillity; the Cuſtoms in Force among the petty Kings, who governed the Provinces dependent on the Emperor; their Virtues, Vices, and Maxims of Government; their Wars with each other; the Great Men who flouriſhed in their Time, and all other Events, which deſerve to be tranſmitted to Poſterity.

Care to render it impartial. They have obſerved the ſame Method in recording the Hiſtory of the following Reigns. But what the *Chineſe* are remarkable for, is the great Care they have taken, and the Precautions they have uſed, to free it from that Partiality, which the Flattery of Sycophantic Writers might have introduced.

One of the Precautions conſiſts in chuſing a certain Number of diſintereſted Doctors, whoſe Buſineſs it is to obſerve all the Words and Actions of the Emperor; and, as faſt as they come to their Knowledge, to ſet them down, unknown to each other, in a looſe Sheet of Paper, which they put into a Cheſt through a Slit made on purpoſe.

Matters treated of. They relate therein, with great Sincerity, every Thing, be it good or bad, that has been ſaid or done: For inſtance, ſuch a Day the Emperor forgot his Dignity; he was not Maſter of himſelf, and gave way to Paſſion: Another Day he hearkened to nothing but his Reſentment and Paſſion in puniſhing ſuch an Officer unjuſtly, or in diſannulling an Act of the Tribunal without Cauſe. Again, in ſuch a Year, and ſuch a Day, the Emperor gave ſuch a Mark of paternal Affection for his Subjects; he undertook a War for the Defence of his People, and the Honour of the Empire; and in the midſt of the Applauſes of the Court, who congratulated him for ſuch an Action, conducive to the Good of the Empire, he appeared with an Air full of Modeſty and Humility, as if inſenſible of ſo juſt Praiſes. The Cheſt in which all theſe Sheets are depoſited, is never opened, either while the Prince is living, or any of his Family

upon

upon the Throne: But when the Crown passes to another House, they collect all these particular Memoirs, and after comparing them together, in order to discover the Truth, compose the History of such an Emperor out of them.

Another Custom of the *Chinese* does not a little contribute to enrich the History of their Nation: Every City prints an Account of every Thing considerable that happens in its District. This particular History comprehends the Situation, Extent, Limits, and Nature of the Country, with the most remarkable Places, the Manners of its Inhabitants, the Persons who have been most distinguish'd for Arms, Learning, or an uncommon Probity: The Women themselves have a Place therein; such, for instance, who, through an Affection for their deceased Husbands, have continued in a State of Widowhood. Every City has its particular History. What it contains.

To say the Truth, there are some who by Presents obtain from the Governor the Honour of being mentioned in the Annals: But yet this must always be a Condition, that they must be really Persons of known Merit; and to prevent any Abuses this way, the Mandarins of every City assemble once in every forty Years to examine these Books, from which they retrench whatever they do not approve of.

They likewise mention in these [local] Histories (A), the extraordinary Events and Prodigies, with the Monsters that are born at certain Times: For Instance, the Serpent which a Woman was delivered of, and suckled at *Fû chew*, or the little Elephant with his Trunk, brought forth by a Sow at *King te ching*, tho' there are no Elephants in that Country. These Facts are related in the Annals of these two Cities, and the like is done in those of the rest, where you meet with all that is necessary for composing a true and exact History.

The *Chinese* Authors do not only apply themselves to write an universal History of their Empire, but their Genius leads them also to compose Variety of little Histories, set forth for Instruction and Entertainment. These Histories are not unlike our Romances [or Novels] which have been so much in Fashion in these latter Ages, with this Difference, that our Romances generally consist of nothing but Love-Adventures, or ingenious Fictions, made to divert the Reader; but which, at the same time they divert, so greatly captivate the Passions, that they become very dangerous things, especially in the Hands of young Persons: Whereas the *Chinese* Novels are commonly very instructive, containing Maxims for the Reformation of Manners, and almost always recommending the Practice of some Virtue. Their Romances or Novels.

These Stories are often intermixed with four or five Verses, to enliven the Narration: I shall here insert three or four of them, translated from the *Chinese* by P. *Dentrecolles*; the reading of which will afford one a much better Notion of the *Chinese* Taste for Compositions of this kind, than all I could say on that Head.

A STORY, [*or* NOVEL].

An Example shewing that the Practice of Virtue *renders a Family illustrious.*

Four Verses to this Purpose are prefix'd as a Motto:

The Good and Evil which become publick,
Are visibly attended with Happiness or Misfortune:
The one which turns [the Heart] from Vice;
The other which animates to Virtue.

A Certain Family of middling Condition dwelt at *Vû si*, a Town depending on the City of *Chang chew*, in the Province of *Kyang nan*. This Family consisted of three Brothers; the Name of the eldest was *Lyu yu*, that is, *Lyu, the Diamond*; that of the second Brother *Lyu pau*, or *Lyu, the Treasure*; and the third was call'd *Lyu chin*, or *Lyu, the Pearl*. The two elder were married, but the last was too young to enter into the matrimonial State. The Wife of the first was named *Wang*, and that of the second *Yang*; they were both very handsome, and had all the Charms necessary to render Women perfectly agreeable. History of *Lyu yu*.

Lyu, the Treasure, had not the least Inclination to any thing that was good, giving himself up wholly to Gaming and Wine. His Wife was of the same Disposition, nor in the least addicted to Virtue, or any thing commendable in the Sex, wherein she differ'd exceedingly from her Sister-in-law, who was a perfect Example of Modesty and Decorum; insomuch that tho' these two Females lived together in Peace, they had no extraordinary Affection for each other.

Wang had a Son whose Sirname was *Hi eul*, which signifies *the Son of Rejoicing*; this Child when he was but six Years old, standing one Day in the Street, to observe a solemn Procession, of a sudden was separated from his Companions, and disappear'd in the Crowd. He loses his only Son.

As the Child did not return home at Night, the Father and Mother were almost distracted; next Morning they had Advertisements fix'd up in all Parts of the Town, and Enquiry made in every Street; but all their Searching was to no purpose, nor could they hear the least Tidings of their darling Son. *Lyu* his Father was perfectly inconsolable, and being overwhelmed with Affliction, resolved to forsake his House and Family, where every thing that he saw brought into his Mind the Remembrance of his dear *Hi eul*. Pursuant to this Design he borrow'd a Sum of Money of a Friend to traffic with about the Neighbourhood, flattering himself that in these short and frequent Excursions he might at length find the Treasure which he had lost.

As all his Thoughts ran upon his little Boy, he found but small Pleasure in the Profit which arose from this Traffic, nevertheless he carried it on for the Space of five Years without going far from his own House, whither he return'd annually to spend the Autumn. At length concluding his Goes in quest of him.

(A) These may properly be called Topographical Histories, or simply *Topographies*.

his Son, after ſo long a Search in vain, to be irrecoverably loſt, and perceiving that his Wife *Wang* was likely to have no more Children, he reſolved to withdraw himſelf from ſuch afflicting Thoughts; and as he had picked up a ſmall Stock of Money, determined to go and trade in ſome other Province.

He came acquainted on the Road with a rich Merchant, who perceiving his Talents and Skill in Trade, made him very advantageous Offers; and the Deſire of growing rich cured him of his Uneaſineſs.

They were no ſooner arrived in the Province of *Shan ſi*, than every thing ſucceeded to their Heart's deſire; they had a very quick Vent for their Commodities, and got as conſiderably by them: but the Delay of the Payment on account of a Drought and Famine that afflicted the Country for two Years, and a tedious Fit of Sickneſs wherewith *Lyu* was attacked, detained him three whole Years in that Province; from whence at length, having recovered his Health as well as his Money, he departed, in order to return home.

Finds a Bag of Money on his Way home;

Happening to ſtop on the Road to reſt himſelf near a certain Place call'd *Chin lyew*, he perceiv'd a Girdle of blue Cloth, in the Shape of a long narrow Bag, as is worn round the Body under the Cloaths, and us'd to carry Money in. Going to take it up, and finding it very weighty, he ſtept a little aſide to open it, and there found 200 Taëls.

At the Sight of this Treaſure he made the following Reflections: *'Tis my good Fortune which has put this Sum of Money into my Hands; I may keep it, and employ it to my own Uſe, without fear of any bad Conſequence: Nevertheleſs the Perſon who has loſt it, the Moment he miſſes it, will be in terrible Agonies, and return with all the Haſte he can to look for it. Are we not told, that our Anceſtors, when they found Money in this manner, durſt hardly touch it, and took it up for no other end but to reſtore it to the right Owner? This Act of Juſtice appears to me to be very noble, and I am reſolved to imitate the ſame, eſpecially as I am in Tears, and have no Child to inherit what I have. What have I to do with Money which comes to me by ſuch indirect Means?*

Immediately returning back, he went and placed himſelf near the Spot where he had found the Bag, and waited there the whole Day, expecting ſome body would come to look for it; but as no ſuch appeared, the next Day he continued his Journey.

meets with *Chin*, the Perſon who loſt it,

The fifth Day in the Evening coming to *Nan ſi chew*, he went to lodge at an Inn, where he found ſeveral other Merchants. In the Courſe of the Converſation, the Subject turning upon the Accidents of Trade, one of the Company told the reſt that, five Days before ſetting out from *Chin lyew*, he had loſt 200 Taëls, which were incloſed in his inner Girdle: *I had* (ſays he) *taken off the Girdle, and laid it beſide me while I took a little Reſt, when ſuddenly a Mandarin paſſing by with all his Attendants, I made what haſte I could to get out of the way for fear of an Inſult, and forgot to take up my Money; nor did I indeed miſs it till I went to undreſs to go to Bed: I was fully convinced, ſince the Place where I left my Girdle was much frequented, that it would be imprudent in me to delay my Journey, to go in ſearch of what I was ſure I ſhould not find.*

Having expreſs'd his Concern, *Lyu* immediately ask'd him his Name, and Place of Abode. *Your Servant*, reply'd the Merchant, *is call'd* Chin, *and lives at* Yang chew, *where he has a Shop, and a pretty good Warehouſe: But pray may I in my Turn demand of you, who it is that I have the Honour to ſpeak to?* *Lyu* told him his Name, and that he was an Inhabitant of the City of *Vû ſi: My direct Way thither* (ſays he) *is thro'* Yang chew; *and, if you pleaſe, I'll do my ſelf the Pleaſure to accompany you to your Houſe.*

Chin anſwer'd as became him to this Piece of Civility: *With all my Heart* (ſays he) *we'll go together; I think my ſelf very happy to meet with ſuch agreeable Company.* Next Morning very early they departed, and in a few Days arrived at *Yang chew.*

After the uſual Civilities were over, *Chin* invited his Fellow-Traveller into his Houſe, and ſet before him a ſmall Collation; then *Lyu* began to talk of the Money loſt at *Chin lyew: Of what Colour* (ſaid he) *was the Girdle wherein you kept your Money, and how was it made? It was of blue Cloth,* (reply'd *Chin*) *and mark'd at one End with the Letter* Chin, *which is my Name, work'd in white Silk.*

and returns it him.

As theſe Tokens took away all room for Doubt, *Lyu* cry'd out in a ſort of Extaſy: *The Reaſon for my asking you theſe Queſtions is, becauſe that in paſſing thro'* Chin lyew *I found ſuch a Girdle as you have deſcribed*; and at the ſame time drew it out: *See* (ſays he) *if this be yours. 'Tis mine ſure enough,* ſaid *Chin:* Whereupon *Lyu* holding it ſtill in his Hands, deliver'd it with reſpect to the right Owner.

Chin full of Gratitude preſs'd *Lyu* much to accept of half the Money, which he offer'd to make him a Preſent of; but to no purpoſe, for *Lyu* would take nothing. *How great are my Obligations to you!* reply'd *Chin: Where ſhall one find ſuch an Inſtance of Honeſty and Generoſity?* Then he cauſed a handſome Entertainment to be ſerved up, where they invited each other to drink with the greateſt Demonſtrations of Friendſhip.

In the mean time *Chin* ſaid to himſelf, *Where in theſe Times ſhall we find a Man, who has the Probity of* Lyu? *Perſons of this Character are very rare; but why ſhall I receive ſo great a Benefit from him, and not find a way of returning it? I have a Daughter who is* 12 *Years of Age, I will ſtrike up an Alliance with this honeſt Man. But has he ever a Son? that is what I do not know. My dear Friend,* (ſays he) *of what Age may your Son be at preſent.*

At that Queſtion the Tears guſhed from *Lyu*'s Eyes. *Alas!* (anſwered he) *I never had but one Son, who was infinitely dear to me; and it is now ſeven Years that going out to ſee*

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a Proceſſion paſs by, he was loſt in a Crowd, and could never be heard of after. What adds to my Misfortune is, that my Wife has brought me no more Children.

At this Relation *Chin* ſeem'd to be mute for a Moment, and then ſpoke to this Effect: *My Brother and Benefactor! tell me what Age was that dear Child of yours, when you loſt him? He was 6 Years old* (reply'd *Lyu*). *What was his Sir-name?* (adds *Chin*) *and what ſort of Boy was he? We call him* Hi-eul (reply'd *Lyu*); *he had eſcaped the Dangers of the* Small-Pox, *without being marked with them; his Complexion was fair and lively.*

Chin was perfectly raviſhed with Joy at this Account given him by *Lyu*; nor could he help diſcovering it in his Eyes, and the Air of his Countenance. Then immediately calling one of his Servants, he whiſpered ſome Words in his Ear: Whereupon the Servant expreſſing his Readineſs to obey his Maſters Orders returned into the inner part of the Houſe.

Hi-eul brought into his Preſence.

Lyu, attentive to the ſeveral Queſtions, as well as the extraordinary fluſh of Joy which appeared in the Countenance of his Hoſt, was taken up with various Conjectures, when of a ſudden he beheld a young Domeſtick about 13 Years of Age enter the Room: He was decently clad in a long Habit with an outer Coat over it; his handſome Shape, his Air, and Carriage, his Face adorn'd with regular Features, his beautiful black Eyebrows, and his quick and piercing Eyes, made an Impreſſion at once on the Heart and Eyes of *Lyu*.

As ſoon as the Youth ſaw the Stranger ſitting at Table, he turned towards him, made a low Bow, and ſpoke ſome Words of Civility. After which approaching *Chin*, and ſtanding modeſtly before him: *My Father*, ſaid he, with a ſweet and agreeable Voice, *You have called* Hi-eul, *be pleaſed to let me know your Commands. I'll tell you preſently* (reply'd *Chin*); *in the mean time ſtay beſide me.*

The Name of *Hi-eul*, which the young Lad had given himſelf, raiſed new Suſpicions in the Mind of *Lyu*: A ſecret Impulſe ſeized his Heart, and by a wonderful Sympathy of Nature, immediately recalled to his Memory the Image of his Son, his Shape, his Face, his Air, and his Geſtures; all which he beheld in the Youth on whom his Eyes were attentively fix'd; and there was nothing but the Name of Father, which he gave to *Chin*, that held him in doubt. However, he did not think it civil to ask *Chin* if the Youth was really his Son, as poſſibly might have been the Caſe, ſince two Children might happen to have the ſame Name, and to reſemble each other.

Lyu, wholly taken up with theſe Reflections, thought but little of the good Cheer that was prepared for his Entertainment; the Perplexity of his Mind was viſible in his Countenance, and his Eyes were carried irreſiſtibly towards the Child, on whom they were ſo fixed, that he could not take them off of him. *Hi-eul*, on his ſide, in ſpite of the Timorouſneſs and Modeſty inſeparable from one of his Age, looked ſtedfaſtly on *Lyu*, as if Nature had at that Inſtant diſcovered to him that he was his Father.

Hiſtory of him ſince was loſt.

At length *Lyu*, being no longer able to contain himſelf, broke Silence of a ſudden, and ask'd *Chin*, if the Youth was really his Son? *'Tis not from me*, (reply'd *Chin*) *that he hath receiv'd Life, altho' I look upon him as my own Son. About 7 Years ſince, a Man paſſing through the Town with this Child in his Hand, addreſs'd himſelf accidentally to me, and begg'd I would aſſiſt him in the extreme Neceſſity he was in. My Wife* (ſaid he) *is dead, and has left me only this Boy. The bad Condition of my Affairs has obliged me to quit my Country for a while, and retire to* Whay ngan, *to the Houſe of one of my Relations, from whom I expect to receive a Sum of Money ſufficient to ſet me up in the World again; but as I have not wherewithal to continue my Journey as far as that City, will you pleaſe to be ſo charitable as to lend me three Taels? I will repay them faithfully at my Return; and in the mean time, to convince you that I intend to keep my Word, I will leave you here in Pledge what I hold moſt dear in the World, that is, this only Son of mine. The Moment I arrive at* Whay ngan, *I ſhall return and take this dear Child out of your Hands.*

As I was touched with the Confidence which he put in me, I advanced him the Money which he demanded; and when he left me he ſhed Tears, proteſting that it was an extreme Affliction to him to leave his Son behind. What ſurprized me moſt, was, that the Child did not ſeem in the leaſt concerned at the Separation: But not ſeeing his pretended Father return, I began to harbour ſome Suſpicions, and wanted to have them cleared up. Accordingly I called the Child, and by putting ſeveral Queſtions to him, I came to underſtand that he was born in the City of Vû ſi; *that one Day going to ſee a Proceſſion paſs through the Street he lived in, and happening to ſtray too far from Home, he was decoyed and carried off by ſome Perſon whom he did not know: He told me alſo the Name of his Father and Mother, which is the ſame Family-Name with yours. I preſently found that the poor Infant had been decoy'd and ſold by ſome Rogue or other: I therefore took Compaſſion on him, and his Behaviour has entirely gained my Heart. From that time I uſed him as if he was my own Son: I have had a thought many times to take a Journey on purpoſe as far as* Vû ſi, *to get ſome account of his Family, but ſtill have been prevented by ſome Buſineſs or other, altho' I had not wholly given over the Deſign. By good Luck, within theſe few Minutes, you having had an Occaſion to ſpeak of this Son, certain Words, let fall by chance, have refreſhed my Memory; and the ſurpriſing Conformity between what I knew and that which you told me, made me ſend for the Child to ſee if you knew him.*

Lyu diſcovers him to be his Son.

At theſe Words *Hi-eul* fell a weeping for Joy, and preſently after the Tears flowed apace down the Cheeks of *Lyu*. 'One thing (*ſays he*) will ſoon diſcover whether he be mine or not, and that is, a black Spot a little above the Knee, which was cauſed by his Mother's Longing when ſhe

ſhe was with Child of him. *Hi-eul* immediately lifting up the Knee of his Breeches, ſhewed the Mark according to the Deſcription given of it. *Lyu* at the Sight thereof threw himſelf on the Neck of the Child, kiſſed him, and taking him up in his Arms: 'My Son, cries 'he, my dear Son, what good Fortune is it to thy real Father, to find thee after ſo long an 'Abſence!'

To fiſh up a Needle from the bottom of the Water, is a Wonder:
But to loſe a Treaſure out of one's Hands, and recover it again, is a much greater Wonder.
O! the charming Feaſt, where ſo ſweet an Acknowledgement is made!
Perhaps they are both ſtill afraid that they have only embrac'd a Dream.

Joy at meeting with him.

It is eaſy to conceive what Tranſports of Joy were felt both by the Father and Son, in the ſweet Moments wherein they ſo unexpectedly met again. After a thouſand tender Embraces, *Lyu* breaking from the Arms of his Son, went and threw himſelf at the Feet of *Chin*: 'How vaſtly am I obliged to you, (*ſaid he*) for having received into your Houſe, and 'educated with ſo much Benevolence, this dear Part of myſelf! If it had not been for 'you, is it poſſible we ſhould ever have come together again?

My charming Benefactor! (replied *Chin*, raiſing him up) *it is the generous and virtuous Act performed by you to me, in reſtoring to me the* 200 *Taëls, that has moved Heaven in your Favour; 'twas Heaven that led you to my Houſe, where you have found what you had loſt, and ſought after ſo many Years in vain. Now that I know this pretty Boy belongs to you, I am ſorry I did not treat him with greater Kindneſs. Proſtrate your ſelf, my Son,* (ſaid *Lyu*) *and return your noble Benefactor Thanks.*

Chin propoſes his Daughter in Marriage to him.

Chin put himſelf in a Poſture to return the Reverence that had been paid him; but *Lyu*, confounded at ſuch exceſs of Civility, went up to him immediately, and would not ſuffer him ſo much as to bow. Theſe Ceremonies being over, they ſat down again, and *Chin* made young *Hi-eul* to ſit down beſide his Father *Lyu*. Then *Chin* beginning the Converſation: "My "Brother! (*ſaid he to* Lyu) for 'tis a Name I ought to give you now, I have a Daughter "13 Years old, and it is my Deſign to give her in Marriage to your Son, that we may be more "cloſely united by that Alliance." This Propoſal was made in ſo ſincere and affectionate a manner, that *Lyu* judged he ought not to make the uſual Excuſes that Civility preſcribes; and therefore laying them intirely aſide, he gave his Conſent without Heſitation.

As it was late, they ſeparated, *Hi-eul* going to lie in the ſame Chamber with his Father; where it may be ſuppoſed a great many conſolating and tender things paſſed between them during the Night. Next Morning *Lyu* intended to take leave of his Hoſt, but the latter preſs'd him ſo earneſtly to ſtay, that he could not refuſe him. *Chin* had prepared another Entertainment, where nothing was ſpared to regale the future Father-in-Law of his Daughter, and his own Son-in-Law. Thus alſo he propoſed to conſole himſelf for the Loſs of their Company by their Departure. They drank plentifully, and gave themſelves up to Joy.

Makes him a Preſent of 20 Taels.

Towards the End of the Feaſt, *Chin* drew out a Purſe of 20 Taëls, and looking full at *Lyu*, "My amiable Son-in-Law, during the Time that he has lived with me, has without "doubt been a Sufferer in ſome Reſpect or other, tho' contrary to my Intention and "Knowledge; this then is a ſmall Preſent which I make him, till ſuch time as it ſhall be in "my Power to give him more ſubſtantial Proofs of my tender Affection: Nor would I by "any means have him refuſe it." 'What, (*replied* Lyu) at a time when I have contracted 'ſo honourable an Alliance, and ought my ſelf, according to Cuſtom, to make Marriage-Preſents 'in behalf of my Son, from which I can only be excuſed as I am on a Journey, muſt you 'load me with Gifts? This is too much, I can by no means accept of it without being per-"fectly aſham'd of my ſelf.

"Alas! (*ſays* Chin) who thought of offering ſuch a Trifle to you? 'Tis to my Son-in-"Law, and not to the Father-in-Law of my Family, that I pretend to make this ſmall "Preſent: In a Word, your Refuſal, in caſe you perſiſt in it, will be a certain Sign to me "that my Alliance is not agreeable to you."

Lyu, ſeeing that he muſt comply, and that it was in vain to give any farther Oppoſition, humbly received the Preſent; and cauſing his Son to riſe from the Table, order'd him to go make *Chin* a very low Bow. *That which I have given you* (ſaid *Chin*) *is but a Trifle, and not worth Thanks. Hi-eul* after that went into the inner part of the Houſe, to thank his Mother-in-Law. The whole Day was ſpent in Feaſting and Diverſions till Night parted them.

Lyu being retired to his Chamber, gave himſelf up to the Reflections which this Adventure had cauſed in his Mind: "It muſt be confeſſed (*ſaid he*) that in reſtoring the 200 Taels "that I had found, I did an Action very agreeable to Heaven, ſince I am rewarded with the "good Fortune of finding my Son, and contracting ſo honourable an Alliance. This is good "Fortune upon good Fortune; it is like putting Flowers of Gold on a beautiful Piece of "Silk. How can I ſhew my Gratitude for ſo many Favours? Here are 20 Taëls which "my Kinſman *Chin* has given me; can I do better than employ them towards the Subſiſtence "of ſome virtuous *Bonzas*, for that will be to ſtrew them in a Land of Bleſſings.

Lyu departs with his Son.

Next Morning, after they had taken a hearty Breakfaſt, the Father and Son got ready their Baggage, and took Leave of their Hoſt. From thence they went to the Port, where they hired a Bark. But they had ſcarce ſailed half a League before they drew near to a Place in the River, from whence aroſe a confuſed Noiſe, and the Waters ſeemed in violent

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lent Agitation. This happened to be a Bark full of Paſſengers, which was ſinking. They hear the poor unfortunate Creatures cry out pitifully, *Help! ſave us!* And the People on the Neighbouring Bank, alarm'd at this Wreck, called to ſeveral ſmall Barks, which were thereabouts, to make what haſte they could to relieve thoſe who were in diſtreſs ſtruggling for Life in the Water. But theſe Watermen, who are a hard-hearted, covetous Race of Mortals, demanded the Promiſe of a conſiderable Reward before they would ſtir a Step to their Relief.

During this Debate, up comes the Bark of *Lyu*, who, when he had underſtood what the Matter was, ſaid within himſelf: "To ſave the Life of one Man, is a thing more holy and meritorious than "to adorn Temples, and maintain *Bonzas*: Let us conſecrate theſe 20 Taels to this good "Work, and ſuccour theſe poor Men who are ready to periſh." Hereupon he inſtantly declared that he would give 20 Taels to thoſe who would take the half-drowned People into their Barks.

At this Offer all the Watermen covered the River in a Moment. Some even of the Spectators who were on the Bank, and knew how to ſwim, caſt themſelves haſtily into the Water, ſo that in an inſtant every one of them was reſcued from Danger. *Lyu*, over-joyed at the Succeſs, immediately deliver'd the Money which he had promiſed.

The poor Paſſengers thus reſcued from the Water and the Jaws of Death, came to return their Deliverer Thanks. One of the Company having conſidered *Lyu* attentively, cry'd out all of a ſudden: *What! is it you my eldeſt Brother? By what good Fortune have I found you here?* *Lyu yu* turning him about, knew it to be his third Brother *Lyu chin*: Then tranſported with Joy, and quite loſt in Raptures, clapping his Hands together: *O wonderful* (ſays he) *Heaven has brought me hither in the nick of time to ſave my Brother's Life.* Immediately giving him his Hand, he embraced him, took him into his Bark, help'd him to take off his Cloaths that were all wet, and gave him others to put on.

Unexpectedly ſaves his Brother's Life who came in queſt of him.

Lyu chin, as ſoon as he had recovered his Spirits, performed the Duties which Civility requires from a younger Brother; and the elder, having returned his Compliment, called *Hi-eul*, who was in one of the Rooms of the Bark, to come and ſalute his Uncle. After this he related all his Adventures, which ſo amazed *Lyu chin*, that he became perfectly inſenſible. *But, in ſhort, let me know*, (ſaid *Lyu*) *what could bring you into this part of the Country.*

"It would require a good deal of Time (*ſaid* Lyu chin) to tell you the Cauſe of my un-"dertaking this Journey. Three Years after you had left Home, News was brought us that "you fell ſick and died in the Province of *Shan-ſi*; my ſecond Brother, as Head of the Family "in your Abſence, made Enquiry, and he aſſured us, that it was Fact. This was like a Thun-"derclap to my Siſter-in-Law, who became inconſolable, and went into Mourning. For my "part, I continually told her that the News was not certain, and that I believed nothing of it.

A few Days after, my ſecond Brother preſs'd my Siſter-in-Law to think of a new Huſband; but ſhe has always rejected a Propoſal of that kind. At laſt ſhe prevailed on me to take a Journey into *Shan-ſi*, to inform my ſelf on the Spot concerning you; and when I leaſt thought of it, and was ready to periſh in the Water, I met with my dear Brother, who ſav'd my Life; a Protection from Heaven truly wonderful! But, Brother, believe me, there is no Time to loſe; make haſte home as faſt as ever you can, to comfort my Siſter-in-Law, who ſuffers a violent Perſecution, ſo that the leaſt Delay may be attended with Misfortunes never to be retrieved.

Lyu yu, in a Conſternation at this Account, ſent for the Maſter of the Bark; and tho' it was very late, he order'd him to ſet ſail, and keep going forwards all Night long.

The Heart, when eagerly bent, flies to the Mark like an Arrow.
The Bark glides along the Water ſwifter even than the Shuttle thro' the Loom of a Weaver who is in haſte to finiſh his Work.

While theſe Adventures happened to *Lyu yu*, his Wife *Wang* was in great Tribulation. She had a thouſand Reaſons to believe her Husband was not dead: But *Lyu pau*, who by this pretended Death was become Head of the Houſe, affirmed it ſo poſitively, that at length ſhe ſuffered herſelf to be perſuaded into it, and put on Widows Weeds. *Lyu pau* had a wicked Heart of his own, and was capable of the baſeſt Actions. "I don't doubt, *ſays he*, but my "elder Brother is dead, and I am now the Maſter. My Siſter-in-Law is young and handſome, "and her Relations live at a great Diſtance, ſo that it is out of her Power to implore their Aſ-"ſiſtance: I muſt force her to marry again as ſoon as poſſible, and by this means I ſhall get "a conſiderable Sum of Money.

What happened in the Family during his Abſence.

He immediately communicated his Deſign to his Wife *Yang*, and ordered her to ſet ſome artful Matchmaker at work: But *Wang* would not hearken to ſuch a Propoſal; ſhe proteſted ſhe would continue a Widow, and honour by her Perſeverance the Memory of her Husband. Her Brother-in-Law *Lyu chin* encouraged her in that Reſolution, ſo that all the Artifices they employ'd had no Effect with her; and as it ſtruck into her Mind from time to time that her Husband was not dead, "I muſt (*ſays ſhe*) be ſatisfied about it; Reports are often "falſe; nor can I have a certain Knowledge of the Thing, except in the Place itſelf. 'Tis "true, that Place is near 300 Miles diſtant: But no matter for that, I know my Brother *Lyu* "*chin* is very good-natur'd, and, to put me out of Pain, would not ſcruple to go into the "Province of *Shan-ſi*, there to inform himſelf for certain whether I have had the Misfortune "to loſe my Husband or not; and if he be dead, to bring me at leaſt his precious Remains.

His Wife ſold by *Lyu pau* to a Merchant.

Accordingly *Lyu chin* was intreated to undertake the Journey, and departed. His Abſence made *Lyu pau* a great deal more eager in his Purſuit; beſides having for ſeveral Days toge-

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ther had a conſtant Run of ill Luck at Gaming, he knew not where to get Money to recover his Loſſes. While he was in theſe Straits, he met with a Merchant of *Kyang-ſi*, who had loſt his Wife, and was looking out for another. *Lyu pau* laid hold of the Opportunity, and propoſed his Siſter-in-Law. The Merchant accepted the Propoſal, taking care however to inform himſelf underhand whether ſhe was young and handſome; and as ſoon as he had ſatisfy'd himſelf as to thoſe Points, he loſt no Time, but deliver'd 30 Taels to conclude the Bargain.

Propoſes the Method of carrying her off.

After *Lyu pau* had received the Money, 'I muſt inform you, (*ſaid he to the Merchant*) that " my Siſter-in-Law is proud, haughty, and exceeding formal: She will make a thouſand " Difficulties, when it comes to the Point about leaving the Houſe, and you'll have much " Trouble to get her to conſent to it. The Method you muſt take then is this: As ſoon as " Night begins to fall, get a Chair, adorn'd according to the Cuſtom, and with good luſty " Chairmen. Come to our Door, with as little Noiſe as ever you can; the Perſon who will ap- " pear in a mourning Head-dreſs is my Siſter-in-Law. Say not one Word to her your ſelf, nor " liſten to what ſhe would ſay to you: But ſeize her at once by the middle, hurry her into " the Chair, convey her with all poſſible Speed to the Bark, and ſet ſail." This Expedient pleaſed the Merchant much, and the Execution of it ſeemed very eaſy to him.

In the mean Time *Lyu pau* returned to his Houſe; and that his Siſter-in-Law might ſuſpect nothing of his Deſign, he carry'd it very fair with her: But as ſoon as her Back was turned, he diſcover'd the Project to his Wife, and ſpeaking of his Siſter-in-Law in a contemptible Way: 'This two-legg'd Piece of Goods, (*ſays he*) muſt needs go out of the Houſe this " Night; and altho' it is a Matter that gives me no manner of Uneaſineſs, I do not " care to be in the way myſelf when the Scene is acting; for which Reaſon I will go out for " ſome time; but it is proper firſt to let you know that towards Night-fall, Perſons well at- " tended will come to your Door, and carry her off in a Chair.

She overhears the Plot.

He was going to proceed, when he was interrupted by a ſudden Noiſe which he heard. This was occaſioned by his Siſter-in-Law, who was paſſing by the Chamber-Window. Whereupon *Lyu pau* ſlipp'd out by another Door in ſuch a Hurry, that he had not Time to mention the Circumſtance of the Mourning Head-dreſs. It was no doubt owing to a particular Providence of Heaven that this Circumſtance happened to be omitted.

Wang readily perceiv'd that the Noiſe ſhe made at the Window had obliged *Lyu pau* to break off the Diſcourſe abruptly, and it appeared plain enough by the Tone of his Voice that he had ſtill ſomething more to ſay: But ſhe had heard enough to let her into his Deſign; for perceiving by his Air when he came in, that he had ſomething to ſay in private to his Wife, ſhe pretended to withdraw, and laying her Ear cloſe to the Window, heard diſtinctly theſe Words: *They will carry her off, and put her into a Chair.*

As theſe Words confirm'd her Suſpicions to a great Degree, ſhe entered into the Chamber, and approaching *Yang ſang* immediately diſcover'd her Uneaſineſs: " Siſter-in-Law, *ſaid ſhe*, " you ſee here an unfortunate Widow, who is engaged to you by the ſtricteſt Ties of Friend- " ſhip, which was always very ſincere. Now by this Friendſhip, which has been of ſo long " ſtanding, I conjure you to tell me frankly, whether my Brother-in-Law ſtill perſiſts in " his Deſign of forcing me into a Marriage, which muſt needs prove my Ruin.

Is deſerted by her Siſter-in-Law,

At this Speech *Yang* appear'd at firſt in Confuſion, and bluſh'd: but ſoon recovering herſelf, and putting a better Face on the Matter: " What are you thinking of, Siſter, (*ſays ſhe*) " and what Imaginations are theſe that are gotten into your Head? If there was any Deſign " on Foot of marrying you again, do you think there would be any great Difficulty in " bringing it to bear? What Occaſion is there for throwing one's ſelf into the Sea, before the " Bark is ready to ſink?

When *Wang* heard this Proverb relating to the Bark, it gave her more Light ſtill into the Drift of her Brother-in-Law's private Diſcourſe: Whereupon ſhe broke out into Complaints and Sighs, and giving herſelf up intirely to Grief, ſhe ſhut herſelf in her Chamber, where ſhe wept and groan'd, lamenting her Caſe: " How unhappy am I, (*ſaid ſhe*) not to know what " is become of my Husband! *Lyu chin*, who is the Brother-in-Law I could depend on as a " Friend, is on his Journey. My Father, Mother, and the reſt of my Relations, are at a " great Diſtance from hence: So that if this Thing is to be put in Execution ſuddenly, how " can I give them Notice of it? I have not the leaſt Aſſiſtance to expect from our Neigh- " bours. Every Body hereabouts is afraid of *Lyu-pau*, and know him to be capable of the " greateſt Villainies. Wretch that I am! I know not how to eſcape his Snares. If I do not " fall into them to day, I ſhall to morrow, or in a very ſhort time. Every thing conſider'd, " I'll put an End to this miſerable Life; 'tis better die once for all, than to ſuffer Death a " thouſand times over; and what is my Life to me, but one continual Death?

and attempts to hang herſelf.

She then came to a Reſolution, but deferr'd the Execution of it till Evening. As ſoon therefore as Day left the Horizon, and the Darkneſs of the Night ſucceeded in its Place, ſhe retir'd into her Chamber, and ſhut herſelf in; then taking a Cord, ſhe faſten'd one End of it to a Beam, and made a Running-knot at the other. This done, ſhe got upon a Stool, and having adjuſted her Garments about her Feet in a decent manner, cry'd out, *Supreme* Tyen, *revenge my Cauſe.* After ſhe had ſpoken theſe Words, and vented a few Sighs, ſhe threw off her Veil, and thruſt her Head into the Nooſe, then kicking down the Stool with her Foot, ſhe remained hanging in the Air.

Here was an End, in all Appearance, of this unfortunate Lady. It happened, however, that the Cord, tho' made of Hemp, and of a conſiderable Thickneſs, breaking all of a ſudden, ſhe fell down upon the Floor, half-dead. Her Fall, join'd to her violent Agitations, made a great Noiſe: On hearing which, *Yang* ran, and finding the Door of her Chamber ſtrongly barricaded (which ſhe judg'd to be the Effect of her Diſtraction) inſtantly laid hold of a Bar, and broke it open. As the Night was very dark, on entering the Room, her Feet were entangled in *Wang*'s Cloaths, and ſhe fell backwards. In falling her Head-dreſs flew off at a good Diſtance, and the Fright ſeiz'd her to ſuch a Degree, that ſhe ſwooned away for a few Moments. As ſoon as ſhe came to herſelf, ſhe went to get a Lamp, and returning into the Chamber, found *Wang* ſtretched on the Ground, without Motion, and almoſt breathleſs. She foam'd at the Mouth, and the Cord was drawn very tight about her Neck: *Yang* therefore looſen'd the Nooſe with all Speed.

She was going to give her more of her Aſſiſtance; when ſhe heard a gentle Knocking at the Street-Door. As ſhe did not doubt but it was the Merchant of *Kyang-ſi*, who was come to fetch his new-purchas'd Bride, ſhe ran as faſt as ſhe could to receive him and bring him to the Chamber, that he might be himſelf a Spectator of what had happened. Tho' ſhe was in a great Hurry, yet having more Regard to Decency than to appear without a Head-dreſs, ſhe ſnatch'd up that of Dame *Wang*, which lay at her Feet.

The Merchant carries off her Siſter-in-Law inſtead of her.

It was indeed the Merchant of *Kyang-ſi*, who came to carry off the Lady that had been promiſed him: He had brought a Wedding-Chair, adorn'd with Silken Streamers, Feſtoons, Flowers, and ſeveral beautiful Lanterns. It was ſurrounded with Servants, who carried lighted Links in their Hands, and a Crowd of Muſicians with Flutes and Hautboys. But the whole Company ſtood waiting in the Street without playing on their Inſtruments, or making the leaſt Noiſe, whilſt the Merchant had advanc'd a little before, and knock'd ſoftly at the Door; but finding it half open, he went into the Houſe, with ſome of the Link-bearers, in order to light him.

As ſoon as ever *Yang* appear'd, the Merchant perceived ſhe had a Widow's Head-dreſs on, which was the Signal that had been given him, and being charm'd moreover with her Air and Features, he caught hold of her with as much Eagerneſs as a hungry Hawk ſeizes a little Bird. Upon this his Attendants running up to his Aſſiſtance, carried away the Dame, and ſhut her up in the Chair, which was there ready to receive her. In vain ſhe cry'd out that *they were miſtaken, and that it was not her they look'd for.* The Noiſe of the Inſtruments, which ſtruck up all at once, drowned her Voice, while the Chairmen rather flew than walk'd, in order to get her into the Bark.

A Band of Muſicians advances in Triumph towards the Bark of a Stranger.
The Miſtake of a Mourning Head-dreſs occaſions a Marriage.
When the Bride in Preſence of the new Bridegroom cries out, it is not againſt Heaven,
It is againſt her real Husband that ſhe rages and exclaims.

In the mean time *Wang*, who had receiv'd Relief from the Care of her Siſter-in-Law, was come to herſelf, and had recover'd her Senſes; when the great Buſtle that ſhe heard at the Street-Door renew'd her Fears, and made her terribly uneaſy. As the Trumpets, and that confuſed Mixture of Voices and Inſtruments which began of a ſudden, remov'd farther off every Moment, ſhe took Heart again; and in about half a Quarter of an Hour, growing more couragious, ſhe went to ſee what was the Matter.

Having called to her Siſter-in-Law two or three times, and nobody anſwering, ſhe concluded that the Merchant had committed a Miſtake, and carry'd off the wrong Perſon: On the other hand ſhe began to fear that *Lyu-pau* would in revenge play her ſome miſchievous Trick, when he came to know of what had happen'd. However ſhe went and lock'd herſelf up in her Chamber, where ſhe gather'd up her Bodkins, Ear-rings, and the black Head-dreſs, that lay on the Ground, propoſing to take a little Reſt, but ſhe could not cloſe her Eyes the whole Night.

As ſoon as Day began to dawn, ſhe roſe up, and waſh'd her Face; but while ſhe was looking for her Mourning Head-dreſs, ſhe heard a Noiſe at the Street-Door, where ſomebody rapp'd very loud, crying out, *Open the Door.* This it ſeems was *Lyu-pau*, whom ſhe knew by his Voice; and as ſhe was not long reſolving what to do, ſhe let him thunder on, without making any Anſwer. He ſwore, he bluſter'd, and bawl'd till he grew hoarſe again. At length the Lady *Wang* went to the Door, and ſtanding behind without opening it, *Who is it that knocks*, ſays ſhe, *and makes ſuch a Racket? Lyu-pau*, who well knew it to be his Siſter-in-Law's Voice, was immediately ſeized with moſt terrible Apprehenſions, eſpecially when he found ſhe would not open the Door. Hereupon he had recourſe to a Stratagem which had the Effect. *Siſter-in-Law*, ſaid he, *I am come with good and joyful News? My younger Brother*, Lyu chin, *is returned, and our elder Brother is in perfect Health, open the Door quickly.*

Lyu-pau enraged at the Loſs of his Wife,

As ſoon as the Lady *Wang* heard of *Lyu chin* being returned, ſhe ran firſt to put on the black Head-dreſs that Lady *Yang* had left, and then opened the Door with all the Haſte imaginable; but inſtead of pleaſing her Eyes with the Sight of her dear *Lyu chin*, as ſhe expected, ſhe found nobody there but *Lyu pau* himſelf, who immediately went to his Chamber: But not meeting with his Wife there, and beſides obſerving a black Head-dreſs on his Siſter-in-Law, his Suſpicions were ſtrangely increaſed. At length he cry'd out, *Where is your Siſter-in-Law? You ought to know better than I*, anſwer'd *Wang*, *ſince this fine Intrigue is all of your own Management. But tell me*, (reply'd *Lyu pau*) *how comes it that you don't wear a white Head-*

dreſs. Have you thrown aſide your Mourning? In order to explain the Matter to him, *Wang* was ſo complaiſant to give him an Account of all that had happened during his Abſence.

reſolves to ſell his Siſter-in-law, and buy another.

She had ſcarce finiſhed her Story, when *Lyu pau* began to beat his Breaſt, and flung about like a Madman, but coming to himſelf again, by degrees: "I have ſtill, *ſaid he*, one Reme-"dy in my Misfortune; I'll ſell this Siſter-in-Law, and with the Money will buy another "Wife; ſo that nobody ſhall know that I have been ſo unhappy as to ſell my own." It ſeems he had been gaming all the Night before, and had loſt the 50 Taëls which he had received from the Merchant of *Kyang-ſi*, who by this time was got far enough off with his new Bride.

Is prevented by *Lyu yu*'s ſudden Return.

Juſt as he was going out to put this Deſign in Execution, he perceiv'd 4 or 5 Perſons at the Door ready to enter. Theſe were his Brothers *Lyu yu* and *Lyu chin*, with their Nephew *Hi-eul*, and two Servants, who carried their Luggage. *Lyu-pau*, quite confounded at the Sight, and not having Impudence enough to face them, made his Eſcape as faſt as he could by the Back-Door, and vaniſh'd as quick as Lightning.

The good Woman tranſported with Joy, ran to receive her Husband: But to what exceſs did it ariſe, when ſhe perceiv'd her Son, who was grown ſo tall and handſome, that ſhe ſcarce knew him! "Ah! by what good Fortune, *ſaid ſhe*, have you brought back this dear Child, whom "I had given over for loſt?"

Lyu yu gave a particular Account of all his Adventures; and his Wife, in her Turn, related at large all the Affronts ſhe had ſuffer'd from *Lyu pau*, and the Extremities to which he had driven her.

Lyu yu having beſtow'd on his Wife the Praiſes due to her Fidelity; "If blinded by a "Paſſion for Riches, *ſaid he*, I had kept the 200 Taëls which I had found by chance, how "could I have found my dear Child? If Avarice had with-held me from employing thoſe "20 Taëls to ſave the Strangers who were in danger of Drowning, my dear Brother would "*have periſhed in the Waters*, and I ſhould never have ſeen him more. If by an unexpected "Accident I had not met with this my amiable Brother, how ſhould I have diſcover'd "time enough the Trouble and Diſorder that reign'd in my Houſe? But for this, my dear "Wife, we had never come together again; our Family muſt have been diſmember'd, and over-"whelm'd with Affliction. All this is the Effect of a particular Providence of Heaven, "which has conducted the whole Affair. As to my other Brother, that unnatural Monſter, "who unwittingly ſold his own Wife, he has juſtly brought upon himſelf the Evil that has "befallen him. The great *Tyen* treats Mankind according to their Deſerts; let them not "therefore think to eſcape his Juſtice.

Hence let us learn how advantageous it is to practiſe Virtue; 'tis that which renders a Family every Day more flouriſhing.

Hi-eul marries *Chin*'s Daughter, and lives happily.

Some time after *Hi-eul* went to look after his Wife, the Daughter of *Chin*. The Marriage was concluded, and prov'd a very happy one. They had many Children, and liv'd to ſee a whole Crowd of Grandſons, ſeveral of which advanced themſelves by Learning, and attained to the higheſt Employments: And thus this Family became illuſtrious.

The virtuous Action, of reſtoring the Money that had been found,
Was the Occaſion of finding a Son who was given over for loſt.
The deteſtable Deſign of ſelling a Siſter-in-Law, was the cauſe of a Man's loſing his own Wife.
The Conduct of Heaven is altogether wonderful: It diſtinguiſhes perfectly the Good from the Wicked; nor is it to be impos'd upon.

Two Pieces of HISTORY.

Or rather two kinds of Judgments: One wherein the Guilty being acquitted, Heaven, the Moment he triumphs, confounds and puniſhes him in a ſignal Manner; The other, wherein Innocence being oppreſſed and ready to ſink, is of a ſudden made known, and revenged by the particular Protection of Heaven.

The Work begins with the four Verſes following:

That which unvails and penetrates the moſt hidden things,
That before which Evil is always Evil, and Good Good, is Heaven.
In deſigning to hurt another, a Man hurts himſelf.
The beſt concerted Artifices are diſcovered in the End.

Preface.

IT is commonly ſaid, Whoever takes away the Life of another ought to loſe his own: This is a Law univerſally receiv'd, and which is neceſſary to Society. Hence it is ſo difficult to make the Innocent paſs for the Guilty, and the Guilty for the Innocent. Are you innocent? He who has a mind to deſtroy you, may, 'tis true, beguile and corrupt the moſt diſcerning Judge: The juſt *Tyen* alſo may ſeem at firſt to wink at the Calumny; but he will not

not ſuffer you to fall under it. Injuſtice will come to Light in the End, and be confounded.

On the other hand a Villain, who, tho' juſtly accuſed, proteſts himſelf innocent, ſometimes undergoes the moſt rigorous Torture, without confeſſing any thing, and forces his Accuſers to drop the Proſecution: But the Time comes at length when the Myſtery of Iniquity is revealed, and the Artifice detected.

A Criminal may ſurvive his Crime for a Seaſon, while the Innocent may be condemned to languiſh in a Dungeon, and ſee the Sword ready to fall upon him: Is it becauſe that Ancient Lord who is over our Heads wants Eyes? Be attentive to theſe excellent Words, which we have received from our Forefathers, expreſs'd in four Verſes:

Heaven is ſupremely knowing, nor can we deceive it.
Its Knowledge of Things here below does not commence the Inſtant that it ſhines forth, and lets us ſee that it knows them.
Virtue *and* Vice *never remain, the one without Reward, and the other without Puniſhment: There is no Diſpute but about the Time; ſooner or later it muſt come to paſs.*

THE Complaints which People under Oppreſſions make in this Life, and after Death, mount to Heaven, and call for Vengeance. Truth is ſometimes ſo perplexed, that the Mandarins cannot diſcover it; but powerful Heaven examines and ſees every thing moſt clearly. Were Artifice and Knavery multiplied to Infinity, it makes them contribute to bring on the favourable Opportunity for its juſt and immutable Decrees to ſhine forth.

It is commonly ſaid, *Wicked Men are feared, Heaven not at all. That honeſt People are deceived, but Heaven never is.* It is alſo ſaid, *That the Net in which Heaven holds all Mankind is vaſtly ſpacious. It ſeems as if it did not ſee them, nevertheleſs there is no Way to eſcape it.*

Since Government has been eſtabliſh'd, what Numbers of upright Magiſtrates, and wiſe Judges have appear'd upon the Stage! Are they ignorant that Heaven is intereſted in watching over the Life of Man? But the Paſſions put imperceptible Springs in Motion: A hundred Facts, which ſeem the moſt incredible, are nevertheleſs true; and a hundred others, that ſeem the moſt plauſible (A), are not the leſs falſe on that Account.

From whence it follows, that Proceedings in criminal Matters, even where there is the plaineſt Proof, ought to be examined with the ſtricteſt Care, and ſeveral times over. After this, a Judge need never fear that thoſe he condemns will complain of being wrong'd, and cry for Vengeance againſt him.

At preſent, in the Tribunals, the Superior as well as the Inferior Officers are govern'd by Avarice, and ſeek only to enrich themſelves; ſo that ſcarce any but rich Men, and People of Diſtinction can content them. Hence it happens, that Juſtice with her righteous Balance is no longer to be found among us, but has been thrown into the great Eaſtern Sea.

I am very ſenſible, that notorious Crimes, which require ſpeedy Juſtice, may and ought to be puniſh'd without delaying the Proceedings; I even grant, with reſpect to Matters of ſmall Conſequence, where all the Circumſtances are known, that it is beſt to diſpatch them as ſoon as poſſible by way of Accommodation: But I do not think that Murder ſhould ever be pardon'd, or made up in that manner, both Equity and right Reaſon oppoſing it; for if the Party guilty of imbruing his Hands in the Blood of another be not puniſh'd with Death, the Ghoſt of him who was murder'd, and cries for Juſtice, will never be at reſt.

As to the Depoſitions of thoſe unhappy Wretches, who under the Torture accuſe innocent People as the Accomplices of their Crimes, they cannot be ſufficiently canvaſſed (B); the Depoſitions of one Day ought to be compared with thoſe of another, and ſifted with the greateſt Nicety imaginable.

It uſually happens, that theſe Villains, when put to a violent Torture, and upon the Point of being condemn'd to Death, catch at every thing they can to ſave themſelves: They pretend to confeſs the whole; and as Calumny coſts them nothing, they accuſe the Innocent, without ſcrupling to deſtroy, not only a ſingle Man, but even a whole Family: They think of nothing but how to relieve themſelves, and ſo they can gain their End, care not what Miſchief they do.

But a Judge ſhould penetrate to the Bottom of their Souls, paying little Regard to ſuch Accuſations (C); and thus, by ſaving thoſe who would otherwiſe be oppreſſed, lay up for himſelf a Treaſure of Merits, for which his Children and Grandchildren will one Day receive a thouſand Bleſſings.

My View in this Preamble was to inſtruct both the People and the Magiſtrates: It is certain, that the ſmalleſt Plant, the vileſt Shrub, derives that Life which it enjoys from the Supreme Heaven; with how much more Reaſon may it be ſaid to be the Author of the Life of Men, of whom it is the firſt Father!

Therefore the principal Duty of a Mandarin is to have Paternal Bowels for the Preſervation of thoſe intruſted to his Care. He ought to make uſe of both gentle and rigorous Methods to main-

(A) In the French: *Les plus impoſans.*

(B) The Uſe of the Torture for making Diſcoveries in criminal Caſes is one of the chief Imperfections in the *Chineſe* Laws, and ſeems to impeach in ſome degree both the Morality and Wiſdom of the Legiſlature.

(C) The *Chineſe* Author ſeems greatly diſpleaſed with the Injuſtice and Immorality of this Law, which indeed forces Villains againſt their Wills to accuſe the Innocent; nay, the Innocent to accuſe one another. No Law ought to ſubſiſt, which renders the Privileges of the Good and Virtuous ſo precarious; and it could be wiſh'd, that inſtead of granting Felons their Lives for diſcovering their Accomplices, they were to have a Sum of Money to diſpoſe of after their Deaths, with a ſmall Part for their own Uſe; Better twenty Rogues eſcape Puniſhment, than one innocent Perſon ſuffer wrongfully.

maintain Tranquillity, and prevent Diſorders; and in his whole Conduct ſhould do nothing unworthy the amiable Name of *The Father and Mother of the People.* By theſe Means he will gain their intire Affection, and this Affection will declare itſelf by Tokens of an eternal Gratitude. But above all, auguſt Heaven will reward his Equity, and protect him in a particular Manner.

An HISTORY.

Wang kya bearing ill Will to *Li i*,

UNDER the Dynaſty of the *Ming* (†), a Rich Man of the City of *Sû chew*, named *Wang kya*, had been long the declared Enemy of one *Li i*; and having ſought a hundred times for an Opportunity to deſtroy him, without being able to effect it, he at length ſet out one Night about the third Watch, in a terrible Storm of Wind and Rain, with a Deſign to aſſaſſinate him in his Houſe.

That Evening *Li i*, after he had ſupped, went quietly to bed, and was faſt aſleep with his Wife, when a Gang of ten Ruffians broke open the Door. The Noiſe awaking him, he ſaw theſe Villains, whoſe Faces were beſmear'd with Black and Red, enter tumultuouſly into his Chamber.

murders him in his Bed.

At this Sight the Lady *Tſyang*, his Wife, in great Terror, ſlipt out of the Bed, and crept under it to hide herſelf. Half dead with the Fright, ſhe perceiv'd that one of the Gang, who had a great Beard and a broad Face, ſeizing *Li i* by the Hair, cut off his Head at one Blow with a Sabre; after which they all diſappear'd in a Moment, without taking any thing out of the Houſe.

The terrify'd Lady, who ſaw all that paſſed, having recover'd her exceſſive Fright, came from under the Bed, and dreſs'd herſelf in a Hurry; then turning towards the Body and Head of her Husband, made Lamentation, and cry'd ſo loud, that the Neighbours came running in Crowds to know what was the Matter. Tho' they were ſtrangely ſhock'd at ſuch a dreadful Spectacle, yet they endeavour'd to comfort the poor Lady, who was quite overwhelm'd with Grief: But ſhe refuſed all Conſolation.

You ſee here, ſays ſhe, *my Husband murder'd; you need not go far to ſeek the Aſſaſſin, for it is* Wang kya. *What Proof have you of this?* anſwer'd the Neighbours. *What Proof?* added ſhe, *I was hid under the Bed, and took particular Notice of the Murderer: It is* Wang kya *himſelf, that ſworn Enemy of my Husband. I obſerv'd his great Beard, and his broad Face; tho' it was beſmear'd, I knew him very well. Would common Thieves have left the Houſe without taking any thing away with them? Yes,* Wang kya *is my Husband's Murderer, I am ſure of it. Aſſiſt me, I conjure you, to take Vengeance of this Villain; and be ſo good as to go along with me to the Mandarin to demand Juſtice, and bear Witneſs of what you have ſeen.* They reply'd, that they were ſenſible there was ſome Enmity between *Wang kya* and her Husband, and they would readily bear Witneſs of it at the Tribunal. That beſides it was their indiſpenſable Duty to acquaint the Mandarin with any Robbery or Murder that was committed in their Quarter; ſo that ſhe had nothing to do in the Morning but to prepare an Accuſation, and they would bear her Company when ſhe went to preſent it: After which they retired.

Is accuſed by Li's Wife;

When they were gone, the widow'd Lady ſhut her Door, and having ſpent the reſt of the Night in Tears and Groans, at the Break of Day ſhe begg'd her Neighbours to ſend her ſomebody to draw up the Information which ſhe intended to make; and as ſoon as it was ready, ſhe went directly with it to the Mandarin, juſt at the Hour as it happen'd that he gave Audience, and adminiſtred Juſtice. As ſoon as ſhe ſaw him, ſhe quickned her Pace, and proſtrating herſelf at the Foot of the Eſtrade, cried out with a lamentable Tone, *Murder! Aſſaſſination!*

The Mandarin ſeeing an Accuſation in her Hand, enquired what was the Subject; and being inform'd that it related to a Murder committed either by Thieves or Aſſaſſins, he receiv'd it, and promis'd to do her Juſtice. The People of that Quarter at the ſame time preſented a Memorial to acquaint him with the Diſorder that had happen'd in their Neighbourhood.

The Mandarin inſtantly diſpatch'd ſome Officers of Juſtice to view the dead Body, and make out the Proceſs; then he order'd his Conſtables to apprehend the Perſon who was accuſed to be the Aſſaſſin.

Wang kya remained very eaſy in his own Houſe, and ſeem'd to be in no Apprehenſion, falſely imagining that having beſmear'd his Face, it was impoſſible he ſhould be known; he was even applauding his own Dexterity, when of a ſudden he ſaw himſelf ſurrounded by a Company of Conſtables, who had entred roughly into his Houſe. Imagine you ſee a Man ſhutting his Ears for fear of hearing the Thunder, and at the ſame inſtant ſtruck by the Lightning; juſt ſo did *Wang kya* appear.

and denies the Fact.

He was immediately ſeiz'd, loaded with Irons, and carried to Examination: *Is this the wicked Wretch*, ſaid the Mandarin, *who aſſaſſinated* Li i? *I, my Lord!* reply'd the Villain, *if* Li i *was murder'd in the Night by Robbers, am I to be reſponſible for his Death?* Upon which the Mandarin turning to the Widow; *Well*, ſays he, *how do you prove that he committed this Murder? My Lord*, reply'd ſhe, *when the Deed was done I was hidden under the Bed, and from thence I ſaw that wicked Man give my Husband the fatal Stroke: I knew him very well. But*, anſwer'd the Mandarin, *it was Night when it was done; how could you know him in the Dark? Ah! my Lord*, ſays ſhe, *I not only obſerv'd his Shape and Air, but I have alſo a farther convincing Proof: Would common Thieves have quitted the Houſe with ſo much*

(†) The Author of this Hiſtory lived under this Dynaſty.

much Precipitation, and without taking any thing? Such a horrid and barbarous Action is the Effect of an ancient Enmity, which was but too public; and my Husband had no Enemy beſides Wang kya.

Then the Mandarin call'd the Neighbours before him, and ask'd them if there really had been an old Enmity between *Wang kya* and *Li i: Yes, my Lord*, reply'd they, *it was known through all the Quarter where we live; it is alſo true, that the Murder was committed without any thing being taken out of the Houſe.* Upon this, the Mandarin raiſing his Voice, ſaid, in a Tone of Authority, *Let* Wang kya *this inſtant be ſeverely tortured.* This Monſter, who was rich, and had always lived at his Eaſe, trembled all over at the very Mention of Torture, and declared that he would confeſs the whole: *It is true*, ſaid he, *that I had a mortal Hatred to* Li i, *which made me diſguiſe myſelf like a Thief that I might not be known, and to aſſaſſinate him in his own Houſe.* The Mandarin having taken his Depoſition, order'd him to be carried to the Dungeon, where the Priſoners are confined who have been condemn'd to die.

but confeſſes by Torture,

and is impriſon'd.

Wang kya being thus impriſon'd, was perpetually contriving how to get out of this Affair, and to render the unlucky Confeſſion he had made of no force againſt him: But the more he ſtudied, the leſs Hopes he had of ſucceeding. At length, being one Day under great Torment of Mind: "How comes it, *ſaid he to himſelf*, that I ſhould never think till now of old *Sew*, that old Pettifogger, ſo well vers'd in the moſt ſubtil Tricks? I was formerly acquainted with him; he is a skilful Man, and has a fertile Invention that way: He has Expedients for every thing, and ſticks at nothing."

As he was pleaſing himſelf with theſe Thoughts, his Son *Wang ſyau eul* came to ſee him; to whom he communicated his Project, and gave proper Orders: *Eſpecially*, added he, *if* Sew *gives you any Hopes, ſpare no Money; and remember that it concerns your Father's Life.* *Syau eul* promis'd to run any Risk in ſo important an Affair.

He applies to *Sew*, an artful Lawyer.

The ſame inſtant he went to *Sew*'s Houſe, and happily meeting with him, laid open his Father's Caſe, and conjured him to find out ſome Method of ſaving him. "To ſave your Father, *reply'd the old Fox*, is a very difficult Matter, ſince there is his own Confeſſion againſt him. The Mandarin newly arrived in the Province is jealous of his Honour; he himſelf took the Confeſſion, and pronounced Sentence: Beſides, it will be in vain to appeal to a ſuperior Tribunal, it being already in the Hands of the chief Judge; do you believe he'll ever acknowledge any Defect in his Proceedings? However if you'll give me three or four hundred Taels, and leave it to my Management; I'll go to the Court at *Nan king*, and will find an Opportunity to try an Experiment: I have it already in my Head, and my Mind tells me that I ſhall ſucceed."

Which way then do you intend to proceed? ſaid *Syau eul.* *Don't be ſo inquiſitive*, reply'd *Sew*; *only let me have the Sum I demand, and you ſhall ſee what I am able to do.* *Syau eul* return'd with ſpeed to his Houſe, weigh'd the Money, and bringing it preſs'd *Sew* to haſten his Journey.

"Have a good Heart, *cry'd* Sew: By means of theſe white Pieces, there is no Affair, how vexatious ſoever, but what I am able to manage; only be you eaſy, and depend upon me." Then *Syau eul* took his Leave, and thank'd him for his Zeal.

The next Day *Sew* ſet out for *Nan king*, and arriving there in a few Days, went immediately to the ſupreme Tribunal, whither all the criminal Cauſes of the Empire are carried; there he ſtily got Information concerning the preſent State of the Tribunal, of the Names, Credit, and Diſpoſition of the inferior Officers.

He learnt that one *Syu kung* of the Province of *Che kyang* was the *Lan chung*, (which is a kind of Advocate); that he was a very skilful Man in managing Affairs, and eaſy of Acceſs: Him *Sew* accoſted with a Letter of Recommendation, which he accompanied with a very handſome Preſent.

Syu kung receiv'd *Sew* in a genteel Manner; and obſerving that he talk'd well, invited him to come often to his Houſe, which *Sew* took care to do, uſing his utmoſt Endeavours gradually to inſinuate himſelf into the other's Friendſhip, and gain his Favour; but as yet no Opportunity offer'd to further his Deſign. At length one Day, when he leaſt thought of it, he learnt that a Company of Officers were bringing to the Tribunal above twenty Pirates, who would infallibly be condemn'd to loſe their Heads; and that among theſe Robbers there were two belonging to *Sû chew*. At this News, gently nodding his Head: *Now*, ſays he, *I have what I wanted; and I am in a fair Way of bringing my Project to bear.*

Sew's Stratagem to ſave *Wang kya*.

The next Day he made a great Entertainment, and ſent *Syu kung* a Billet of Invitation, who immediately took his Chair and came to *Sew*'s Houſe, where there paſs'd extraordinary Profeſſions of Friendſhip on both Sides. *Sew* having introduced his Hoſt, in a very chearful Manner gave him the Place of Honour. During the Repaſt they talk'd very agreeably on different Subjects, and drank together till it was late in the Night: At length *Sew* order'd his Servants to withdraw, and being alone with his Gueſt, drew out a Purſe of a hundred Taels, which he preſented him. *Syu kung* ſtarted at the Offer, fearing ſome Snare might be laid for him, and ask'd for what Reaſon he made him ſo conſiderable a Preſent. "I have a near Relation call'd *Wang*, *reply'd* Sew, who is falſely accus'd of a Crime, for which he is impriſon'd in his native City; he humbly implores your Protection, and intreats you to deliver him from the Danger he is in." "Can I refuſe you any thing in my Power? *anſwer'd* Syu kung; but the Affair you ſpeak of is not in my Diſtrict; how then can I meddle with it?"

"Nothing is more eaſy, *reply'd* Sew, if you will condeſcend to hear me for a Moment: All the Proof they have brought to deſtroy my Relation, and fix the Murder of *Li i* upon him,

is, that he was his declared Enemy; and as they cannot diſcover the true Aſſaſſin, they ſuſpect-ed my Relation, and without any more ado have ſhut him up in a Dungeon. Now being in-form'd that twenty Pirates were brought yeſterday to your Tribunal, among whom there are two belonging to *Sû chew*, where the Murder was committed, I make no doubt but thoſe two Robbers may be prevail'd on to confeſs the Murder of *Li i* among the reſt of their Crimes: For they will certainly be beheaded, nor will ſuch a Confeſſion encreaſe their Puniſhment, at the ſame time that it will juſtify my Relation, who will for ever acknowledge himſelf beholden to you for his Life.

Syu kung liking the Expedient, promiſed to bring it to bear, and immediately took the Purſe. Then calling his Domeſtics, and returning Thanks for his Entertainment, he got into his Chair, and returned home.

In the mean time *Sew* was not idle, but got private Information concerning the Relations of theſe two Pirates, and having found out ſome of them, entruſted them with his Deſign, promiſing great Matters, if they would engage the Corſairs to make a Confeſſion, which could do them no Prejudice; and to convince them that he did not amuſe them with empty Words, he made them a Preſent of a hundred Taëls by way of Earneſt.

This Liberality had the wiſh'd-for Effect, and the two Pirates conſented to what was deſired of them; ſo that when they came to be examined, and to receive their Sentence, *Syu kung*, who was entruſted with that Commiſſion, ſeeing them at his Feet, began to interrogate them in this manner: *How many Perſons did you ever kill?* The two Freebooters reply'd, *At ſuch a Time, and ſuch a Place, we kill'd ſuch and ſuch: In ſuch a Month, and on ſuch a Day, we went in the Night-time into the Houſe of one* Li i, *and cut his Throat.*

Syu kung having taken their Confeſſions, ſent them back to Priſon; he afterwards drew up a formal Proceſs, wherein their Anſwers were particularly recited, and concluded with pronouncing their Sentence. This done, *Sew* went immediately to the Regiſters, and got an authentic Copy of the Judgment; after which, taking leave of *Syu kung*, he flew away to *Sû chew*, and going directly to the Mandarin's Palace, who then gave Audience, deliver'd him the Packet.

Wang kya is acquitted by a Fraud;

The Mandarin open'd it, and reading that the Murderer of one *Li i* was taken, immediately cry'd out: *How can this poſſibly be, ſince* Wang kya *has freely confeſſed that Crime?* As he order'd the Priſoner to be brought to examine him over again, *Wang ſyau eul* got within the Bar, and cry'd out aloud: *My Father is ſlander'd, and there is a Deſign to oppreſs him.* This Concurrence of Circumſtances aſtoniſh'd the Mandarin, who at once laying aſide all his Doubts, gave Order for *Wang kya* to be ſet at Liberty, which was inſtantly performed.

The Lady *Tſyang* having heard the News of this ſudden Enlargement, very plainly perceiv'd that ſhe had done all in her Power, and that any farther Purſuit would be fruitleſs: *After all*, ſaid ſhe, *ſince the Murder was committed in the Night, it is not impoſſible but I might be miſ-taken.* Accordingly ſhe dropt the Affair, and reſolv'd to trouble herſelf no more about it.

One may judge how great was the Joy of *Wang kya*; he return'd to his Houſe as it were in Triumph, amidſt the Acclamations of his Relations and Friends, walking along in a proud and haughty Manner: But juſt as he was entring his Door, he was on a ſudden ſtruck with a

but dies on returning home.

Blaſt of cold Wind, and cry'd out with all his Force, *I am loſt! I perceive* Li i; *he threatens me; he falls upon me.* As he utter'd theſe laſt Words, he fell backwards, and expir'd in an inſtant. A dreadful and terrible Example! A great Leſſon! There is no deceiving *Tyen*.

Another STORY.

You have juſt ſeen how a guilty Perſon paſs'd for innocent; the following Example ſhews how the Innocent was treated as Guilty. In this Second Hiſtory, by the Craft and Artifices of a wicked Man, one of the Literati is involved in a dreadful Series of Misfortunes; and doubtleſs, had not the Providence of *Tyen* at laſt clear'd up the Truth, the innocent Perſon would have loſt his Life.

FOUR VERSES.

A great and inconteſtable Doctrine:
Virtue *is recompenſed,* Vice *puniſhed.*
This ſhews the Equity of Heaven;
In endeavouring to injure another, you hurt yourſelf.

History of *Wang*, one of the Literati.

SOME time ſince, under the preſent Dynaſty of the *Ming*, there dwelt in the ſmall City of *Tong kya*, belonging to the Diſtrict of *Wen chew*, in the Province of *Che kyang*, one of the Literati, whoſe Name was *Wang*, his Sirname *Kyê*, and his Title of Honour *Wen hau*. He had married a Lady call'd *Lyew*, who was ſole Miſtreſs of his Affections, and had a Daughter about two Years old at the time I am ſpeaking of. Thus his whole Family conſiſted but of three Perſons, beſides Slaves or Domeſtics.

Tho' he was not rich, yet he lived in a handſome Manner, and Study was his whole Employment. He had not yet taken his Degree, but he aſpired to that Honour; and in order to attain it, lived in Retirement, ſo conſtantly taken up with his Books, that he never quitted them, unleſs now and then to viſit a few Friends, who communicated their Productions to each other. As for the Lady *Lyew*, ſhe was a Pattern of Virtue, and withal very witty, diligent, frugal and laborious. Theſe two Perſons of ſo amiable a Character lived together in perfect Union and Harmony.

One

One Afternoon, towards the latter End of Spring, the Weather being very charming, two or three of *Wang*'s Friends came to draw him from his Books, in order to take a Walk out of Town.

Six Verses:

The dark and rainy Days which preceded, gave new Luſtre to the Sun, who did not appear for ſeveral Days before.
A hundred different Sorts of Birds enliven and diverſify the Groves.
Infinite Numbers of Butterflies, fluttering over the flowery Heads of the Peach-trees fann'd by the gentle Zephyrs, form a ſplendid Attire.
The Flowers ſticking to the Branches, and not yet faded, hang the Gardens with their Tapeſtry.
In ſhort, all the Youth of the City, ſcatter'd over the Plain, make a charming Sight:
Each was filled with Joy, and there gave himſelf up to Feaſts and Banquets.

Wang alſo, invited by the Sweetneſs of the Seaſon, thought of nothing but Diverſion; he and his Company therefore went and regaled themſelves, drank ſeveral Glaſſes, and then parted.

Wang, being returned to his own Houſe, found two Servants at the Door in a violent Paſſion with a Man in the Street. This latter, who lived at *Hû chew*, and was call'd *Lyu*, had a Basket in his Hand full of Ginger, which he ſold: The Servants pretended he had made them pay too dear for the Quantity they had of him; and the Dealer, on the other hand, ſaid, they would wrong him, if they deducted a ſingle Mite. *Wang* having enquired into the Grounds of the Diſpute, turn'd towards the Seller, and ſaid: *You are very well paid, go about your Buſineſs, and don't make ſuch a Noiſe at my Door.*

The Dealer, who was a plain honeſt Man, immediately reply'd with his uſual Freedom: *It is not poſſible for us ſmall Traders to bear the leaſt Loſs; and it is very ill done of you, who ought to have a great and generous Soul, to be ſo hard with poor People.*

Wang, who had drank a little too much Wine, fell into a great Paſſion at theſe Words: *You Raſcal you*, ſaid he to him, *how dare you talk to me with ſo little Reſpect?* Upon this, without conſidering the other was a very old Man, he gave him a Puſh, and threw him down with ſuch Violence, that the poor Creature lay without Senſe or Motion.

Wang in his Paſſion gives old *Lyu* a violent Fall.

Two Verses:

The Man diſappeared here below, like the Moon, which towards Morning hurries in an inſtant behind the Mountain:
Life is like a Lamp, which, the Oil failing, goes out at the third Watch.

After all, we ought never to fall in a Paſſion, eſpecially with People who get their Living by petty Occupations. A Denier or two are not worth haggling about; and yet it is very common to ſee Servants, preſuming on the Rank and Quality of their Maſters, uſe Violence, and abuſe People, whereby they either diſhonour their Principals, or bring them into Trouble; but prudent Perſons give ſuch ſtrict Orders, that all Inconveniencies of this kind are prevented.

It is certain *Wang* ſhould have govern'd himſelf; in not doing which he committed a great Fault; but he was ſeverely puniſh'd for it, as will appear in the Sequel. As ſoon as he ſaw the Stranger fall at his Feet, bereaved of Motion, and almoſt of Life itſelf, he was ſeiz'd with extream Dread, which ſoon diſpell'd the Fumes of the Wine. He began to beſtir himſelf, and crying out for Help, his Servants came in haſte, and carried the Man half dead into the Hall; as he diſcover'd no Sign of Life yet, they pour'd down his Throat a little warm Tea, which preſently brought him to himſelf.

Then *Wang*, having made very many Apologies, gave him ſeveral Cups of excellent Wine, with Victuals to recruit his Spirits; After which he preſented him with a Piece of Silk, in order to make Money of it.

Lyu recovers and croſſes the River.

This good Treatment ſoon turn'd the poor Man's Reſentment into Joy, which having teſtified by a thouſand Thanks, he took his Leave, and made the beſt of his Way to the Side of the River, which he was to paſs before Night fell.

Could *Wang* have foreſeen what happen'd afterwards, he would have detained the Stranger, and maintain'd him in his Houſe for at leaſt two Months; for this Piece of Hoſpitality would have prevented the Croſſes, which we ſhall ſoon ſee him involved in. His Conduct teaches us a good Leſſon, which is expreſs'd in this Proverb: *We caſt a Golden Net with both Hands, and catch a hundred Misfortunes.*

Wang no ſooner ſaw the Man's Back turn'd, but he retired to an inner Apartment, and rejoiced with his Wife for having ſo well gotten out of ſuch an unlucky Affair.

As it was Night, the Lady *Lyew* call'd her Slaves, and order'd them to ſerve up Supper immediately; giving her Husband in the firſt place a large Glaſs of hot Wine to recover him from his Fright. By this means he had reſumed his Spirits, and his Heart began to be perfectly at eaſe, when he heard a ſudden Knocking at the Door: At this he was ſeized with new Dread, and taking a Lamp went haſtily to ſee what was the Matter; there he found a Man call'd *Chew tſe*, who was Maſter of the Bark in which People croſs'd the River, holding in his Hand the Piece of Taffety and the Basket belonging to the Dealer abovemention'd.

The Craft of *Chew*, the Maſter of the Bark, to impoſe on *Wang*.

As

As ſoon as he perceiv'd *Wang*, he ſaid, with a wild Look: *What a dreadful Affair have you brought yourſelf into! You are an undone Man. What! one of the Literati, as you are, to kill a poor Trader!* This was like a Clap of Thunder to the unfortunate *Wang: What is it that you would ſay?* reply'd he trembling. *Don't you underſtand me?* anſwer'd *Chew tſe: Do not you know this Taffety, and this Basket? O yes,---Yes I do,* ſaid he: *A Dealer in Ginger from* Hû chew *came to my Houſe to-day, and had this Piece of Silk of me. This is the Basket in which he carried his Goods; how did theſe Things fall into your Hands?*

He pretends *Lyu* died in his Bark.

It was already Night, ſaid *Chew tſe, when a Man of* Hû chew, *called* Lyu, *wanted to paſs the River in my Bark; he had ſcarce ſtepped in, before he was ſeized with a violent Pain in his Breaſt, which reduced him to the laſt Extremity; then telling me it was the Effect of Blows which you gave him, he deliver'd me the Basket and Silk.* Theſe will be a Proof, *continued he,* when you proſecute this Affair in the Tribunals, which I conjure you to do; in order whereto, go to *Hû chew* with all ſpeed to acquaint my Relations, and beſeech them to revenge my Cauſe by demanding the Life of him who deprived me of mine. *Having ſaid theſe Words he expired, and his Body is ſtill in the Bark, which I have brought up to your Door at the Entrance of the River: You may ſatisfy yourſelf as to this Matter, in order to conſult of proper Meaſures for your Safety.*

Wang terrified at the News,

At this Relation *Wang* was ſo terrified he could not ſpeak one Word: His Heart beat like that of a young Fawn, who being hemm'd in on all Sides goes about butting with his Head here and there, without finding any Gap to eſcape by. At length coming a little to himſelf, and diſſembling the Confuſion he was in: *What you relate,* ſaid he boldly, *cannot be Fact*; however he order'd a Servant to go privately to the Bark, and examine if what the Waterman had ſaid were true. The Servant returned as faſt as he could, and aſſured him that the dead Body was actually there.

Wang, who was of a timorous Diſpoſition, and of no great Foreſight, goes back into the Houſe almoſt out of his Wits, and telling his Wife what he had juſt heard: *I am quite undone!* cried he; *I am a loſt Man! The Storm is ready to burſt over my Head; nor do I know any Remedy but one for my Misfortune, and that is, to bribe the Waterman to throw the Body in ſome Place or other under the favour of the Night.*

bribes *Chew* to conceal the pretended Murder,

Upon this he takes up a Purſe of Silver amounting to about twenty Taëls, and returning haſtily to the Waterman: *Maſter,* ſaid he, *I hope you will keep the Secret, which I will not ſcruple to intruſt you with. It is true, that I brought this unhappy Affair upon my ſelf; but then it was certainly more thro' Imprudence than Malice. We are both Natives of* Wen chew, *and I flatter myſelf that you will ſhew the Cordiality of a Fellow-Citizen: Would you ruin me for the Sake of a Stranger? What Advantage will you find in it? Is it not better to ſtifle this Affair? My Acknowledgment ſhall be proportionable to your Kindneſs. Take then the Corps and throw it into ſome Bye-Place; the Darkneſs of the Night favours our Deſign, nor can any Perſon have the leaſt Suſpicion of it.*

What Place can I chuſe? reply'd the Waterman: *If by chance any one ſhould diſcover the Myſtery to-morrow, and recourſe ſhould be had to Juſtice, I ſhall be deemed as an Accomplice in the Murder; and, by doing you Service, be equally involved in this troubleſome Affair.* "You know very well, *ſaid* Wang, that my Father's Burying-Place is near at hand, and in a Place not at all frequented; beſides, the Night is dark, and there is no danger of meeting one Soul by the Way: Give yourſelf then the Trouble to carry the Corps thither in your Bark."

This is a very good Contrivance, replied the Waterman, *but what Reward am I to have for ſuch a Piece of Service? Wang* took the Purſe, and gave it to him; who finding by the Weight that the Sum was not very conſiderable: *How!* (ſaid he, with a ſcornful Air) *here is a Man killed, and you think to get off for ſo ſmall a Sum. It was my good Fortune that conducted this Man to my Bark; Heaven has pleaſed to give me an Opportunity of changing my Condition for a better, and would you offer me ſuch a Trifle? This Buſineſs muſt be worth at leaſt a hundred Taëls.*

Wang, who longed to get rid of this Affair as ſoon as poſſible, durſt not deny: But ſignifying by a Nod that he agreed to the Condition, immediately went into his Houſe, where he haſtily gather'd up ſome Pieces of Silk that remained, and joining thereto ſeveral Cloths, his Wife's Jewels for her Head, and ſuch like things, returned ſpeedily to offer all to *Chew tſe*; telling him, that what he brought amounted to about ſixty Taëls, and that it was all his poor Circumſtances would permit him to give, beſeeching him to be contented therewith.

In effect, *Chew* ſeemed to be mollified: *I will not,* ſaid he, *take advantage of your Misfortunes; but as you are one of the* Literati, *I hope hereafter you will have regard for me.*

and buries the ſuppoſed Body of *Lyu.*

From this Moment *Wang* began to pluck up his Spirits, and becoming more eaſy, he order'd ſome Victuals to be ſet before the Waterman, and in the mean time ſent two Slaves for Shovels and Mattocks: One of the two was named *Hû,* and being a perfect Brute, they gave him the Sirname of *Hû the Tyger.* The Company embarked ſoon after; and when they were come overagainſt the Burying-Ground, they landed, and choſe a Place that was ſoft and eaſy to dig, where they made a Grave, and buried the Body; after which they reimbarked, and returned quickly to the Houſe.

However this Labour took up almoſt the whole Night, ſo that it was Daybreak by the time they got home, where Breakfaſt was prepared for the Waterman, after which he took his Leave. Then *Wang,* having ſent away his Servants, went into his Apartment to conſole himſelf with his Wife. *Is it poſſible,* cried he, *that a Man of my Profeſſion, and of ſo ancient a Family, ſhould be obliged to cringe to a Wretch, to whom upon any other Occaſion I ſhould ſcorn to ſpeak?* At theſe Words he ſhed a Flood of Tears; while his Wife endeavour'd to mitigate his

his Sorrow: *Why do you grieve thus?* ſaid ſhe: *'Tis the inevitable Conſequence of your Deſtiny; it was decreed that you ſhould one Day fall into this Trouble, and pay the Sum that it has coſt you: Inſtead of murmuring therefore as you do, praiſe Heaven for having protected you in this Misfortune; think no more of it, but take a little Reſt, for you have need of it, after the Fatigue and Diſquiet you have ſuffer'd this whole Night.* *Wang* follow'd her Counſel, and went to Bed. As for the Waterman he ſold his Bark, and with the Money that he got by the Jobb ſet up a Shop, and applied himſelf to Trade.

I muſt here break the Thread of my Story to make a Reflection. Sure this Literary Gentleman had but very little Conduct! For ſince he undertook to ſtop the Mouth of the Waterman with Money, ought he not to have order'd a good Number of dry Faggots to be put into the Bark to burn the Carcaſs? Then there would have remain'd no Sign of it, and it had been ſecured againſt all Enquiries: Whereas in cauſing it to be buried, he acted like thoſe who only cut down Weeds in a Field, and leave the Roots behind. Theſe Weeds grow again in the Spring, and occaſion the ſame Damage: But a skilful Husbandman plucks them up by the Root, and then the firſt hoar Froſt that comes deſtroys them, and they ſpring up no more.

His only Daughter dies thro' the Neglect of his Slave;

It is a very true Saying, that *Misfortunes ride Poſt, and never come Single.* It was ſo here: The Daughter of *Wang*, who at this time entred on the third Year of her Age, was attack'd with a very malignant Small Pox. The Parents pray'd heartily for this their only Daughter, conſulted Spells, and ſent for able Phyſicians, but all in vain; they ſpent whole Days together weeping by her Bedſide. At length they learnt that there was in the City a Phyſician named *Syu*, who had great Skill in theſe Diſtempers, and had ſaved the Lives of Numbers of Children that were given over. *Wang* wrote him a very preſſing Letter, and gave it to his Slave, *Hû the Tyger*, charging him to make all the Haſte imaginable. He reckoned all the Hours of the Day, and no Phyſician appeared; as for the Child ſhe grew worſe and worſe, but lingered on till the third Watch, when Reſpiration becoming more difficult, ſhe yielded her laſt Breath amidſt the Tears and Groans of her diſconſolate Parents.

Hû the Tyger did not return home till the next Day at Noon: His Anſwer was, That the Phyſician was abroad, and that he had waited for him all Day to no purpoſe. At this Relation the Grief of the afflicted Father was renewed: *This was the Deſtiny*, ſaid he, *of my dear Daughter: I was not to be ſo happy as to procure the Aſſiſtance of ſo experienced a Phyſician*; and ſaying theſe Words, he fell into Tears.

A few Days afterwards they diſcovered, by the Means of the Servants, that the Slave, inſtead of going on the Errand, ſtopt to drink at a Publick Houſe, where he got drunk; and when the Fumes of the Wine were over, he invented the Lye which he had the Impudence to tell at his Return.

who being puniſhed vows Revenge.

At this News *Wang*, tranſported with Anger, call'd the reſt of the Slaves: *Be quick*, ſaid he, *take that Rogue, lay him on the Ground, and give him fifty Baſtonado's as hard as you can ſtrike.* When the Correction was over, he withdrew into his Apartment, with his Heart oppreſſed with Grief.

The Slave getting up with much ado, ſorely bruiſed all over with the Blows he had received, crawled to his Room as well as he could. Here, full of Rage, and flinging about like a Madman: *Cruel Maſter*, cried he, *your Brutality ſhall coſt you dear; you ſhall not eſcape my Revenge!* Then after he had muſed a little: *I ſhall not go far*, ſaid he, *to ſeek for an Opportunity. I have it within reach, and will not let it ſlip. As ſoon as my Wounds are healed, you ſhall ſee what I am able to do; and you ſhall learn, as the Proverb ſays:* "Whether it is the Bucket at the End of the Rope that falls into the Well, or whether it is the Water of the Well that falls into the Bucket."

In the mean time *Wang* was inconſolable, and did nothing but grieve. At length his Relations and Friends inviting him, one after another, to come and ſee them, by degrees dried up his Tears, and diſpelled his Melancholy.

Accuſes his Maſter of murdering *Lyu*.

Some Days after his Return home, as he was walking in the Gallery belonging to the Hall, he ſaw a Parcel of Officers enter, who coming directly up to him, put a Cord about his Neck: "How! (*cried* Wang, *in a Conſternation*) Don't you know that I am one of the Literati, and deſcended from Literati? Is one of my Rank to be treated in ſo unworthy a Manner? And what Reaſon can there be for it?" The Officers replied with an inſulting Air: "Yes, you are a fine Member of the Literati; the Mandarin will teach you whether it is fit for a Man of Letters to kill People." At the ſame time they dragged him to the Tribunal, where the Magiſtrate was giving Audience. He was ſcarce fallen on his Knees, when he perceived at ſome little Diſtance his Slave, who was become his Accuſer, and ſhewed by his Countenance the ſecret Joy he felt to ſee the Confuſion and Diſtreſs his Maſter was in: He immediately perceived that the Information was deſigned by this Wretch, in revenge for the Drubbing he had cauſed to be inflicted on him.

Wang's Defence.

The Mandarin began his Examination thus: "You are accuſed, *ſaid he*, of having killed a Dealer belonging to *Hû chew*; what Anſwer do you make to this Accuſation?"

"My Lord, *replied* Wang, you are the Repreſentative of righteous Heaven, regard not therefore the Calumnies of this Wretch: Conſider that one of the Literati by Profeſſion, weak and timorous as I am, cannot be ſuſpected of aſſaulting or killing any Perſon. My Accuſer is one of my Slaves, whom I catched in a Fault, and had cauſed to be corrected according to the Right I have as his Maſter: This Miſcreant has formed a Deſign to deſtroy me; but I have Hopes from your great Equity and Judgment, that you will not hearken to what ſuch a Wretch

ſhall ſay to his Maſter's Prejudice, and that you will eaſily unveil the Secret of his black Intrigues."

The Slave appeals to the dead Body; *Hû the Tyger*, ſtriking his Forehead againſt the Ground, "My Lord, *ſaid he*, I conjure you, who viſibly diſcharge the Office of Heaven, not to regard the Words of this Learned Perſon, who has an extraordinary Talent at Diſſembling. It is common for a Slave to commit a Fault, and to be puniſhed, and yet there are but few who reſent it ſo far as to give in capital Informations. But it is eaſy to clear this Matter up; the Bones of the murder'd Perſon are actually in my Maſter's Burying-Place. Give Orders that they may be digged up: If they are found, it will appear that I have ſpoken the Truth; but if not, then I am a Murderer, and ſubmit to be puniſhed according to the Rigour of the Law."

which is dug up again. In ſhort, the Mandarin followed this Advice: He order'd Officers to go to the Place with the Slave, who directed them to the very Spot where they found the Carcaſs, now become a Skeleton, which was carried upon a Bier to the Audience. The Mandarin riſing from his Seat, and viewing the Carcaſs: *The Fact*, ſays he, *is proved*. *Wang* was going to be put to the Torture, when he deſired to be heard only for a Moment.

"It appears, *ſaid he*, from the Fleſh of the Skeleton's being ſo dry and rotten, that the Man was not lately killed. If I am guilty of this Murder, why has my Accuſer delay'd the Information ſo long? Is it not more reaſonable to think that *Hû the Tyger* has procured this Skeleton, in order to gain Credit to his Calumny, and cruſh me if he could as it were with a Thunderbolt?" *The Anſwer deſerves Regard*, ſaid the Mandarin. But *Hû the Tyger* immediately replied, "It is true, this is the Body of a Man killed a Year ago. The Attachment of a Slave to his Maſter is a great Reſtraint, and it goes extremely againſt the Grain to become his Accuſer. I confeſs I have connived at it, unable to reſolve on bringing a Maſter into Trouble whom I had an Affection for: I hoped in time he would correct his paſſionate and fiery Temper; but as he grew more bruti ſh every Day, I was apprehenſive he might make ſome other falſe Step, and drag me with him down the Precipice. This is the Reaſon that induced me at laſt to cite him before the Tribunal, tho' I own I ought to have done it ſooner. But if there ſtill remains any Objection to my Evidence, let the Neighbours be ſent for and examined about it: There is not one of them but can tell in what Month laſt Year *Wang* killed a Man. This is a ſure Method to diſcover which of us two has ſpoken the Truth."

The Neighbours confirming the Report, *This is reaſonable*, ſaid the Mandarin, *let* Wang's *Neighbours be ſent for*. As ſoon as they came they were asked what they knew of the Murder in queſtion: "It is true, *replied they*, that laſt Year, in ſuch a Month, and on ſuch a Day, *Wang* did ſo violently beat a Dealer in Ginger, that he was thought to be dead for ſome time; but at length he came to himſelf, and we know not what happen'd to him after." At this Teſtimony of the Neighbours *Wang* grew very pale, and afterward did nothing but contradict himſelf, and faulter in his Anſwers.

Wang is baſtonadoed, *There needs no further Queſtions to be asked*, ſaid the Mandarin, *you are convicted of this Murder, but you will never confeſs it, if rigorous Methods are not uſed*; and at the ſame time he order'd him to be baſtonado'd. Immediately two luſty Fellows attending the Tribunal gave a great Shout, to ſhew their Readineſs to obey his Commands, and ſeizing *Wang*, laid him on the Ground, and gave him twenty Blows with all their Force. This was more than enough for a Man of Letters, who being of a weak and tender Conſtitution, was ſo fearful of being more cruelly handled, that he made no Scruple to confeſs whatever they pleaſed.

and confeſſes the Murder. The Mandarin having taken down his Examination: *Tho' it is no longer a Doubt*, ſaid he, *that you deſerve Death; yet as no Relations of the murder'd Perſon appear to demand Juſtice, and therefore there is no Neceſſity for preſſing on your Execution, I'll defer it till ſomebody ſhall acknowledge the Deceaſed to be his Relation, and then I will determine the Kind of Puniſhment you muſt undergo.* *Wang* was then carried to a Dungeon, and the Skeleton buried again in the ſame Place from whence it was taken; with Orders not to burn it, that it might be ſhewn and deliver'd to his Relations, whenever they ſhould appear.

The Audience being ended, the Mandarin returned to his Palace; and *Hû the Tyger* withdrew, well ſatisfied with the Succeſs of his Accuſation, and mightily pleas'd at the Baſtonado that was given to his Maſter. The other Slaves belonging to *Wang*, who had been ſent to the Audience by the Lady his Wife, having inform'd her of every thing that paſs'd, ſhe fainted away at the News, and remained a long time in that Condition, as if her three Souls had intirely left her: But coming a little to herſelf, ſhe made the Place reſound with her Cries and Lamentations, which were follow'd by another fainting Fit more violent than the former. At length recovering by the ſpeedy Aſſiſtance of her Servants, *My dear Husband!* cried ſhe; but could utter no other Words: Then ſhe began again to weep and ſob, in which Condition ſhe continued about two Hours.

Tenderneſs of his Spouſe. This extraordinary Fit of Grief being over, ſhe took ſome Money, and change of Habit; then ordering one of her Slaves to follow her, and another to go before, ſhe croſſed the City, and went to the Gate of the Common Priſon. As ſoon as the Husband and Wife beheld each other, they were ſo ſtunned, they had no Power to ſpeak.

At length *Wang* recover'd his Spirits, and with a Voice interrupted by Sighs: *My dear Wife*, ſaid he, *'tis* Hû the Tyger, *that unnatural Slave, who has plunged me into this Gulf of Misfortunes.* The Lady *Lyew* having vented Imprecations againſt the Miſcreant, gave her Husband the Money ſhe had brought: *This is*, ſaid ſhe, *to diſtribute to the Jailor and your Keepers, that they may treat you civilly.* Here Night obliged them to ſeparate.

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The Lady *Lyew* went away overwhelmed with Melancholy, and a Heart pierced with the moſt ſenſible Grief. *Wang* did not fail to ſee the Jailor and the Keepers, by which Means he eſcaped the Whip and Baſtonado, which commonly are liberally beſtowed upon the Priſoners; yet he ſuffer'd extremely by being forced to have Society with a Crowd of Villains, and from the Thoughts of ending his Days by a ſhameful and cruel Death.

Wang falls dangerouſly ſick in Priſon.

After he had led this melancholy Life for ſix Months in a dark Dungeon, he was attacked with a violent Diſtemper: The Phyſician's Art, and all the Remedies that were given him, having no Effect, he was reduced to the laſt Extremity. The very Day that his Life was deſpaired of, a Servant came to bring him ſome Aſſiſtance: As ſoon as *Wang* perceived him, *Go back*, ſaid he, *as faſt as you can, and tell your Miſtreſs how my Diſtemper rages; let her make all the haſte poſſible to ſee me, if ſhe has a mind to receive my laſt Embrace.*

The Slave had no ſooner informed her Miſtreſs, but ſhe ſet forwards quite diſtracted, and went to the Priſon; where, ſeeing the dangerous Condition her Husband was in, ſhe ſhed a Flood of Tears. Then *Wang* recollecting his Strength, ſaid: "Alas! my dear Spouſe, how hard is thy unfortunate Husband's Lot, not only to bring upon himſelf ſuch a frightful Train of Miſeries, but alſo to involve in his Diſgrace ſo prudent and virtuous a Wife! My Diſeaſe encreaſes every Moment. My dear and incomparable Companion, ſince I have the Conſolation of ſeeing thee, I die content: It is my laſt Requeſt, that you will not leave the Treachery of my perfidious Slave unpuniſh'd: I ſhall call for Vengeance even in the next World."

His Lady comforts him.

The Lady *Lyew* reſtraining her Tears, that ſhe might not afflict her Husband: "Forbear, *ſaid ſhe*, ſuch Diſcourſe, and endeavour to make yourſelf eaſy, that you may take proper Medicines for the Recovery of your Health: Hitherto nobody has purſued the Affair for which you languiſh in this Priſon, and I am reſolved to ſell all our Lands, Houſes, and every thing I have, to purchaſe your Liberty, that we may yet live a long while together. As for your treacherous Slave, the Juſtice of Heaven knows how to puniſh him, and you will certainly be revenged; therefore make yourſelf eaſy about it." *Since I ſee*, reply'd *Wang*, *that I have a Wife ſo careful to relieve me, I look upon Heaven's prolonging my Days as a precious Gift.* He was going on, when they obliged the Lady to withdraw, becauſe Night approached.

It was then ſhe gave vent to her Grief, which ſhe had ſmother'd in her Boſom. She enter'd into her Houſe all in Tears, and retired to her Apartment, where ſhe was wholly taken up with the Diſtreſs and melancholy Situation of her Husband. Mean time the Servants were in the Common Hall in the Forepart of the Houſe, where they were endeavouring to diſpel their Melancholy, when of a ſudden they ſaw an Old Man enter, who carried a Preſent, and asked if the Maſter of the Houſe was at home. After they had viewed the Stranger more attentively, they all cried out, *A Ghoſt! A Ghoſt!* and took to their Heels, perceiving he was actually the Dealer in Ginger belonging to *Hû chew*, call'd *Lyu*. But he ſeeing them run away in a Fright, laid hold of one of them by the Arm: *Are you mad?* ſaid he; *I am come to make your Maſter a Viſit, and you miſtake me for an Apparition.*

Lyu coming again to *Yongkya*, goes to pay *Wang* a Viſit.

The Servants take him for a Ghoſt.

The Lady *Lyew* hearing the Noiſe, came haſtily out to ſee what was the Matter; when the good Old Man advanced, and ſaluted her in a very civil Manner: "Sure, Madam, *ſaid he*, you have not forgotten the Old Man of *Hû chew*, called *Lyu*, who dealt in Ginger; 'tis I myſelf, and I ſhall always remember your Husband's Entertainment, and the Preſent he made me of a Piece of white Taffety. When I went from your Houſe, I returned to *Hû chew*, and ever ſince, which is a Year and a half, I have been carrying on my little Trade in ſeveral Places: I am now come again to your noble City, and have brought a few Trifles from my own Country, which I take the Liberty to make you a Preſent of. I cannot comprehend how your People could be ſo ridiculous as to take me for a Spirit come from the other World." One of the Domeſtics, who had gotten into a Corner of the Hall, began at this to cry out, *Madam, by no means hearken to him: He certainly knows that you are labouring to get our Maſter out of Priſon; and he has aſſumed this fantaſtic Body in order to embarraſs his Affairs, and complete his Ruin.*

The Lady tells him her Husband's Misfortune.

The Lady *Lyew* ſilenced the Servant, and addreſſing her Diſcourſe to the Stranger: *So far as I can perceive*, ſaid ſhe, *from the Manner of your Speaking, I am perſuaded you are no Apparition; but you are to know, that my Husband ſuffers, and ſtill ſuffers greatly, on your Account.* The Good Man was in a Conſternation at this Reply: *Alas! how is it poſſible*, ſaid he, *that againſt my Will I could do the leaſt Injury to ſo worthy a Man?* Then the Lady *Lyew* gave him a particular Account of what the Waterman *Chew tſe* had done: "He brought, *ſaid ſhe*, a dead Body in his Bark to our Door, and produced your Basket, and the Piece of Taffety which we gave you; ſaying, that when you were dying you left them to him to ſerve for a Proof that you were killed by my Husband. This was, as you may well think, like the Stroke of a Thunderbolt to us; by means of Money we prevailed on the Waterman to conceal the Murder, and aſſiſt in carrying the Body and burying it: A Year after *Hû the Tyger* accuſed his Maſter at the Tribunal; and the Torture which was inflicted on my Husband compelled him to confeſs all, in conſequence whereof he was caſt into a Dungeon, where he has languiſhed for ſix Months.

Lyu unravels the Myſtery.

At this Relation *Lyu* beating violently his Breaſt: "Alas! Madam, *cried he*, my Heart is ſeized with the moſt ſenſible Grief: Is it poſſible there ſhould be a Man under Heaven capable of ſo black an Action? When I left your Houſe the laſt Year, I went directly to the Bark to croſs the River; and the Waterman ſeeing the Piece of white Silk in my Hands, asked where I got it. I, who ſuſpected no bad Deſign, ingenuouſly told him, that having received a Blow from your Husband, I lay for ſome time bereaved of Senſe; that afterwards he entertained me,

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and made me a Preſent of the Taffety: On this the Waterman deſired me to ſell it him, which I did; he deſired likewiſe my Bambû-Basket, which I gave him for my Paſſage. Could any one have imagined that he procured theſe Things from me, in order to contrive the moſt horrible Piece of Villainy?"

"My dear Friend, *reply'd the Lady* Lyew, if you had not come at this Inſtant, I could never have been convinced that the Information againſt my Husband was a Calumny: But whence could he have the dead Body, which he affirm'd to be yours?" *Lyu* having conſidered a Moment, "I now recollect, *ſaid he*, that while I was in the Bark relating my Story to the Waterman, I ſaw a dead Body float near the Bank of the River, where it ſtopped: I obſerved that the Water came out of the Mouth and Eyes, and did not doubt but it was a dead Carcaſs. Could one have believed the Waterman would have formed ſuch a diabolical Deſign? He is a Monſter that fills one with Horror. But, Madam, there is no Time to loſe; accept, I beſeech you, of this ſmall Preſent, and then let us go together to get Audience of the Mandarin; I will convince him of the Forgery, and this ought to be done as ſoon as poſſible." The Lady received the Preſent, and order'd in Dinner for the good Old Man.

Wang's Lady applies for Juſtice to the Mandarin.

In the mean while ſhe drew up a Petition herſelf; for, belonging to a Family of the *Literati*, ſhe could write very well: After which ſhe ſent for a Chair, and ſet out, attended by Slaves, and follow'd by the Old Man, to the Mandarin's Palace. As ſoon as this Magiſtrate appeared on his Seat, they both cried out aloud: *The Innocent is oppreſſed with Calumny!* And at the ſame time the Lady preſented her Petition. The Mandarin having read it, made her draw near, and ask'd her ſeveral Queſtions: On which ſhe related the whole Secret of her Husband's Diſgrace, and ended with ſaying, *That this very Day the Dealer in Ginger being happily arrived in the City, ſhe came to be inform'd of the dreadful Calumny, for which ſhe demanded Juſtice in her Petition.*

The Mandarin having heard her attentively, made *Lyu* draw near in his Turn to be examined, who related from beginning to end the Diſpute in which he received the Blows: He told how he came to ſell the Piece of Taffety, and gave entire Satisfaction to all the Queſtions that were ask'd him.

Lyu examined, reaſons the Caſe, and clears up the Truth.

But, replied the Mandarin, *has not this Woman prevailed upon you by Money to give this Evidence?* *Lyu*, knocking his Forehead againſt the Ground, immediately anſwer'd: "Such a Trick is impracticable; I am a Merchant of *Hû chew*, and have traded in this City for ſeveral Years: I am known to a great Number of People, how then can I carry on ſuch an Impoſture? If what they have feigned concerning my Death was true, would not I when I was dying have order'd the Waterman to fetch ſome one of my Acquaintance, that I might enjoin him to demand Juſtice? Was it likely that I ſhould give this Commiſſion to a Perſon unknown? But if I had been really dead, would not ſome or other of my Relations at *Hû chew*, finding me ſo long abſent, have come here to enquire after me? If I had been killed, as is reported, would he have failed of carrying his Information to your Tribunal? How then comes it to paſs, that for a whole Year nobody has appeared; and that, inſtead of one of my Relations, a Slave ſhould take upon him to accuſe his Maſter? I returned to the City but this Day, ſo that I could be informed no ſooner of this wicked Slander: In ſhort, tho' I have no way contributed to the Misery of this unfortunate Gentleman, yet as he has ſuffered on my Account, I could not poſſibly ſee Innocence oppreſſed; and this is the only Motive that has brought me to your Feet. Give Orders, I beſeech you, that Enquiry may be made relating to me, for nothing is more eaſy."

Since you are known here by many People, reply'd the Mandarin, *name ſome, that I may examine them.* *Lyu* mention'd to the Number of Ten, whoſe Names the Mandarin took down; but he pitched on the Four laſt, whom he ſent for.

It was obſerved, on their entring the Hall of Audience, that as ſoon as they perceived aged *Lyu*, they ſaid to one another: *Hah! here is our old Friend* Lyu, *of the City of* Hû chew; *he is not dead then, as was reported.* On this the Mandarin order'd them to draw nearer, that they might take a fuller View of him. *Are our Eyes enchanted?* added they: *No, 'tis he himſelf; it is the Dealer in Ginger, who was ſaid to have been kill'd by* Wang, *one of the Literati.*

Here the Mandarin began to diſcover the Truth, and determined to take their Examinations in Form; after which he order'd them to withdraw, with a Charge not to mention the leaſt Syllable of what had paſſed, under ſevere Penalties: Whereupon they promiſed to obey, and left the Audience.

The Mandarin gave Orders immediately to ſome of his Officers to inform themſelves ſecretly where *Chew tſe* the Waterman lived, and to engage him to come to the Tribunal by ſpecious Pretences, ſo as he might not have the leaſt Suſpicion of what was in Agitation. With regard to *Hû the Tyger*, who had laid the Accuſation, as there was a Perſon bound for his Appearance, he was eaſy to be found. The Order required that they ſhould both be brought into Court in the Afternoon: The Officers anſwer'd with a Shout, that teſtified how readily they obey'd, and departed immediately to go into different Parts of the City.

Wang recovers at the News.

In the mean time the Lady *Lyew*, who had Orders to be preſent with old *Lyu* at the ſame Audience, went to the Priſon; where having inform'd her Husband of all that had paſſed, the Relation ſo tranſported him with Joy, that one would have thought the moſt Spirituous Eſſence had been pour'd on his Head, or the ſweeteſt Dew fallen upon his Heart, and from that Moment he felt no more of his Diſtemper.

'I was

‘ I was provok’d at nothing, (*ſaid he*) but at the vile Slave, whom I look’d upon as a “ Monſter, and did not believe there was a more wicked Man to be found; but the Villainy “ of the Waterman far exceeds his: Is it poſſible to carry Wickedneſs to ſuch a Pitch? “ If this good old Man had not arrived himſelf, I ſhould not have known that I was to ſuffer “ for a fictitious Crime; but at length the Truth is manifeſt.

The Cormorant appears black, when being ſprung it ſhakes off the Snow which cover’d it.

The Parrot hidden in a buſhy Willow Tree, is taken Notice of when it begins to chatter.

The Lady *Lyew* did not fail to be at the Audience with old *Lyu*, whom ſhe had entertain’d handſomely at her Houſe: And they had artfully allured thither *Chew tſe*, who after he had quitted his Bark, ſet up a Linnen-draper’s Shop. The Officers of the Tribunal perſuaded him that their Maſter intended to lay out a good deal of Money with him; ſo that he enter’d the Hall of Audience with an Air of Satisfaction: However the Juſtice of Heaven was on the Point of diſcovering itſelf. The Waterman and Slave confounded at the Sight of *Lyu*.

When therefore he leaſt expected it, and was turning his Head this way and that way with a confident Air, he perceiv’d old *Lyu*: In an inſtant by an Emotion of Spirits, which he could not command, his Ears became as red as Blood. At the ſame time old *Lyu* call’d to him aloud: *Ho! our Maſter of the Bark,* (ſaid he) *how fare you ſince the time I ſold you the piece of white Taffety and the Bambû Basket? has Trade thriven with you?*

At theſe Queſtions *Chew* hung down his Head, and anſwer’d nothing; but his Countenance appeared, in an Inſtant, like a Tree which is wither’d of a ſudden. They brought in at the ſame Time *Hû* the Tyger; who after he had betray’d his Maſter, never return’d to *Wang*’s Houſe, but lodg’d elſewhere, as if he was no longer a Slave, and came that Day to the Audience to divert himſelf, and ſee what was doing. The Officers of the Tribunal having met him near the Mandarin’s Palace: *We were looking for you to Day* (ſaid they to him) *for to Day Sentence is to be paſſed on your Maſter: The Relations of the Man who was ſlain, preſs on the Affair, and they wait only for you, who are his Accuſer, to be preſent, that he may be condemned to the Puniſhment his Crime deſerves.*

Hû the Tyger quite tranſported with Joy, followed the Officers and kneeled down at the Foot of the Tribunal. When the Mandarin ſaw him: *Doſt thou know that Man,* ſays he, pointing to old *Lyu*? *Hû* the Tyger after looking at him a while, was of a ſudden ſo ſtunned and confounded, that he could not ſpeak a Word.

The Mandarin perceiving the Perplexity and Concern theſe two Villains were in, pauſed a Moment; then ſtretching his Hand towards *Hû* the Tiger: “ Thou Dog of a Slave, *ſaid he*, what has thy Maſter done to thee, that thou ſhouldſt contrive his Ruin with this Waterman, and invent ſo horrid a Slander.” “ Nothing is more true, (*replied the Slave*) than that my Maſter did kill a Man, nor is it a Story of my own inventing.” “ How, *ſaid the Mandarin*, is he ſo perverſe as to perſiſt in this Falſhood; take the Villain and let him be tortured ſeverely, till he confeſſes his Crime.” The Slave denies the Calumny on the Rack.

Hû the Tyger, in the midſt of his Torment, cry’d out with all his Force: “ Ah! my Lord, if you reproach me with having conceived a mortal Hatred againſt my Maſter, and being his Accuſer, I allow that I am guilty; but ſhould they kill me, I will never confeſs that I have conſpired with any Perſon whatſoever to invent ſuch a thing as a Calumny. Yes, my Maſter having a diſpute one Day with *Lyu*, ſtruck him ſo hard that he fell down in a Swoon: Immediately they gave him ſome ſort of Liquor, which brought him to himſelf: Then he made him eat, and preſented him with a piece of white Taffety. Afterwards *Lyu* went to croſs the River, and the ſame Night about the 2d Watch *Chew-tſe* the Waterman brought a dead Body in the Bark up to our Door; and to demonſtrate that it was *Lyu*, he ſhew’d the piece of white Silk, and the Bambu Basket; nor was there one of the Servants but what believed it to be Fact. The Money and Jewels which my Maſter gave the Waterman ſtopped his Mouth, and made him promiſe to conceal the Murder. I was one of thoſe who helped to bury the Corpſe; but afterwards my Maſter treating me very ill, I reſolved to revenge myſelf, and accuſed him at your Tribunal. As to the dead Man, I ſwear that I know nothing of him: Nay, if I had not ſeen old *Lyu* here to day, I ſhould never have imagined that my Maſter was ſlander’d in being accus’d of his Murder. But whoſe this Corpſe is, or whence it came, I am ignorant; none but the Waterman can give an account of it.”

His Examination being taken by the Mandarin, he made *Chew tſe* draw near, to be interrogated in his turn. This Man made uſe of a great many Shifts to diſguiſe his Crime; but *Lyu* being preſent, immediately detected his Knavery, and the Mandarin ordering him to be tortur’d, he quickly confeſſed the Truth. “ I declare, (*ſaid he*) that in ſuch a Month and on ſuch a Day, *Lyu* coming to get a Paſſage in my Bark, with a piece of white Taffety in his Hand, I ask’d by chance who had made him that Preſent; whereupon he related the whole Story, and at the ſame time there appearing on the Bank of the River a dead Body, which had been thrown up by the Stream, it came into my Mind to make uſe of it to impoſe on *Wang*. This made me buy the piece of Silk, and the Bambu Basket; wherefore having ſet *Lyu* on Shore I drew the Body out of the Water, and putting it into my Bark, row’d up to *Wang*’s The Waterman tortur’d confeſſes the Guilt.

Door, who, contrary to all Probability, believ'd the Account I feign'd of *Lyu*'s Death, and gave me a round Sum of Money not to divulge it. After that I went with ſome of his Servants to bury the Corpſe, which he imagined on my bare Word, to be the Corpſe of old *Lyu*. There is nothing but Truth in the Confeſſion I have made, and I am willing to ſuffer any thing if the leaſt tittle of it be falſe."

" All this, (*ſaid the Mandarin*) agrees with what I know already; but there is one Article which ſeems very dark, and I want to have it cleared up: Is it poſſible that juſt then a dead Body ſhould be found on the Bank? Beſides, is it credible that this Corpſe ſhould reſemble old *Lyu*? Without doubt thou hadſt kill'd this Man ſomewhere elſe, and thy Deſign was to lay the Murder upon *Wang*."

How he came by the dead Body.

" Ah! my Lord, (*cry'd* Chew tſe) if I had a thought of killing any Body, would not I have kill'd *Lyu* ſooner than any other Perſon, he being by himſelf in my Bark in a dark Night. What I have declared is true: Perceiving a Body float in the Water, I thought I might eaſily deceive *Wang* with it, to which end I bought both the Basket and Taffety of *Lyu*. What perſuaded me I ſhould ſucceed, was, that I knew *Wang* to be an eaſy credulous Man, and withal that he had never ſeen *Lyu* but this once, and at Night by the Light of a Lamp. I knew alſo that the white Silk and Bambu Basket would preſently put him in mind of the Ginger-ſeller. For theſe Reaſons I concluded my Trick would ſuceed, and that he would fall into the Snare I laid for him. As for the dead Body, I know not whoſe it is: I believe the Perſon's Foot ſlipping, he tumbled into the River and was drowned; but I dare not be poſitive as to that."

Then old *Lyu* falling on his Knees: " For my Part, (*ſaid he*) I can ſafely affirm, that when I croſſed the River in his Bark, there appear'd a dead Body floating on the Water: His Teſtimony ſo far is very true." The Mandarin therefore receiv'd it as ſuch, and committed my Depoſitions to writing.

Chew-tſe ſhedding Tears, preſently cry'd: " Take pity, my Lord, on this poor Wretch, who lies at your Feet. My View by this Contrivance was to ſqueeze ſome Money out of *Wang*, but not to hurt his Perſon: Therefore I earneſtly intreat you to moderate my Puniſhment.

The Mandarin raiſing his Voice: How! wicked Wretch, (*ſaid he*) dareſt thou to expect Favour, whoſe Paſſion for another Perſon's Subſtance has brought him within an Inch of his Deſtruction? This Contrivance is not your firſt Eſſay; In all likelihood you have ruined many by ſuch Artifices: I muſt deliver my City from ſo dangerous a Plague. As for *Hû*, that unnatural Slave, who forgetting the Benefits receiv'd from his Maſter, has conſpired his Deſtruction, he deſerves to be ſeverely puniſh'd.

The two Villains baſtonaded to Death.

At the ſame time he order'd the Officers of Juſtice to take the two Villains, and laying them on the Ground, to give *Hû* the Tyger 40 Blows with the Battoon, and to baſtonado *Chew tſe* till he expired under it. They did not know that *Hû* the Tiger had juſt recover'd of a Fit of Sickneſs, and ſo was not in a Condition to undergo the Puniſhment; but the Juſtice of Heaven would no longer bear with this unfaithful Slave, for he expir'd on the Pavement before he had receiv'd his 40 Blows: *Chew tſe* held out till they had given him ſeventy.

Wang is declared innocent, and acquitted.

This being over, the Mandarin ſent for *Wang* out of Priſon, in full Audience declar'd him innocent, and ſet him at Liberty. Beſides this, he order'd that all the Cloth in *Chew-tſe*'s Shop, which had been bought with *Wang*'s Money, ſhould be deliver'd to him: The whole Stock of his Shop amounted to full 200 Taels.

" According to the courſe of the Law, (*ſaid the Mandarin*) all this ought to be confiſcated; but as *Wang* is one of the Literati, and has ſuffered greatly, I pity the miſerable Condition to which he has been reduced. Let every thing that is to be found at the Robbers, Houſe, be reſtored to him who has been robb'd." This was an Act of Goodneſs in the Mandarin.

They went alſo by his Orders, and digging up the dead Body, obſerv'd that the Nails of his Hands were ſtill full of Sand, which ſhew'd that having fallen into the River by the Bank, he was drowned endeavouring to get up again. As none of his Relations claimed him, the Mandarin order'd the Officers to bury him in the common burying Place of the Poor.

Wang and his Wife, with *Lyu*, after they had thank'd the Mandarin in an humble Manner, return'd to their Houſe, where they careſſed the good Old Man, who had been ſo zealous to confute the Calumny, and ſhew'd him all the Kindneſs that could be expected from the ſincereſt Gratitude.

From that time *Wang* learned to moderate his natural Haſtineſs, and curb his violent Temper: If he met a poor Man, who ask'd an Alms, or any Service at his Hands, he receiv'd him affably, and try'd to relieve him. In ſhort, he took a Reſolution to labour heartily to obtain Employments, and thereby forget the Mortification he had ſuffer'd. He was continually at his Books, and converſed with none out of Doors: He liv'd in this manner for 10 Years, after which he was advanced to the Degree of Doctor.

Inſtructions for Magiſtrates.

There is Reaſon to ſay that Magiſtrates and Officers of Juſtice are obliged to regard the Life of a Man more than that of a deſpicable Plant; and that they are highly culpable when they take no more care to examine a Cauſe, than if they were deciding the Diſputes of a Company of Children at play. They ought to do nothing precipitately: For inſtance, in the Affair of *Wang*, the chief Buſineſs was to penetrate into the little Arts and Contrivances of the Waterman. If the Dealer in Ginger had not luckily come to the City of *Wan chew*; and if Matters had been hurry'd on without waiting for his Arrival, the Slave who had accuſed his Maſter

had

had never known that he ſlander'd him; the Wife would never have imagined that her Huſband was innocent of the Murder, and the Accuſed himſelf would have been ignorant that he was unjuſtly oppreſs'd; much leſs could it have been known to the Judge: For how could he unravel and dive into things conceal'd with ſo much Care? Let Magiſtrates who are benevolent, and have, as they ought, paternal Bowels for the People, learn by this Story in what manner they ſhould conduct themſelves, and what Faults they ſhould avoid.

Another STORY.

Chwang tſe, *after burying his Wife in an whimſical Manner, wholly addicts himſelf to his beloved Philoſophy, and becomes famous among the Sect of* Tau.

The Introduction.

RICHES, and the Advantages that ariſe from them, are like an agreeable Dream of a few Moments continuance; Honour and Reputation reſemble a bright Cloud, which ſoon diſappears. Even the Affection of thoſe who are united as one Fleſh, is often no more than outward Shew. The moſt tender Friendſhip frequently changes to a deadly Hatred. Let us beware of liking a Yoke becauſe it is made of Gold, or adorn'd with Jewels; let our Deſires be reaſonable, but above all moderate; let us free ourſelves from too great an Attachment to the Creatures, for it is but freeing ourſelves from a heap of Sand; let us look upon it as a capital Point to preſerve ourſelves in a State of Liberty and Joy, which depend on no ſecond Perſon.

By guarding againſt all violent Paſſions, a Man leads a ſweet and agreeable Life, free from the Inquietudes which deſtroy Health.

Not that I would blame the natural Love which binds Father and Son, or unites Brothers:

They are to each other, what the Branches of a Tree are to the Trunk.

This Love ought to endure as much as the mutual Relation.

The Sects of *Tau* and *Fo*, tho' very different from the Sect of the Learned, agree with it in theſe grand Duties, which they have never attempted to oppoſe or weaken. It is true, however, that the Love of Fathers to their Children ought not to make them too ſolicitous about ſettling them in the World; ſince, according to the common Saying, *The Fortune of Children ought to be of their own making.*

As to Man and Wife, tho' they are united by the moſt ſtrict and ſolemn Ties, yet Divorce or Death often diſſolve them. To this Purpoſe the Proverb: *Thus Husband and Wife are like the Birds of the Field; in the Evening they meet in the ſame Thicket, but ſeparate in the Morning.* It muſt be own'd, that Exceſs is much leſs to be fear'd in paternal Affection, than in conjugal; for the latter is nouriſhed and grows in ſecret by mutual Confidence and Endearments; ſo that it is no uncommon thing for a young Wife to get the Aſcendant over her Huſband, and this begets a Coldneſs in the Son to his Father: A Failing which Men of Senſe know well how to guard againſt.

Upon this Occaſion I ſhall relate a Paſſage out of the Life of the famous *Chwang tſe*, but without any Deſign to weaken the Union and Peace which ought to ſubſiſt between marry'd People. I would only ſhew that a Man ought carefully to diſtinguiſh real from pretended Merit, in order to regulate his Affections; and as it is very dangerous to give into a blind Paſſion, ſo it is of great Conſequence to our Repoſe, to keep within the Bounds of Moderation. Generally, thoſe who reſolutely endeavour to maſter their Paſſions, will at length maſter them. Wiſdom will then be their Portion, and a ſweet and eaſy Life the Effect of their Reſolution.

The Ancients moralizing on the manner in which the Husbandman cultivates his Field, have expreſſed themſelves thus in the following Verſes.

When the Rice hath ſprung up, the Husbandman tranſplants it into a Field newly clear'd: And ſhortly after, by introducing a clear Water, he ſees in this green inundated Field, the Image of a fine azure Sky.

Our Heart is the Field; it has its Attire and Riches, when the Paſſions are pure and regular.

The ſure Means of attaining a State of Perfection, and a Sign that we advance towards it, is, not to be conceited and boaſt that we have attained it. But to our Story:

Account of *Chwang tſe.*

TOWARDS the End of the Dynaſty of the *Chew*, there appear'd in *China* a famous Philoſopher called *Chwang-tſe*, who was born at *Mong*, a City of the Kingdom of *Song*. He had a ſmall Government, and became a Diſciple of a very famous Sage of thoſe Times (the Author of the Sect of *Tau*) whoſe name was *Li*, and his Sirname *Eul*. But as he came into the world with white Hair, he was called *Lau tſe* or the Old Boy.

Every time *Chwang tſe* went to reſt, his Sleep was interrupted by a Dream; wherein he imagin'd himſelf a large Butter-fly fluttering about in ſome Meadow or Orchard: which made ſo ſtrange an Impreſſion on him, that even when he awaked he fancied he had Wings, and was going to fly. Not knowing what to think of a Dream ſo extraordinary and frequent, he took a proper opportunity one day, after his Maſter *Lau tſe* had diſcourſed on the *I king*, to tell him his conſtant Dream, and deſired the Interpretation of it.

The

His Dream expounded by *Lau tſe*;

The Cauſe of your importunate Dream, reply'd this wonderful Man, who was well acquainted with all the Secrets of Nature, ought to be ſought for in the Times preceding thoſe in which you *live*. You muſt know that at the Time when the *Chaos* was unfolded, and the World formed, you was a fine white Butter-fly. The Waters were the firſt Production of Heaven, and the ſecond was the Trees and Plants which adorned the Earth; for every thing flouriſhed and appeared gay, in an Inſtant. This fine white Butterfly wander'd at Pleaſure, and indulged itſelf with the Scent of the moſt fragrant Flowers; he even knew how to derive from the Sun and Moon infinite Delights, inſomuch that at length he procured ſuch Energy as rendered him immortal. His Wings were large and almoſt round, and his Flight was ſwift. One day as he was taking his Diverſion he alighted on the Flowers of the Pleaſure-Garden of the Great Queen, into which he had found the way, and ſpoiled ſeveral Buds that were ſcarcely blown. The myſterious Bird to whoſe care the Garden was committed, ſtruck the Butterfly with his Beak, and killed him. The Body was then bereaved of Life, but the Soul, which was immortal, and not to be deſtroyed, paſſed afterwards into other Bodies, and at preſent poſſeſſes that of *Chwang-tſe*. From this you have the happy Diſpoſition to become a great Philoſopher, capable of advancing yourſelf, and receiving my Doctrine; of being purified by an intire Detachment from the World, and being eſtabliſhed in the perfect Knowledge of the Mind and Heart.

who imparts to him his Myſteries.

From that Time *Lau-tſe* diſcovered the deepeſt Myſteries of his Doctrine to his Diſciple, who perceived himſelf of a ſudden become another Man; and thence forward agreeably to his original Form he had in reality the Diſpoſition of a Butterfly, continually to flutter without fixing upon any Object, how charming ſo ever it appears: that is, *Chwang-tſe* began to diſcover more fully the Emptineſs of every thing that amuſes and enchants Mankind; the moſt ſplendid Fortune was not capable of tempting him, and his Heart became inſenſible to the greateſt Advantages: He found them as inſubſtantial as the thin Vapour which forms a Cloud that is the Sport of every Wind, and as unſtable as the Water of a Brook, whoſe Stream is extremely rapid; in ſhort, his Soul was no longer attached to any thing.

Lau tſe finding that his Diſciple was intirely weaned from worldly Amuſements, and took delight in the Truth, initiated him into the Myſteries of *Tau-te-king*; for the 5000 Words of which this Book is compoſed, are all myſterious: He no longer kept any thing ſecret from ſuch a worthy Diſciple. *Chwang-tſe* on his ſide gave himſelf up intirely to Study: He read without ceaſing, he meditated, he put in Practice the Doctrine of his Maſter; and by examining, purifying, and if I may ſo ſpeak, refining his inferiour Part, he perfectly comprehended the Difference between what is viſible and inviſible; between the Body which is corruptible, and the Spirit, which leaving that Abode acquires new Life by a kind of wonderful Transformation.

Chwang-tſe, ſtruck with theſe Lights, threw up the Office he enjoyed, and even took leave of *Lau-tſe*, ſetting out to travel, in hopes to acquire more Knowledge by making new Diſcoveries.

Marries *Tyen* his third Wife.

But, however eager he was in purſuit of Freedom and Tranquillity of Heart, he had not renounced the Pleaſures of Conjugal Union; for he married no leſs than three times ſucceſſively. His firſt Wife was quickly taken away from him by Sickneſs; the ſecond he divorced for a breach of Fidelity, which he ſurprized her in, and the third ſhall be the Subject of this Hiſtory. She was named *Tyen*, and deſcended from the Kings of *Tſi*: *Chwang-tſe* being in great eſteem throughout the Kingdom, one of the principal Perſons of this Family, called *Tyen*, taken with his Merit, gave him his Daughter in Marriage. This new Bride far exceeded his two former Wives, ſhe was well ſhaped, had a fine Complexion, mixed with red and white, and a Turn of Wit, which diſcovered the moſt amiable Sweetneſs joined to a ſurprizing Vivacity: So that tho' the Philoſopher was not naturally fond, yet he tenderly loved her.

The King of *Tſu* being informed of the great Reputation of *Chwang-tſe*, and deſirous of drawing him into his Dominions, deputed Officers of his Court with rich Preſents of Gold and Silks, to invite him to be of his Council in Quality of Prime Miniſter. *Chwang-tſe*, far from being blinded by theſe Offers, with a Sigh, made this Apology: *A Heifer appointed for Sacrifice, and delicately fed for a long time, walked in Pomp, loaded with all the Ornaments of a Victim; in the midſt of this kind of Triumph, ſhe perceived on the Road ſome Oxen yoked, and ſweating at the Plough. This Sight redoubled her Pride, but after ſhe was brought into the Temple, and ſaw the Knife lifted up ready to ſlay her, ſhe wiſhed to be in the Place of thoſe whoſe unhappy Lot ſhe had deſpiſed. But her Wiſhes were fruitleſs, for ſhe loſt her Life.* In this Manner, *Chwang-tſe* courteouſly refuſed the King's Preſents and Offers.

Adventure at the Tombs of *Nan-wha*.

Shortly after he retired with his Wife into the Kingdom of *Song*, his native Country, and choſe for his abode the agreeable Mountain *Nan-wha*, in the Diſtrict of *Tſau-chew*, there to ſpend his Life like a Philoſopher, and to enjoy, free from Noiſe and Tumults, the innocent Pleaſures of the Country. One Day, as he walked meditating, at the Foot of a Mountain, he came unexpectedly to the Burying-place of the neighbouring Town; and being ſtruck with the Multitude of the Tombs: Alas! cried he with a Groan, *Behold all here are equal, neither Rank nor Diſtinction are any longer obſerved; the moſt ignorant and ſtupid are confounded with the Wiſe; a Sepulchre is in ſhort the eternal Abode of every Man; when once he has taken his Place in the Manſions of the Dead, he muſt never expect to return to Life.* Fill'd with theſe melancholy Reflections, he proceeded along the Side of this Burying-place, and before he was aware, found himſelf near a Tomb, newly built. The little Eminence made of tempered Earth was not yet quite dry, and cloſe by it ſat a young Lady (unobſerved by him at firſt) in deep Mourning, being clad in a long white Sackcloth Gown, without a Seam in it; and holding in

her

her Hand a white Fan, wherewith ſhe inceſſantly fann'd the upper part of the Tomb. *Chwang tſe*, ſurprized with this Adventure, *Dare I ask you*, ſaid he, *whoſe this Tomb is, and why you take ſo much Pains in fanning it? Doubtleſs there is ſome Myſtery in it, which I am ignorant of.* The Gentlewoman, without riſing, as Civility ſeem'd to require, and continuing ſtill to ply the Fan, muttered a few Words between her Teeth, and ſhed Tears; which ſhewed that ſhe was reſtrained from explaining herſelf rather by Shame than Fear. At length ſhe made this Reply: *You ſee a Widow at the Foot of her Husband's Tomb, whom Death has unfortunately ſnatch'd from me. I dearly lov'd him, and was belov'd with equal Tenderneſs; even when he was expiring he could not part with me.* His laſt Words were theſe: *My dear Wife, if hereafter you think of another Husband, I conjure you to wait till the top of my Tomb, which is to be of moiſten'd Clay, be thoroughly dry, and then I will allow you to marry again; wherefore reflecting that the Surface of this temper'd Earth will not quickly dry of itſelf, I am fanning it continually to diſperſe the Moiſture.*

At ſo ſincere a Confeſſion, the Philoſopher had much ado to forbear laughing: However, he kept his Countenance, and ſaid within himſelf: *This Woman is in great Haſte, how dares ſhe to boaſt of loving her Husband, and of being belov'd by him? What would ſhe have done if they had hated each other?* Then addreſſing himſelf to her: *You want*, ſaid he, *that the Top of the Tomb may dry quickly, but your Conſtitution being tender, you will ſoon be weary, and your Strength will fail? Permit me therefore to help you.* At theſe Words the young Lady roſe up, and making a profound Courtſey, accepted the Offer, and preſented him a Fan like her own.

Chwang's Reflections on the Adventure;

Then *Chwang tſe*, who had the Art of raiſing Spirits, call'd them to his Aſſiſtance, and ſtriking the Tomb with the Fan, immediately all the Moiſture diſappear'd. The Lady, after ſhe had thank'd her Benefactor, with a gay and ſmiling Countenance, drew a Silver Bodkin from her Hair, and made him a Preſent of it, with the Fan which ſhe uſed herſelf, entreating him to accept of them as a Token of her Gratitude. *Chwang tſe* refuſed the Bodkin, but took the Fan; after which the Lady withdrew well ſatisfied, Joy appearing both in her Countenance and Geſture. As for *Chwang tſe* he remained quite aſtoniſh'd, and was taken up with Reflections on the Oddneſs of the Adventure all the way home. Being return'd and ſitting in the Hall, where he thought nobody was near him, he view'd the Fan for ſome time; and then fetching a deep Sigh, repeated the following Verſes:

Is it not ſaid that two Perſons join themſelves together in Conſequence of the Hatred they bore each other in the former Life?
And that they ſeek each other in Marriage, in order to torment each other as long as they can?
It is plain, by what I ſee, that a Man is unworthily treated after his Death, by the Perſon whom he held moſt dear.
Sure then he muſt be a Fool to love ſo many unconſtant Hearts.

overheard by his Wife who reproaches the Widow's Forwardneſs,

Tyen his Wife, who was behind him without being perceived, hearing this, advanced a little, and ſhewing herſelf, *May one know*, ſaid ſhe, *what makes you ſigh, and whence comes the Fan that you hold in your Hand?* Then *Chwang tſe* related the Story of the young Widow, and all that had paſſed at her Husband's Tomb. He had ſcarce ended the Story, when his Lady reddening with Indignation and Anger in her Looks, and as if ſhe was beholding the young Widow with her Eyes, loaded her with a thouſand Curſes, call'd her the Reproach of Mankind, and the Scandal of her Sex: Then looking upon *Chwang tſe*, *I have ſaid it, and it is true, ſhe is a Monſter of Inſenſibility; is it poſſible to find ſuch a vile Heart as hers?*

Chwang tſe, more attentive to his own Thoughts than his Wife repeated theſe Verſes:

While a Husband is living, how does a Wife flatter and praiſe him!
When he is dead, ſhe is ready to take the Fan and dry his Tomb as faſt as poſſible.
A Picture repreſents the Outſide of an Animal very well, but does not ſhew what is within;
We ſee the Face of a Perſon, but do not ſee the Heart.

and *Chwang* for cenſuring the Sex.

At theſe Words *Tyen* fell into a great Paſſion: "Mankind, *cried ſhe*, are all the ſame as to their Nature; it is Virtue or Vice that makes the Difference between them: How have you the Boldneſs to ſpeak after this Manner in my Preſence, to condemn all Women, and confound ſo unjuſtly thoſe who are virtuous with Wretches that do not deſerve to live? Are not you aſhamed to paſs ſuch an unjuſt Sentence? And are you not afraid to be puniſhed for it?" *To what purpoſe are all theſe Exclamations?* reply'd the Philoſopher: *Declare ingenuouſly if I was to dye this inſtant, and you ſuch as you are now, in the Flower of your Age, beautiful and ſprightly, would you reſolve to ſpend five or even three Years, as the Ceremonial requires, without thinking of a new Husband?* "Is it not ſaid, *reply'd the Lady*, that a Great Man, who is loyal to his Prince, quits all Offices after his Maſter's Death? A virtuous Widow never thinks of a ſecond Husband: Was a Lady of my Quality ever known, after being married, to paſs from one Family into another, and quit her nuptual Bed, after loſing her Husband? I would have you to know, that was I ſo unhappy as to become a Widow, I ſhould be incapable of an Action that would diſhonour my Sex; and ſhould never be tempted to a ſecond Marriage during Life, much leſs before the Expiration of three or five Years: Nay, ſuch a Thought could never come into

She exclaims againſt ſecond Marriages.

into my Head, even in a Dream: This is my Reſolution, and nothing can ſhake it." *Such Promiſes as theſe*, replied *Chwang tſe, are eaſily made, but not ſo eaſily kept.* Theſe Words put the Lady into a Paſſion, and drew from her theſe haſty Reproaches: "Know, *ſaid ſhe*, that a Woman has often a more noble Soul, and is more conſtant in conjugal Affection than a Man of your Character: Can you be ſtiled a perfect Pattern of Fidelity? Soon after your firſt Wife died you took a ſecond; her you divorced, and I am now the third. As for us who are married to Philoſophers, and make Profeſſion of a ſtrict Virtue, it is ſtill leſs allowable to marry again; and if we did ſo, we ſhould become Objects of Deriſion. But to what purpoſe is this Language? And why do you take Pleaſure in giving me Pain? You are in good Health; why then do you endeavour to vex me, by making the diſagreeable Suppoſition that you are dead, and that ——?" Then, without ſaying any more, ſhe ſnatched the Fan from her Husband, and for ſpite tore it in pieces. *Be pacified*, ſaid *Chwang tſe, your quick Reſentment gives me Pleaſure; 'tis a Satisfaction to me to ſee you take fire on ſuch an Occaſion.* Upon this the Lady was appeaſed, and the Diſcourſe turn'd to another Subject.

Chwang falls ſick and expires.

A few Days after *Chwang tſe* fell dangerouſly ill, and was ſoon reduced to the laſt Extremity; the Lady his Wife never left his Bedſide, but ſighed and wept continually: *For what I can ſee*, ſaid *Chwang tſe, I ſhall not get over this Diſtemper; this Night or to-Morrow we muſt take an eternal Farewel? What pity it is that you tore in pieces the Fan I brought home! 'Twould have ſerved you to dry the Earth and Lime which my Sepulchre will be caſed with.* "I beg of you, *cried the Lady*, in the Condition you are in, not to give way to a Suſpicion ſo uneaſy to you, and ſo injurious to me. I have ſtudied our Books, and am acquainted with our Rites; my Heart has once been given to you, and I ſwear it never ſhall be given to another. If you doubt of my Sincerity, I conſent and demand to die before you, that you may be fully convinced how faithfully I am attached to you." *That is enough*, replied *Chwang tſe; I am ſatisfied of your Conſtancy to me: Alas! I find myſelf expiring, and my Eyes are cloſed for ever with reſpect to you.* After theſe Words he remained breathleſs, and without diſcovering the leaſt Sign of Life. Then the Lady all in Tears, and ſhrieking aloud, embraced her Husband's Corps, holding him a long time in her Arms; after which ſhe dreſſed him, and having laid him handſomely in his Coffin, went into deep Mourning. Night and Day ſhe made the neighbouring Places echo with her Complaints and Groans, ſhewing all the Tokens of the moſt violent Grief; nay, ſhe ſeemed almoſt diſtracted, and refuſed either Reſt or Nouriſhment.

The People who inhabited on both Sides of the Mountain came to pay their laſt Duty to the Deceaſed, whom they knew to be a Sage of the Firſt Rank; and when the Crowd began to withdraw, there arrived a young Batchelor, well ſhaped, and of a fine Complection. Nothing could be more gallant than his Dreſs; he had on a Suit of Violet-colour'd Silk, with a handſome Cap, ſuch as is worn by the Literati; his Girdle was embroider'd, and his Shoes exceeding neat. He was follow'd by an old Domeſtic, and gave out himſelf to be deſcended from *Tſu*; *Some Years ſince*, ſaid he, *I acquainted* Chwang tſe *that I deſigned to be his Diſciple, and am now come for this Purpoſe, but I hear he is dead: Oh what a Diſappointment and Loſs!*

He immediately threw off his colour'd, and put on a mourning Habit; then going near the Coffin, he knock'd his Forehead four times againſt the Ground, and cried with a Voice interrupted with Sighs: *Sage and Learned* Chwang, *your Diſciple is unfortunate not to find you alive, that he might benefit by your Leſſons; I am deſirous however of teſtifying my Gratitude and Affection by ſtaying here to mourn a hundred Days.* After theſe Words he proſtrated himſelf again four times, watering the Earth with his Tears. He then deſired to pay his Compliments to the Lady, but ſhe thrice excuſed herſelf from appearing: Whereupon *Wang ſun* (which was the Name of the young Lord) ſignified, that according to the ancient Rites a Wife might let herſelf be ſeen when the intimate Friends of her Husband paid her a Viſit: *I have ſtill a better Title*, added he, *to this Privilege, ſince I was to have lived with the Learned* Chwang tſe *in Quality of his Diſciple.* Theſe Inſtances prevailed upon the Lady, who came from her Apartment, and with a ſlow Pace advanced into the Hall to receive the Compliments of Condolence, which were diſpatch'd in a few Words, ſpoken in general Terms.

His Widow ſoon after falls in Love with a young Lord.

The Lady ſmitten with the fine Carriage, Wit, and Attractions of this young Lord, felt in her Soul the Emotions of a Paſſion juſt ſpringing up, and which at firſt ſhe was not ſenſible of herſelf, but only made her wiſh he was not to retire ſo ſoon.

Wang ſun prevented her by ſaying, *Since I have had the Misfortune to loſe my Maſter, whoſe Memory will be always dear to me, I am deſirous of taking a Lodging hard by, where I may remain the hundred Days of the Mourning, after which I will aſſiſt at the Funeral. I ſhall likewiſe be very glad, during that Time, to read the Works of this illuſtrious Philoſopher, which will ſupply the Place of the Leſſons I am deprived of by his Death. This will be an Honour to our Houſe*, replied the Lady, *I ſee no Inconveniency in it.* She then prepared a ſmall Repaſt, and order'd it to be ſerved in; and in the interim ſhe laid upon a very neat Salver the Compoſitions of *Chwang tſe*, to which ſhe added the Book of *Tau te*, a Preſent from the famous *Lau tſe*, and came with them herſelf to *Wang ſun*, who received them with his uſual Politeneſs.

On one ſide of the Hall, where the Coffin ſtood, there were two Rooms that looked into it, which were appointed for the Lodging of the young Lord: The young Widow came frequently into the Hall to weep over her Husband's Coffin, and in retiring always ſpoke ſome obliging Things to *Wang ſun*, who came forth to ſalute her. In theſe frequent Interviews they exchanged many Glances, which diſcover'd the Tenderneſs of their Hearts. *Wang ſun* was already much ſmitten, and the young Widow quite in Love. She was greatly pleaſed they were in a Houſe ſo little frequented, that a Failure in the Mourning-Ceremonies might paſs unobſerved:

But

But it not being decent for a Woman to make the firſt Advances, ſhe ſent ſecretly for the old Servant, and making him drink ſome Glaſſes of Wine, ask'd him if his Maſter was married: *Not yet*, replied he. " Well, *continued ſhe*, what Qualifications does he require in a Wife?" The Servant, cheared with the Wine, preſently anſwer'd: *I have heard him ſay, that if he could meet with one like you, it would be the Height of his Wiſhes.* This ſhameleſs Woman replied immediately: " Don't you tell me a Story to perſuade me he ſpoke in this Manner?" *Would an old Man as I am*, replied he, *be guilty of Lying? Or have the Aſſurance to impoſe on a Perſon of your Merit?* " Well, *continued ſhe*, you are a very fit Body to bring about a Match between your Maſter and me; nor ſhall you loſe your Labour: Speak of me to him; and if you find that he likes me, aſſure him I ſhall look upon it as the greateſt Happineſs to be his." *There is no need of ſounding his Inclinations*, ſaid the Servant, *becauſe he has told me that ſuch a Marriage would be intirely agreeable to his Taſte; but that he thought it impracticable, at leaſt indecent, as he was a Diſciple of the Deceaſed.* " This Objection is a mere Trifle, *replied the amorous Widow*, your Maſter was not actually a Diſciple of *Chwang tſe*, he only promiſed to be ſo: Beſides, being in the Country, and in a Bye-Place, who can ever talk of our Marriage? Go, and if any other Obſtacle lies in the Way, you have Ingenuity enough to remove it, and I will gratify you liberally for your Service." Then having filled him ſeveral Cups of excellent Wine, he promiſed to undertake the Buſineſs: But as he was going, ſhe called him back, " Hark ye, *ſaid ſhe*, if your Lord accepts my Offers, bring me the News as ſoon as poſſible, whatever Hour of the Day or Night it be, for I ſhall expect it with Impatience." As ſoon as he was gone, ſhe grew uneaſy, and made ſeveral Pretences to go into the Hall; but in Reality it was to get an Opportunity by favour of the Dark to liſten at the Window belonging to the young Lord's Chamber, flattering herſelf ſhe might hear ſomething relating to the Affair ſhe had ſo much at heart. Then paſſing near the Coffin ſhe heard a Noiſe, and ſtarting, " Bleſs us! *ſaid ſhe in great Emotion*, is the Deceaſed come to Life again?" Whereupon ſhe ran to her Room, and taking up the Lamp went to ſee what was the Occaſion of the Noiſe; when ſhe found the old Domeſtic ſtretched along the Table (placed before the Coffin for burning Perfumes and ſetting Offerings at certain Hours) ſleeping himſelf ſober, after the Wine which ſhe had given him. Any other Woman would have reſented ſuch Irreverence to the Dead; but ſhe durſt not complain, nor even awaken the drunken Sot: She therefore lay down to Reſt, but was far from taking any.

Intrigues with his Servant to procure a Match.

Makes Propoſals of Marriage to him

The next Day ſhe met the Servant walking about careleſly, without offering to return her an Anſwer; and being extremely perplex'd at the Fellow's Silence and Coldneſs, ſhe called to him, and taking him into her Chamber, " Well, *ſays ſhe*, how goes the Affair that I entruſted you with? *There is nothing to be done*, replied he drily. " Alas! Why ſo? *ſaid ſhe*, doubtleſs you forgot what I deſired you to ſay on my Behalf, or have miſrepreſented it." *I forgot nothing*, replied the Servant; *and my Maſter is even inclinable. He acknowledges the Offer is advantageous; and thinks your Reply to the Objection of his being eſteemed a Diſciple of* Chwang tſe *is ſufficient, ſo that this is no longer an Obſtacle: But he told me there are three inſuperable Difficulties, which he was unwilling to diſcloſe to you.*

" Let me hear, *reply'd the Lady*, what theſe three Obſtacles are? *They are theſe*, continued the old Fellow, *juſt as my Maſter related them: 1. The Coffin of the Deceaſed being a very mournful Scene, how can one rejoice or celebrate the Nuptials in the Hall while it ſtands there? 2. As the illuſtrious* Chwang *loved his Wife tenderly, and ſhe had teſtified the like Affection for him on account of his Virtue and great Capacity, I have reaſon to fear that her Heart will always be united to her firſt Husband, eſpecially when ſhe finds ſo little Merit in me. 3. In ſhort, as I have here neither Equipage, Furniture, nor Money, how ſhall I make the Nuptial Preſents, and defray the Charges of the Wedding; there being no Perſon to borrow of in this Place? Theſe, Madam, are the Things that hinder him.*

" Theſe three Obſtacles, *reply'd this amorous Lady*, may be removed in an inſtant, and without much thinking. As to the 1ſt Article of the mournful Coffin, what does it contain? A lifeleſs Corpſe and ſtinking Carcaſs, from which there is nothing neither to hope or fear. I have in a Corner of my Ground an old ruined Houſe; and ſome of the neighbouring Peaſants, whom I ſhall ſend for, will ſoon carry the Coffin thither, never to be ſeen any more: Thus then is one Obſtacle removed. As to the 2d Article, alas! ſure enough my late Husband was what he appeared to be, a Man of uncommon Virtue, and great Capacity; for before he married me, he had divorced his ſecond Wife, which was a very good Step, as you may judge. The Fame of his Reputation, which was not well grounded, cauſed the laſt King of *Tſi* to ſend him rich Preſents, with an Offer to make him Prime Miniſter; but he, who was conſcious of his own Incapacity, and knew that it would appear in ſuch an important Poſt, fled away, and came to hide himſelf in the ſolitary Place. About a Month ſince, as he was walking alone at the Foot of the Mountain, he met a young Widow fanning the Top of her Husband's Sepulchre, becauſe ſhe had promiſed not to marry again till it was dry. *Chwang* accoſted her, and to ingratiate himſelf, took the Fan from her, in order to dry the Tomb with more Expedition. Afterwards he kept the Fan as a Pledge of her Kindneſs, and brought it hither, but I ſnatched it from him, and tore it in pieces. Being at the Point of Death, he mention'd this Buſineſs again, which increaſed the Difference between us: What Kindneſs have I received from him? And what Proofs has he given me of his Affection? Your Maſter is young, loves Study, and will certainly become famous in Literature: He is already illuſtrious by his Birth; being deſcended, as well as I, from Royal Progenitors; ſo that as there is between us ſuch ſurprizing Conformity of Circumſtances, doubtleſs Heaven itſelf has conducted him hither to unite us, and

Anſwers all Objections.

and this is our Deſtiny. As for the 3d Obſtacle, relating to the Trinkets and Nuptial Feaſts, I will take care to provide them: Can you think I have been ſo ſimple as not to have ſaved ſomething? Here, take 20 Taels, and give them your Maſter to buy new Cloaths. Make what Haſte you can, and tell him all I have ſaid; if he gives his Conſent, I will go and prepare every thing for celebrating the Marriage this very Evening."

The Servant took the 20 Taels, and informed his Maſter of the whole Diſcourſe; who, at length, gave his ſo-much-wiſh'd-for Conſent. When the Lady was told the agreeable News, ſhe diſcover'd her Joy a hundred Ways. She forthwith threw off her Mourning-Habit, dreſs'd, adorn'd, and painted herſelf; then, the Coffin being removed by her Orders into the old ruin'd Houſe, the Hall was immediately cleaned, and ornamented for the Ceremony of the Interview and Nuptials; at the ſame time a Feaſt was getting ready, that nothing might be wanting on the Occaſion.

In the Evening they prepared the Nuptial-Bed with exquiſite Perfumes, the Hall was illuminated with a great Number of fine Lanterns, and on the lower Table ſtood the great Marriage-Taper. When every thing was ready, *Wang ſun* appear'd in a Habit and Ornament for the Head, that greatly ſet off his beautiful Shape and Features. The Lady came ſoon after to meet him, dreſs'd in a long Silk Gown richly embroider'd. Then placing themſelves beſide each other, over-againſt the Nuptial-Torch, they made a charming Appearance; for being thus ſeated they added to each other's Luſtre, juſt as precious Stones and Pearls enhance the Beauty of Cloth of Gold, and ſhew more ſplendid themſelves.

After making the uſual Compliments, and wiſhing each other all kinds of Proſperity in their Marriage, they went hand in hand into the inner Apartment; where they perform'd the Grand Rite of drinking after each other in the Cup of Alliance, and then ſat down at the Table.

Her new Spouſe taken with Convulſions,

When the Feaſt was over, and they were juſt going to Bed, the young Bridegroom fell into horrible Convulſions; his Face appeared all over deformed, his Eyebrows were raiſed and contracted, and his Mouth dreadfully diſtorted. He could not walk a Step; for endeavouring to get upon the Bed, he fell on the Floor, where he lay extended, thumping his Breaſt with both his Hands, and crying out as loud as he could, that he was ſick to Death at his Heart.

The Lady, who was deſperately enamour'd with her new Spouſe, without conſidering where ſhe was, or the Condition ſhe was in, cried out for Help; and throwing herſelf upon the Body of *Wang ſun*, embraced him, and rubbed his Breaſt where his Complaint lay, asking him what was the Nature of his Diſtemper. But *Wang ſun* was in too great an Agony to make any Anſwer, and ſeem'd juſt ready to expire.

His old Servant running in at the Noiſe, took him in his Arms, and ſhook him. *Has my dear* Wang ſun, cry'd the Lady, *had any of theſe Fits before?* "Several times, *replied the old Servant:* There ſeldom paſſes a Year but he is attacked by this Diſtemper; and it is only in the Power of one Remedy to cure him." *Tell me quickly*, replied the Bride, *what that Remedy is.* "The Phyſician to the Royal Family, *continued the Servant*, has found out an infallible one, which is, to take ſome of the Brains of a Man newly killed, and drinking it in warm Wine, his Convulſions will immediately ceaſe, and he will be well. The firſt time he was ſeized with this Diſorder, the King, who is his Relation, cauſed a Criminal to be executed for ſake of his Brains, which cured my Maſter in an Inſtant: But, alas! how ſhall we come at ſuch a thing at preſent?"

But, replied the Lady, *will not the Brain of a Man that died a natural Death have the ſame Effect?* "Our Phyſician, *replied the old Valet*, told us, that, in Caſe of abſolute Neceſſity, the Brains of a dead Man would do; provided the Brain was yet moiſt, and retain'd its Virtue."

As ſhe is going to cleave *Chwang's* Skull, he revives.

If it be ſo, cried the Lady, *you need only open my Husband's Coffin to find the ſalutary Remedy.* "I thought of it myſelf, *replied the Servant*, but durſt not propoſe it, leſt it ſhould fill you with Horror." *For what Reaſon*, replied ſhe, *is not* Wang ſun *my Husband at preſent: If it required my own Blood to cure him, ſhould I think much to give it him? And ſhall I ſcruple to meddle with a vile Carcaſe?* Immediately leaving *Wang ſun* in his Servant's Arms, ſhe took a Hatchet in one Hand, and the Lamp in the other, and running haſtily toward the ruin'd Houſe where the Coffin was, turn'd up her long Sleeves, then lifting the Hatchet with both Hands diſcharged a Blow with all her Might upon the Lid of the Coffin, and clave it in two.

A Woman has not Strength enough to break one of the common Coffins: But *Chwang tſe*, thro' exceſſive Fondneſs for Life, had order'd that the Boards of his ſhould be very thin, becauſe he had heard that many came to life again who were ſuppoſed to have been quite dead. The Lid being ſplit at the firſt Blow, a few more knock'd it quite off: But the extraordinary Motion having put the Lady out of Breath, as ſhe ſtopt a Moment to recover herſelf, ſhe heard a very deep Sigh, and caſting her Eye towards the Coffin perceived her Husband to move and ſit up. One may judge what a Surprize the Lady *Tyen* was in; who, ſeized with Fear, gave a great Shriek: Her Legs failed her, and ſhe was ſo confuſed ſhe let the Axe fall out of her Hands.

My dear Spouſe, ſaid *Chwang* to her, *help me to get up.* When he was out of the Coffin, he took the Lamp, and went toward her Apartment: The Lady follow'd, but with trembling, and ſweating large Drops; becauſe as ſhe had left *Wang ſun* and his Servant there, ſhe knew her Husband muſt come upon them.

When he entred into the Chamber, every thing appear'd gay and ſplendid; but *Wang ſun* and his Servant had fortunately left it. This put her a little in heart, and made her think of

giving

giving a Turn to the Affair: wherefore caſting a kind Look upon *Chwang tſe*, *Your little Slave*, ſaid ſhe to him, *has done nothing Night and Day ſince you died but think of you. At length hearing a Noiſe proceed from the Coffin, and calling to mind the Stories I have been told of dead People returning to life, I flatter'd myſelf that you might be of this Number: Hereupon I ran as faſt as I could to open the Coffin; and, thanks be to Heaven, my Hopes are not deceived! What a Happineſs is it to me to regain my Dear, whoſe Loſs I continually bewailed!* She thinks to impoſe on him;

"I am obliged to you, *replied* Chwang tſe, for ſuch extraordinary Affection to me. I have, however, one ſhort Queſtion to ask you: Why are you not in Mourning; and how come you to be dreſſed in a rich Brocade?" but is diſcover'd,

The Anſwer was ready, *As I went*, ſaid ſhe, *to open your Coffin with a ſecret Foreboding of my Happineſs, the Joy I ought to have on that Occaſion did not require a melancholy Dreſs, nor was it fitting to receive you alive in a Mourning-Habit, for which Reaſon I put on my Wedding-Cloaths.* "Very well, *ſaid* Chwang tſe, let us paſs over this Article: But why was my Coffin placed in the old Houſe, and not in the Hall, where it ought to have been?" This Queſtion put the Lady to a Stand, and ſhe could not tell what to anſwer.

Chwang tſe caſting his Eyes upon the Diſhes, Plates, and the other Signs of Rejoycing, view'd them very attentively; and, without diſcovering his Thoughts, asked for ſome hot Wine to drink, and ſwallow'd ſeveral Cups without ſpeaking one Word, while the Lady remained in great Perplexity. After which, taking the Paper and Pencil, he wrote the following Verſes:

Unfaithful Spouſe, is it thus you return my Tenderneſs?
If I ſhould conſent to live with you, as a good Husband ought to do with a Wife,
Should not I have reaſon to fear you would come a ſecond time to break open my Coffin with a Hatchet?

This wicked Wife having read the Verſes, ſuddenly changed Colour, and was ſo confounded ſhe durſt not open her Lips; while *Chwang tſe* went on and wrote four Verſes more:

What have I gained by giving ſo many Proofs of the moſt tender Affection?
An unknown Perſon no ſooner appears, but I am forgotten.
They came and aſſaulted me in my Tomb with great Blows of a Hatchet:
This ſhews much greater Eagerneſs than drying the Tomb with a Fan.

After this *Chwang tſe* ſaid to the Lady, *Behold theſe two Men who are behind thee*, pointing to them with his Finger: On which ſhe turned about, and perceived *Wang ſun* and his old Servant coming into the Houſe. This was a new Terror to her: But turning her Head a ſecond Time, ſhe found they were gone.

In ſhort, this unhappy Woman finding her Intrigue all diſcover'd, and not being able to ſurvive the Shame, retired into a private Place, where taking off her ſilken Girdle, ſhe faſtned it to a Beam and hanged herſelf. A deplorable End! to which commonly thoſe come, who abandon themſelves to a ſhameful Paſſion. For her Part ſhe is really dead, without any hopes of returning to Life again. and for ſhame hangs herſelf.

Chwang tſe having found her in this Condition, cut her down; and, without farther Ceremony, mended his broken Coffin, and laid her in it. After this, making a Tintamar on the Pots, Diſhes, and other Veſſels that had been uſed at the Marriage-Feaſt, he ſung the following * Song, which was ſtuck on one ſide of the Coffin. *Chwang* makes a Song on the Occaſion.

Huge Lump, without a Soul! Hi, hi, *in thy Life-time we were tied together:*
But was I ever rightly thy Husband? Hi, hi, *or ought I to conſider thee as my Wife?*

Mere Chance brought us together, I know not how: My unhappy Deſtiny placed us under the ſame Roof.
The Term is at length expired; I am rid of thee.

If we once were joined, we are now eternally ſeparated,
Perfidious and ungrateful!

As ſoon as thou thoughteſt I was dead, thy fickle Heart went over to another:
This ſhews what it was: But was it ever one Moment mine?

But a few Hours ago, ſwimming in Joy, thou gaveſt thyſelf to a new Husband.
Didſt thou make thyſelf away, to meet this Husband in the Manſions of the Dead?

What a pleaſant Burial you honour'd me with!
You regaled me with the Stroke of a Hatchet.

This is a Funeral in earneſt;
And for thy Conſolation I made this Song, with its Symphony.

The whizzing of the Hatchet found its Way to my Ears,
And wakened me out of a dead Sleep.

* This Song is in Blank Verſe: Some of the Lines are ſhort, like *Lanturlu* in a Ballad; but we have put it here in none conſiſting only of four Characters. *Hi, hi,* is the Burden, much but the firſt Couplet.

The Accents of my Voice in this Concert
Ought of right to reach thee.

I am burſting with Indignation and Joy: Let us break in Pieces theſe earthen Pots and
Diſhes, the burleſque Inſtruments of this Tintamar.
The Feaſt of my Obſequies is finiſhed. O how was it poſſible to know thee thoroughly!
But thou oughteſt at preſent to know me.

Chwang tſe having done ſinging, muſed for a Moment, and then made theſe four Verſes:

Behold thou art dead! Nothing remains but to bury thee.
When thou didſt think I was dead, you ſaid I will marry again.
If I had been really dead, what a noble Feaſt would have enſued!
What delicate Jeſts you would have made that Night at my Expence!

This done, *Chwang tſe* burſt into loud Laughter; and laying about him, to the Right and Left, among the Utenſils, broke them all. Nay, he did more: For he ſet fire to the Houſe, which was cover'd only with Stubble; ſo that the Whole was preſently reduced to Aſhes, and thus became the Funeral Pile of the unfortunate *Tyen*, who was intirely conſumed. Nothing was preſerved from the Flames, except the Books of *Tau te*, which were taken up by the Neighbours.

After this *Chwang tſe* ſet out once more to travel, fully determined never to marry again; and meeting at length with his Maſter *Lau tſe*, remained with him the reſt of his Life, which he ſpent agreeably in his Company.

The Hiſtory is cloſed with theſe four Verſes:

The famous U *tranſported with Jealouſy kill'd his Wife: This was Brutality.*
The illuſtrious Syun *almoſt dy'd with Grief for the Loſs of his Wife: This was Folly.*
But the Philoſopher Chwang, *who diverted himſelf with the Concert of Pots and Glaſſes,*
and chuſes Liberty and Joy,
He ſhall be my Maſter, if ever ſuch an Adventure as his ſhould happen to me.

CHAU SHI KU EUL:

OR, THE

Little Orphan of the Family of *CHAU.*

A *CHINESE* TRAGEDY.

ADVERTISEMENT.

As I have obſerved, elſewhere, [p. 299. Vol. I.] *that Plays generally accompany the Entertainments of Ceremony given by the* Chineſe *Mandarins, and rich Perſons, no doubt the Reader will expect to ſee a Production of this kind, thereby to judge of their Taſte for Theatrical Performances: And by good luck I am able to gratify his Curioſity in this Point; a* Chineſe *Tragedy, faithfully tranſlated by P.* de Premare, *having fallen into my Hands: But he muſt not look for the three Unities, of Time, Place, and Action, nor yet the other Rules obſerved by us, to give Regularity and Grace to this ſort of Works. 'Tis not above an Age ſince our Dramatic Poetry was brought to its preſent Perfection; and it is well known, that in more diſtant Times it was very rude and unpoliſhed. We ought not therefore to be ſurprized, if our Rules are not known to the* Chineſe, *who have always lived, as it were, ſeparate from the reſt of the World. The whole Deſign of their Dramatic Authors is to divert their Countrymen, and move their Paſſions; to inſpire them with the Love of Virtue, and an Abhorrence of Vice. As they think it ſufficient for them, if they ſucceed thus far, ſo it is enough for me to give a Specimen of their Taſte this way, how different ſoever it may be from our own. This Tragedy is taken from a Book intitled* Ywen jin pe chong, *which is a Collection of a Hundred of the beſt Plays, compoſed under the Dynaſty of the* Ywen, *and contains forty Volumes, divided into four* Tau. *This Piece is intitled* Chau ſhi kû eul (A); *that is,* The little Orphan of the Houſe of Chau. *It is the 85th of the Collection, and at the Beginning of the 35th Volume. As the* Chineſe, *according to P.* de Premare, *make no diſtinction between Tragedies and Comedies, this is intitled a Tragedy only on account of the tragical Incidents. Their Works of this kind do not differ from their Novels, excepting that Perſons are introduced ſpeaking on a Theatre; whereas in a Novel, 'tis the Author who relates their Diſcourſes and Adventures.*

In the printed Plays the Name of the Perſon who ſpeaks is ſeldom ſet down, becauſe (as the Reader will find) he always begins by telling the Spectators who he is himſelf, and the Part he is to act.

A Company of Comedians conſiſts of eight or nine Actors, who have each their proper Parts allotted, much like the Italian *Comedians and* French *Strollers: Frequently the ſame Player acts ſeveral different Parts; otherwiſe, as the* Chineſe *repreſent every Incident, and in the Dialogue Form, the Company would be too numerous! In the following Tragedy there are but five Actors, though there are near a dozen Perſons who ſpeak, if we reckon the Guards and Soldiers. It is true the Actor, as has been obſerved, begins always with declaring who he is; but the Spectator, who ſees the ſame Perſon acting two very different Parts, might be ſomewhat puzzled. This might be remedy'd by a Mask, but Masks are ſeldom uſed, except in Interludes, and are worn only by Villains and the Chiefs of Robbers.*

The Chineſe *Tragedies are intermixed with Songs, and they often break off ſinging to recite two or three Phraſes in the uſual manner of Speaking. It ſhocks us to ſee an Actor fall a ſinging in the middle of a Dialogue; but it muſt be conſidered that among the* Chineſe *the Singing is to expreſs ſome great Emotion of the Soul, ſuch as Joy, Anger, Grief or Deſpair: for inſtance, a Man who is filled with Indignation againſt a Villain, ſings; another, who animates himſelf to Revenge, ſings; a third, who is ready to make himſelf away, likewiſe ſings.*

The Songs in ſome Plays are difficult to be underſtood, eſpecially by Europeans, *becauſe full of Alluſions to things unknown to us, and Figures of Speech which we have much ado to comprehend: for the* Chineſe *Poetry has its Peculiarities as well as ours. The Airs belonging to the Songs of the* Chineſe *Tragedies are but few, and in the Impreſſion they are placed at the Head of the Songs, which are printed in large Characters, to diſtinguiſh them from Proſe.*

The Tragedies are divided into ſeveral Parts, which may be called Acts. The firſt is named Syê tſe, *and reſembles a Prologue or Introduction; the Acts are called* Chê, *which may be divided, if one will, into Scenes, by the Entries and Exits of the Actors.*

(A) The laſt Word is ſpelled *Ell* in the Original.

Dramatis Perſonæ.

TU NGAN KU, *Prime Miniſter of War.*
CHAU TUN, *Miniſter of State, a Mute Perſon.*
CHAU SO, *Son of* CHAU TUN, *and Son-in-law of the King.*
The King's Daughter, Wife of CHAU SO.
CHING ING, *a Phyſician.*
HAN QUE, *a Mandarin of the Army.*
KONG LUN, *an Ancient Miniſter retired into the Country.*
CHING PWEY, *a young Lord, who paſſes for the Phyſician's Son, and is adopted by* TU NGAN KU.
WEY FONG, *a great Officer of the King.*

There are eight Perſons, though but five Actors.

CHAU-SHI KU EUL,

OR, THE

Little ORPHAN *of the Houſe of* CHAU.

The SYE TSE, *or* PROLOGUE.

SCENE I. *Tû ngan kû* alone.

A Man never thinks of hurting a Tyger, and yet a Tyger is always meditating Miſchief againſt a Man. If we do not make ourſelves eaſy when Opportunity ſerves, we are ſure to repent. I am *Tû ngan kû*, Prime Miniſter of War in the Kingdom of *Tſin*. The King *Ling kong*, my Maſter, had two Servants in whom he placed entire Confidence: The one to rule the People, that was *Chau tun*; the other to govern the Army, that's my ſelf. Our Employments have made us Enemies, and I have always longed to deſtroy *Chau*, but could never yet compaſs my Deſign. *Chau ſo*, his Son, has married the King's Daughter. I order'd a Ruffian to take a Dagger, get over *Chau tun*'s Palace and kill him; but this Wretch attempting to execute my Orders, beat out his Brains againſt a Tree. One Day *Chau tun* going out to encourage the Husbandmen in their Labour, and finding under a Mulberry-Tree a Man half dead with Hunger gave him plenty of Victuals and Drink, and ſaved his Life. About this Time a Weſtern King having made his Majeſty a Preſent of a great Dog, called *Chin ngan*, my Maſter gave him to me, and I contrived to make uſe of this Dog to kill my Rival. For this End I ſhut him up in a Room by himſelf, and order'd that no Meat ſhould be given him for 4 or 5 Days. At the bottom of my Garden I had placed a Man of Straw dreſſed like *Chau*, and of the ſame Size, and having put the Entrails of a Sheep in the Belly of it, I ſhew'd them to my Dog; and letting him looſe, he ſoon tore in pieces the Man of Straw, and devoured the Guts. After this having ſhut him up again, and kept him from eating as before, I brought him to the ſame Place: As ſoon as he perceiv'd the Man of Straw, he fell a barking; then letting him go he tore the Image in Pieces, and devoured the Entrails as at firſt. This Exerciſe was repeated a hundred Days, at the end of which I went to Court, and ſaid publickly to the King, *Prince, there is a Traitor here, who has a deſign upon your Life.* The King haſtily demanded who the Traitor was: I reply'd, *the Dog your Majeſty gave me knows him.* At this the King ſeem'd greatly pleas'd——. *Formerly*, ſaid he, *in the Reigns of* Yau *and* Shun *there was a Sheep that could diſcover a Criminal by inſtinct, and ſhall I be ſo happy as to ſee ſomething like it in my Reign? Where is this wonderful Dog?* I brought him to the King at ſuch time as *Chau tun* ſtood beſide him in his uſual Dreſs. As ſoon as *Chin ngan* ſaw him, he fell a barking; whereupon the King order'd me to let him looſe, ſaying, *Muſt not* Chau tun *be the Traiter?* I then let him go, and he purſu'd *Chau tun* all over the Royal Hall: But unfortunately my Dog affronted a *Mandarin* of War, who killed him; as for *Chau tun* he fled out of the Palace, with a Deſign to get into his Chariot and four Horſes. Now I had cauſed two of them to be taken out, and one of the Wheels to be broken, that it might be of no uſe: But there appeared a ſtout Fellow, who ſupporting the Chariot with his Shoulder, and driving the Horſes with his Hand, made his way through the Mountains, and ſaved the Life of *Chau tun*. Who was this Fellow? Why, the very ſame whom *Chau tun* had kept from ſtarving to death. As for myſelf, I ſtaid with the King, and, telling him what I was going to do for his Service, without Delay cauſed all the Family and Domeſtics of *Chau tun* to the Number of three hundred to be maſſacred. There only remains *Chau ſo*, with the Princeſs his Wife; but as he is the King's Son-in-law, it will not be proper to put him publickly to death: Being convinced, however, that to hinder a Plant from growing again, it is neceſſary to pluck up even the ſmalleſt Root, I have counterfeited an Order of the King, and ſent to *Chau ſo*, as from him, three things, a Cord, poiſoned Wine, and a Dagger, only leaving him the Liberty to chuſe which he thinks fit. My Commands will be ſpeedily executed, and I wait for an Anſwer.

[*Exit.*

SCENE II.

Chau ſo and the *Princeſs* his Wife.

Chau ſo.] I am *Chau ſo*, and I have ſuch a Mandrinat. Who would have thought that *Tû ngan kû*, ſpurr'd on by Jealouſy, which always divides the Military and the Literary Mandarins, ſhould deceive the King, and induce him to put to Death our whole Family to the Number of three hundred Perſons? O my Princeſs, harken to your Husband's laſt Words: I know you are with Child, and if it happens to be a Daughter, I have nothing to ſay; but if it ſhould be a Son, I'll give him a Name before he is born, and would have him call'd *the Orphan of Chau.* Bring him up with care, that he may one Day revenge his Kindred.

The Princeſs.] Alas! you over-whelm me with Grief.

An Envoy *from the King enters, and ſays,*

I bring from his Majeſty a Cord, Poiſon, and a Dagger, and I have Orders to deliver theſe Preſents to his Son-in-law; he may chuſe which of the three he pleaſes, and after his Death, I am to ſhut up the Princeſs his Wife, and turn her Palace into a Priſon. The Order imports, that there muſt not be a Moment's Delay: *(Perceiving the Prince, he ſays) Chau ſo*, kneel down, and hear the King's Order: *(he reads) Inaſmuch as your Family is guilty of High Treaſon, I have cauſed all that belong to it to be executed, excepting yourſelf: But remembring that you are my Son-in-law, I was not willing to put you publickly to Death; I have therefore ſent three Preſents, chuſe you one of them. (The Meſſenger continues and ſays)* The Order farther directs, that your Wife be confined in this Palace, that ſhe be not ſuffer'd to ſtir out of it, and that the Name of *Chau* may be quite extinct. The King's Order admits of no Delay; therefore *Chau ſo* obey, make haſte and diſpatch yourſelf.

Chau ſo.] Alas! my Princeſs, what is to be done in this unhappy Caſe? *(He ſings bewailing his Lot.*

The Princeſs.] O Heaven! take Pity on us, they have cauſed our whole Family to be maſſacred, and the unfortunate Wretches lie unburied.

Chau ſo, ſinging.] I ſhall have no Grave any more than they. Princeſs, bear well in Mind what I have recommended to you.

The Princeſs.] I ſhall never forget it.

(Chau ſo *repeats to the Princeſs, ſinging, the laſt Advice that he gave her, and kills himſelf with the Dagger.*

Alas! my Spouſe, You cauſe me to die with Grief.

Meſſ.] *Chau ſo* has ſtabb'd himſelf, and is dead: His Wife is impriſon'd in her own Houſe, I muſt therefore go and give an Account of my Commiſſion.

(Then he repeats two or three Verſes, and ſo ends the Prologue.

The FIRST PART.

SCENE I.

Tû ngan kû and *Attendants.*

I Fear that if the Wife of *Chau ſo* ſhould bring forth a Son, this Son, when grown up, will become a formidable Enemy to me, for which Reaſon I keep her confin'd in the Palace as in a Priſon. It is almoſt Night, how comes it to paſs my Meſſenger ſtays ſo late? I do not ſee him return.

Enters a Soldier, *who brings him News.*

The Princeſs is brought to Bed of a Son, who is named *the Orphan of the Family of* Chau.

Tû ngan kû.] Is this really true? What! can this little Urchin be called the Orphan of the Family of *Chau?* I will let a Month paſs, for I ſhall always have Opportunity enough to make away with a little Orphan: I'll ſend Orders to *Han que* to guard the Entrance of the Palace where *Chau ſo*'s Widow lives, and carefully examine every Thing that comes out. If any one ſhould be ſo daring as to conceal the Infant, I will put him to Death and all his Generation. This Order ſhall be ſet up every where, and the inferior Mandarins ſhall have Notice of it; whoever acts contrary to it ſhall be deem'd guilty of the ſame Crime.

SCENE II.

The Princeſs *holding her Son in her Arms.*

It ſeems as tho' the Misfortunes of all Mankind were incloſed in my Heart. I am Daughter to the King of *Tſin*; that Traitor *Tû ngan kû* has deſtroy'd all my Family except this poor Orphan I have in my Arms. I remember that his dying Father left theſe Words with me as his laſt Will: *My Princeſs, if you have a Son, name him,* The Orphan of the Houſe of CHAU, *and take great care of him, that when he comes of Age, he may revenge his Family*; but O Heavens! how ſhall I convey my Son out of this Priſon? There comes a Thought into my Head: I have now no Relation living, there only remains *Ching ing*, who is of my Husband's Family, and by good Luck his Name was not in the Liſt; when he comes, I'll truſt him with the Secret.

SCENE

SCENE III.

Ching ing *with his Cheſt of Medicines.*

My Name is *Ching ing*, and I am a Phyſician by Profeſſion. I ſerved the King's Son-in-law, who had a particular Kindneſs for me above all others; but alas! this Ruffian *Tu ngan ku* has put to Death all the Family of *Chau*, only I was ſo fortunate as not to be in the Liſt. The Princeſs is now impriſon'd in her own Houſe, and I carry her Victuals every Day. I know that ſhe nam'd her Son the Orphan of the Family of *Chau*, and would willingly rear him, in hopes that he will, one Day, revenge the Death of his Father and the whole Family; but I much fear he will hardly eſcape the Claws of the cruel *Tù ngan kû*. I am told the poor Princeſs ſent for me: in all likelihood, 'tis to give her Phyſic after her Lying-in; I muſt therefore make haſte. Here is the Door; I need not knock, but will go in directly.

SCENE IV.

Ching ing *and the* Princeſs.

Ching ing.] Madam, I underſtand you have ſent for me; what is your Pleaſure?

The Princeſs.] Alas! how barbarouſly has our Family been deſtroyed! *Ching ing*, I have ſent for you, and for this Reaſon; I am delivered of a Son, to whom his Father juſt before his Death gave the Name of *the Orphan of* Chau. You, *Ching ing*, are one of our People, and have always been well uſed by us; is there no way of conveying my Son out of this Place, that he may one day revenge his Family?

Ching ing.] Madam, I ſee plainly you don't yet know all; the Traitor, *Tû ngan kû*, is informed that you have a Son, and has cauſed Advertiſements to be put up at all the Gates, importing that if any one dares to conceal the little Orphan, he and all his Family ſhall be put to Death; after this, how is it poſſible to conceal or convey him out of this Palace?

Princeſs.] You know, *Ching*, the old Saying, *When a Perſon ſtands in need of preſent Help, he thinks of his Relations, and that when he is in Danger he depends on his old Friends*; if you ſave my Son, our Family will have an Heir: *(She kneels down)* Take pity on me, *Ching ing*; the three hundred Perſons, whom *Tû ngan kû* has maſſacred, are contained in this Orphan.

Ching ing.] Madam, riſe I beſeech you. If I hide my little Maſter, and the Traitor comes to know it, he'll ask you where is your Son? and you'll ſay, I have deliver'd him to *Ching ing*, and ſo both myſelf and Family will be put to Death; but then will your Son be ever the ſafer for that?

The Princeſs.] The thing is determined, make haſte away, *Ching ing*; hear me, and behold my Tears. His Father died by a Dagger: *(ſhe takes her Girdle)* the Thing is determined, the Mother will follow him, and die.

Ching ing.] I did not believe the Princeſs would have hanged herſelf as ſhe has done. I dare not ſtay here a Moment: I will open my Cheſt of Medicines, put the little Prince in it, and cover him with ſome Bundles of phyſical Herbs. O Heaven! take pity on us; all the Family of *Chau* has periſhed by the Sword, none remaining but this poor Orphan, whom, if I can ſave, I ſhall think it a great Happineſs, as well as Merit; but if I am diſcovered, Death is my Lot, and of all that belong to me. Oh! *Ching ing* reflect a little: if you would ſave this Orphan, you muſt put him out of the reach of *Tu ngan ku*, and you may as well hope to get free of the Nets of Heaven and Earth.

SCENE V.

Han quê *attended with Soldiers.*

I am *Han quê*, General under *Tu ngan ku*, who has ordered me to guard the Palace of *Chau ſo*'s Widow; but why guard it? becauſe this Princeſs has had a Son, and he is afraid the Infant ſhould be conveyed away. He would have me to keep ſtrict Guard, and if any one carries him off, he and all his Family are to ſuffer Death. How! *Tû ngan kû*, ſhall it be ſaid that you may at your Pleaſure deſtroy the King's Subjects, and thoſe of the greateſt Merit? *(He ſings)* The two Families of *Tû* and *Chau* nouriſh an Hatred, which will not ſoon be extinguiſhed. *(He ſings)* O *Tû ngan kû*, how odious art thou! *(He ſings again, and threatens* Tu ngan ku *with the Puniſhments of Heaven.)* I command you to keep ſtrict Watch, and if any one comes out of the Palace give me immediate Notice.

The Soldiers.] We ſhall obey your Commands.

SCENE VI.

Ching ing, Han quê, *and Soldiers.*

Han quê.] Seize this Man who carries a Phyſician's Cheſt. What are you?

Ching ing.] I am the poor Phyſician, *Ching ing*.

Han quê.] Whence come you? whither do you go?

Ching ing.] I come from the Princeſs, I have been to carry her Phyſic.

Han quê.] What Phyſic have you given her?

Ching ing.] That which is proper for Women in Child-bed.

Han quê.] What have you gotten in that Cheſt?

Ching ing.] 'Tis full of Medicines.

Han quê.] What Medicines?

Chin ing.] Such as are uſually taken.

Han quê.] Is there nothing elſe in it?

Ching ing.] No, nothing elſe in the World.

Han quê.] If what you ſay be true, you may go on about your Buſineſs. *(He goes away, and* Han quê *calls him back)*. *Ching ing*, *Ching ing*, come back and tell me what is in your Cheſt.

Ching ing.] Medicines.

Han quê.] Is there nothing elſe?

Ching ing.] Nothing at all.

Han quê.] Go your ways then. *(He goes,* Han quê *calls him back, and he returns.)* You have certainly ſomething or other concealed there; for when I bid you go, you fly, and when I call you back, you ſeem ſcarce able to move a ſtep. O *Ching ing*, do you think I don't know you? *(He ſings)* You are of the Family of *Chau*, and I am ſubject to *Tû ngan kû*: You muſt needs have gotten the young *Ki lin*, who is not yet a Month old. O *Ching ing*, mark what I ſay: *(He ſings)*, How can you get out of the Tyger's Den? Am not I the next General to *Tû ngan kû*? Do you think I will let you go thus without calling you to an Account? O *Ching ing*, I know you have great Obligations to the Family of *Chau*.

Ching ing.] I own it, I know them, and will repay them.

Han quê.] You ſay you will repay the Favour you have received, but I am afraid you cannot ſave yourſelf. Withdraw. *(Speaking to the Soldiers)* if I call you, come; if I don't call you, don't come.

Soldiers.] We will obey your Commands.

Han quê.] *(He opens the Cheſt.)* O *Ching ing!* You ſaid there was nothing here but Medicines, and behold here is a Man-child.

Ching ing *quite confounded, falls upon his Knees.*

Han quê *ſings over the Infant, while he looks upon it.*

Ching ing.] My Lord, be not angry, but permit me to tell you the Caſe, as it really is. *Chau tun* was one of the King's moſt faithful Subjects, *Tû ngan kû* was jealous of him, and would have had him devoured by a Dog. *Chau tun* made his eſcape, and got out of the Palace: But his Chariot not being in a Condition to travel, the ſtout *Ling chê*, calling to mind the Favours he had received from that Miniſter, carried him into the Mountains, and it is not known what is become of him. The King believing the Calumnies of *Tu ngan ku*, the Son of *Chau tun* had orders to kill himſelf; and the Princeſs was confined to her Palace, where ſhe had a Son called the *Orphan*. The Mother and Child being without any Aſſiſtance, the Princeſs has truſted me with her Son; I have fallen into your Hands, my Lord, and I hope you will not blame me: You can't deſire to pluck up this poor little Shoot, and quite extinguiſh the Family.

Han quê.] *Ching ing*, you are ſenſible that was I to carry this Child to its Enemy, there are no Riches or Honours which I might not obtain; but *Han quê* has too much Integrity to commit ſo baſe an Action. *(He ſings)* If *Tu ngan ku* was to ſee this Infant.----O *Ching ing*, wrap up cloſe this dear Orphan; if *Tu ngan ku* asks me where he is, I'll anſwer for you.

Ching ing.] How greatly am I obliged to your Lordſhip!

[*He wraps up the Child and walks his way, returns and kneels down.*

Han quê.] *Ching ing*, When I bid you go, it was not to deceive you; therefore make off as faſt as you can.

Ching ing.] My Lord, a thouſand Thanks.

[*He goes his way, and returns back again.*

Han quê.] *Ching ing*, why do you return ſo often? *(He ſings)* You are afraid I ſhould deceive you: O *Ching ing!* If you have not Courage to expoſe your Life, what obliges you to ſave the Orphan againſt your Will? Learn, that a Loyal Subject is not afraid to die, and he who is afraid to die, is not a Loyal Subject.

Ching ing.] My Lord, if I go out of this Palace, they'll ſend after me, and I ſhall be taken, and this poor Infant will be put to Death: But I am determined; let them ſeize me.---Go, my Lord, receive the Reward; all that I wiſh is to die with *the Orphan of the Family of* Chau.

Han quê.] You may eaſily ſave yourſelf and the Orphan, but you are afraid to truſt me.

[*He ſings to expreſs his laſt Thoughts, and kills himſelf.*

Ching ing.] Alas! What do I ſee? ----*Han quê* has laid violent Hands on himſelf; ſhould any of the Soldiers give Notice of it to *Tu ngan ku*, what will become of me and the

the Infant? Let us be gone as faſt as poſſible, we will put forward with a good Heart towards the Village of *Tay-ping*, and there we will take proper Meaſures.

The SECOND PART.

SCENE I.

Tû ngan kû *attended with Soldiers.*

If we would have our Affairs to be attended with Succeſs, we muſt not proceed too precipitately. When I was informed that the Princeſs had a Son called the *Orphan of Chau*, I ſent *Han quê* to guard all the Avenues of the Palace, and have publiſhed an Order, importing that if any one ſhould carry off, or conceal the Orphan, he and all his Family ſhould be deſtroyed.----Sure, this wretched Imp can't fly away into the Air: I have had no News of him, which makes me uneaſy. But I'll ſee how it is.

Enter a Soldier.

My Lord, I have very bad News to acquaint you with.

Tu ngan ku.] From what Quarter?

Soldier.] The Princeſs has hanged herſelf in her Girdle, and *Han quê* has ſtabbed himſelf with a Dagger.

Tu ngan ku.] Has *Han quê* killed himſelf?----Then the Orphan is certainly carried off!----Bad News truly! What is to be done?-----The only way I can think on is to counterfeit the King's Order, and command all the Children under ſix Months old to be brought to my Palace, where I will give each of them three Stabbs with a Dagger; the Orphan will certainly be among them, and then I ſhall be ſure to get rid of him.-----Haſten to obey my Commands, and fix up this Order, that all who have Male Children under ſix Months old may bring them to my Palace; and if any one dares to diſobey, he and all his Family ſhall be put to Death. I will deſtroy all the Children of the Kingdom of *Tſin*. The Orphan ſhall be ſlain and lie unburied: though he was made of Gold and Jewels, he ſhould not eſcape the Edge of my Sword.

SCENE II.

Kong lun *alone.*

I am old *Kong-lun*, and have been one of the great Officers under King *Ling-kong*, but being grown in Years, and ſeeing *Tû ngan kû* take the whole Authority into his Hands, I reſign'd my Employments, and retir'd to this Village, where I live at Eaſe.

(He ſings the better to expreſs the Hatred he bears to Tu ngan ku.

SCENE III.

Ching ing *with his Cheſt at his Back.*

Ching ing.] What Reaſon have you to be ſo much afraid? My little Maſter, how dear art thou to me! *Tû ngan ku*, how mortally do I hate thee! Tho' I have convey'd this little Infant without the Walls, I underſtand that *Tu ngan ku* knows of his Eſcape, and has order'd all the Children under ſix Months old to be brought unto him; and then without examining whether the Orphan be among them or not, he will diſmember them, and cut them in pieces: where then can I hide this Infant? This is the Village of *Tay ping*, whither *Kong lun* has retir'd. This old Gentleman was always a faſt Friend to *Chau tun*; he has left the Court, and lives quietly in this Retreat: He is a ſincere and upright Man; ſo in his Houſe I'll conceal my Treaſure. I'll go this Inſtant and make him a Viſit; my Cheſt I'll hide in this Bower of *Banana* Trees. --- My dear little Maſter, wait for me here one Moment, as ſoon as I have ſeen *Kong lun* I'll return to you again. *(He ſpeaks to a Servant of* Kong lun.

Go acquaint your Maſter that *Ching ing* wants to ſee him.

The Servant ſays that Ching ing *is at the Door,* Kong lun *anſwers, Deſire him to walk in.*

Servant.] My Maſter deſires you to walk in.

SCENE IV.

Kong lun, Ching ing.

Kong lun.] What Affair, *Ching ing*, brings you hither?

Ching ing.] Knowing that you had withdrawn your ſelf to this Retreat, I am come to do my ſelf the Honour of ſeeing you.

Kong lun.] How do all the King's chief Officers ſince I retir'd from Court?

Ching ing.] It is not as it uſed to be when you were in the Government; *Tu ngan ku* rules all at preſent, and every thing is very much chang'd.

Kong lun.] We ſhould all join to acquaint the King with it.

Ching ing.] My Lord, you know there have in all times been ſuch Miſcreants as he: Were there not four remarkable Villains even in the Reigns of *Yau* and *Chun?*

Kong lun.] *(He ſings, and towards the End mentions what happen'd to* Chau tun.

Ching ing.] My Lord, Heaven has excellent Eyes, the Family of *Chau* is not without an Heir.

Kong-lun.] The whole Family to the Number of three hundred Perſons have been ſlain: *Chau ſo* the King's Son-in-law has ſtabb'd himſelf, the Princeſs his Wife hang'd herſelf; where then can this Heir be whom you ſpeak of?

Ching ing.] My Lord, ſince you are ſo well acquainted with thoſe Matters, I ſhall not repeat them; but I'll tell you ſomething which perhaps you don't know: The Princeſs, during her Confinement in her own Palace, was deliver'd of a Son, whom ſhe call'd the Orphan of the Family of *Chau*. This is the little Heir I ſpoke of; and all my Fear is, leſt *Tu ngan ku* ſhould come to know it, and cauſe him to be taken: For, if he once falls into his Hands, he'll cruelly murder him, and the Houſe of *Chau* will in reality be without an Heir.

Kong lun.] Has any body ſav'd this poor little Orphan? Where is he?

Ching-ing.] My Lord, you ſeem to have ſo great Compaſſion for this Family, that I can hide nothing from you. The Princeſs before ſhe dy'd, gave her Son to me, and recommended him to my Care, till arriving at Man's Eſtate, he may take Revenge on the Enemy of his Family. As I was coming out of the Palace with my precious Truſt, I found *Han quê* at the Gate, who let me paſs, and kill'd himſelf in my Preſence. Upon this I fled with the little Orphan, and could think of no ſafer Aſylum than your Houſe. I know, my Lord, that you were an intimate Friend of *Chau tun*, and I make no doubt but you will take Pity on his diſtreſs'd Grandſon, and ſave his Life.

Kong lun.] Where have you left this dear Infant?

Ching ing.] Without, under the Banana Trees.

Kong lun.] Don't be afraid, go and bring him to me.

Ching ing returning.] Bleſſed be Heaven and Earth, the little Prince is ſtill aſleep!

*(*Kong lun *ſings of the Orphan's Misfortunes.*

Ching ing.] The whole Support of the Family of *Chau* is in this Infant. *(Sings*

Kong lun.] I ſay, he is the Cauſe of all the Misfort of this Family.

Ching ing.] My Lord, I ſuppoſe you don't know that *Tu ngan ku*, finding that the Orphan has eſcap'd, will cauſe all the Children who are about his Age, to be ſlain. But my End in concealing him at your Houſe, is to acquit my ſelf of all the Obligations I had to his Father and Mother, and at the ſame time ſave the Lives of all the little Innocents in the Kingdom. I am in my forty-fifth Year, and have a Son about the Age of our dear Orphan; he ſhall paſs for little *Chau*; while you go and accuſe me to *Tu ngan ku*, of having concealed the Orphan he is in queſt of at my Houſe. I and my Son being put to Death, you ſhall educate the Heir of your Friend till he is old enough to revenge his Relations. What ſay you to this Contrivance? Is it not to your liking?

Kong lun.] How old do you ſay you are?

Ching ing.] Forty-five.

Kong lun.] It will be at leaſt twenty Years before this Orphan will be in a Condition to revenge his Family: You will be then ſixty-five, and I ſhall be ninety; what Aſſiſtance can I give him at ſuch an Age? O *Ching ing!* Since you are willing to ſacrifice your Son, bring him hither, and do you go, and inform *Tu ngan ku*, that the Orphan he is hunting after, is hidden at my Houſe. *Tu ngan ku* will come with his Soldiers, and encompaſs the Village; I will die with your Son, and you ſhall educate the Orphan of *Chau* till he is able to revenge his whole Family. This Scheme is better ſtill than yours, what do you ſay to it?

Ching ing.] I like it very well, but it is too much for you to ſuffer. No, we'll dreſs my Son in *Chau*'s Cloath's; you ſhall go and accuſe me to the Tyrant; ſo I and my Son will die together.

Kong lun.] I'm determin'd it ſhall be as I ſaid; don't think to prevent me in it. *(he ſings)* Yet twenty Years and we ſhall be reveng'd; could I be ſo happy as to live ſo long!

Ching ing.] My Lord, you are yet ſtrong and vigorous.

Kong lun ſinging.] I am not now what I was, but I will do as much as I can. *Ching ing*, follow my Counſel.

Ching ing.] You liv'd here in great Satisfaction, and I, without knowing what I did, have brought this Evil upon you, for which I am exceedingly concern'd.

Kong lun.] Vain Talk! a Man of ſeventy, like me, muſt expect to die quickly; what ſignifies it whether an Hour ſooner or an Hour later? (*He ſings.*

Ching ing.] My Lord, ſince you have undertaken this Affair, I expect that you'll ſtand to your Word.

Kong lun.] Of what uſe are Words that can't be depended upon?

Ching ing.] If you ſave the Orphan, you will gain immortal Glory. (*Kong lun* ſings). But, my Lord, there is one thing ſtill to be conſider'd; if *Tu ngan ku* takes you up, how can you undergo the Rack? You will name me, and both I and my Son will for certain be put to Death; ſo that I am only concern'd to ſee that the Heir of *Chau* will periſh after all, and that I have involv'd you in this unlucky Affair.

Kong lun.] I know the two Families are not to be reconciled. When *Tu ngan ku* has cauſed me to be ſeiz'd, he will call me a thouſand old Rogues, and old Villains; and ſay, Tho' you knew my Orders, you have concealed my Enemy on purpoſe to oppoſe me. But fear nothing, *Ching ing*, let what will happen, I'll never retract. Do you go and take care of the Orphan: as for an old Man like me, his Death is a Matter of ſmall Conſequence.

(*He ſings to rouze his Courage, and goes off.*

Ching ing.] As things are, there is no Time to be loſt. I'll go fetch my Son with all Speed to this Village, and with Joy will put him in Place of the Orphan. This is a kind of Juſtice due from me, but it is Deſtruction to the generous *Kong lun*.

The THIRD PART.

SCENE I.

Tu ngan ku and his Train.

CAN little *Chau* eſcape me? I have cauſed a Decree to be fix'd up, that if he is not found in three Days, all the male Children under ſix Months old ſhall be put to Death. Let ſomebody go to the Palace Gate, and if any one comes with an Information, let me have immediate Notice of it.

SCENE II.

Ching ing.

Ching ing.] Yeſterday I carry'd my own Child to *Kong lun*, and to Day I come to accuſe him to *Tu ngan ku*. (*Aſide,*) Let ſomebody give Notice that I bring Tidings of the Orphan *Chau*.

Soldier.] Stay a Moment I beſeech you, while I return to tell within of your coming. --- My Lord, (to *Tu ngan ku*) here is a Man who ſays little *Chau* is found.

Tu ngan ku.] Where is this Man?

Soldier.] At the Palace Gate.

Tu ngan ku.] Come in, Soldiers, bring in the Man.

SCENE III.

Tu ngan ku, Ching ing *and* Soldiers.

Tu ngan ku.] Who art thou?

Ching ing.] I am a poor Phyſician, my Name is *Ching ing*.

Tu ngan ku.] Where doſt thou ſay thou haſt ſeen the Orphan *Chau*?

Ching ing.] In the Village of *Lyu tay ping*, and it is old *Kong lun* who keeps him conceal'd at his Houſe.

Tu ngan ku.] How came you to know this?

Ching ing.] *Kong lun* is of my Acquaintance. I was at his Houſe, and ſeeing by Chance in the Room where he lies a Child on a rich Carpet, I ſaid within myſelf, *Kong lun* is above ſeventy, and has neither Son nor Daughter, whence then comes this Infant? Then diſcovering my Thoughts to him: Is not this Infant, ſaid I, the Orphan which is ſo much ſought after? The old Man chang'd Colour, and was ſilent; from whence, my Lord, I conclude, that the Infant which gives you ſo much Uneaſineſs is at old *Kong lun*'s Houſe.

Tu ngan ku.] Go, Raſcal, do you think to impoſe on me in this manner? You have hitherto born no Grudge to that good Man *Kong lun*, how came you then to accuſe him of ſo great a Crime? is it out of Affection for me? Speak the Truth, and fear nothing; but if you tell me a Falſhood, you are a dead Man.

Ching ing.] My Lord, for one Minute reſtrain your Anger, and vouchſafe to hear my Anſwer: It is true, I have no Enmity to *Kong lun*, but when I underſtood that you had order'd all the young Children in the Kingdom to be brought to you, that they might be put to Death, I was not only mov'd with Compaſſion for ſo many Innocents, but being forty-five Years of Age, and having a Son a Month old, conſider'd that if the Orphan of *Chau* was not found, ſhould be oblig'd to bring him to you, my Lord, and ſo loſe my only Heir; but the Orphan being once diſcover'd, the young Children throughout the Kingdom would be ſafe, and my Son in no Danger. Theſe are the Motives which determined me to accuſe old *Kong lun*.

Tu ngan ku laughing.] I perceive you are in the right; old *Kong* was an intimate Friend of *Chau tun*, ſo that it is no Wonder he ſhould endeavour to ſave the Orphan. Let ſome choice Soldiers be drawn out this Minute, I'll go with *Ching ing* to the Village of *Tay ping*, inveſt it, and ſeize old *Kong lun*.

SCENE IV.

Kong lun.

I conſulted yeſterday with *Ching ing* about ſaving young *Chau*; *Ching ing* is gone this Day to accuſe me before the cruel *Tu ngan ku*: I ſhall ſoon receive a Viſit from the Villain. (*He ſings*) What a Duſt is raiſed! What a Company of Soldiers do I ſee coming! it is without doubt that Robber; I muſt reſolve to die.

SCENE V.

Tû ngan kû, Ching ing, Kong lun, *and Soldiers.*

Tu ngan ku.] We are now arrived at the Village of *Tay ping*, let it be ſurrounded on all Sides. *Ching ing*, which is *Kong lun's* Houſe?

Ching ing.] That is it.

Tu ngan ku.] Let the old Raſcal be brought out hither ---- O *Kong lun!* Do you know your Crime?

Kong lun.] I! I am guilty of no Crime that I know of.

Tu ngan ku.] I know, Wretch, that thou hadſt a Friendſhip for *Chau tun*; but how couldſt thou be ſo bold as to conceal the Remains of that Family?

Kong lun.] Had I the Heart of a Tyger, I would not have attempted it.

Tu ngan ku.] If he does not feel the Baſtonado he'll confeſs nothing; let ſome body take a Battoon, and lay it on to the Purpoſe.

Kong lun] (*ſings while he is baſtonado'd, and then ſays,*) Who is the Witneſs of the Crime lay'd to my Charge?

Tu ngan ku.] *Ching ing* was the firſt who accuſed thee.

Kong lun.] (*ſings*) This *Ching ing* has a very ſlanderous Tongue, (*then he ſays to* Tu ngan ku) Are you not contented with having put to Death more than three hundred Perſons? Would you yet devour a poor Infant who alone remains?

(*He continues to ſing.*

Tu ngan ku.] Thou villainous old Fellow, where have you hidden the Orphan? Tell me quickly, if you would avoid a ſevere Puniſhment.

Kong lun.] Where have I concealed any Orphan? Who has ſeen me hide him?

Tungan ku.] You will not make a Confeſſion yet I ſee; let him be baſtonadoed again. (*They do it*) Sure this old Rogue is inſenſible! he has no feeling, he confeſſes nothing. *Ching ing*, thou haſt accuſed him, take a Battoon, and give him a hundred Blows.

Ching ing.] My Lord, I am a poor Phyſician, and never learned to handle the Battoon.

Tu ngan ku.] Ha! you don't know how to handle a Battoon! ----Thou art afraid he ſhould accuſe thee for an Accomplice.

Ching ing.] My Lord, I am going to lay him on.

[*He takes a Stick.*

Tu ngan ku.] *Ching ing*, you have choſen ſuch a ſmall Battoon, that you ſeem afraid of hurting him; ſurely you apprehend he will make a Diſcovery!

Ching ing.] I'll take one that is thicker.

Tu ngan ku.] Hold! At firſt you took a Twig, now you are taking a Bar which will do his Buſineſs at two Strokes, and he'll die without confeſſing any thing.

Ching ing.] You order me to take a Battoon, and I take a ſmall one; then I take another, and you ſay it is too big: what muſt I do in this Caſe?

Tu ngan ku.] Take one of a moderate Size, and lay it on this Raſcal, ſo that he may feel it. You old Wretch, do you know 'tis *Ching ing* who ſtrikes you?

Ching ing.] Confeſs all.

[*He ſtrikes him three times.*

Kong lun.] I am ſeverely treated, and theſe laſt Blows fell heavieſt of all: Who gave them me?

Tu ngan ku.] 'Twas *Ching ing*.

Kong lun.] What! Could *Ching ing* beat me thus?

Ching ing.] My Lord, don't mind this old Fellow, he knows not what he ſays.

Kong lun.] (*He ſings*) Who has ſtruck me ſo cruelly? O *Ching ing!* What have I done to you? Am I your Enemy, that you treat me in this manner?

Ching

Ching ing.] Be quick and confeſs the whole.

Kong lun.] I am going to confeſs all. [*He ſings.*

Ching ing.] Confeſs then inſtantly, if you are not reſolved to die under the Blows.

Kong lun.] It was thus, it was thus. (*He ſings*) We both conſulted together in what manner to ſave the Orphan.

Tu ngan ku.] That is as much as to ſay, he has an Accomplice.---O you old Wretch! You ſay WE; *one* then is yourſelf, but who is the other? If you ſpeak the Truth, I'll ſave your Life.

Kong lun.] You would have me tell you, and I am going to ſatisfy you (*he ſings*): His Name is at my Tongue's end, but I have ſent it back again.

Tu ngan ku.] Does not this ſeem to touch you, *Ching ing?*

Ching ing.] (to *Kong lun*) Peace! you old Fool, don't you offer to ſlander the Innocent.

Kong lun.] O *Ching ing!* What haſt thou to fear? [*He ſings.*

Tu ngan ku.] You mentioned two, why don't you confeſs who the other is?

Kong lun.] Becauſe you ordered me to be baſtonado'd ſo ſeverely, that I am like one diſtracted.

Tu ngan ku.] If you will not declare, you ſhall be beaten without Mercy.

A Soldier.] My Lord, I bring you good News; ſearching a Cavity in the Houſe we have found the Orphan.

Tu ngan ku laughing.] Let the ill-fated Brat be brought hither, that I may ſee it, and have the Pleaſure myſelf of cutting it in Pieces.---Well! you old Villain, you ſaid you did not hide little *Chau*, who then is this that I hold?

Kong lun.] (*He ſings, reproaching the Tyrant with all his Crimes; and ſays,*------His barbarous Heart will not be ſatisfy'd till he has ſhed the Blood of a tender Orphan.

Tu ngan ku.] The very Sight of this Infant provokes my Anger.

[Kong lun *ſings, and the Tyrant ſays,* I take this Dagger, one, two, three Strokes.

[Ching ing *is ſeized with Grief.* I take this curſed Shoot, and plunge the Dagger in his Heart three times. Now I am at the Top of all my Wiſhes.

[Kong lun *ſings, expreſſing his Concern, and* Ching ing *hides his Tears.*

Kong lun.] O *Tu ngan ku*, thou art the moſt wicked of all Mankind. Take heed to thyſelf, for know, impious Wretch, there is over thy Head a Heaven, which ſees all thy Crimes, and will not let them go unpuniſhed. As for me, I deſpiſe Life; I'll go and throw myſelf down theſe ſtone Steps: it is the kind of Death that I chuſe.

A Soldier.] Old *Kong lun* has killed himſelf.

Tu ngan ku, laughing aloud.] Since he is dead, let his Name be mentioned no more.

[*He continues to laugh, and ſpeaks to* Ching ing. You have done me a ſingular Piece of Service in this Affair, without your Aſſiſtance I had never ſlain my Enemy.

Ching ing.] My Lord, I have told you already that I had no particular Enmity to the *Chau*, and what I have done is to ſave the Lives of the little Innocents throughout the Kingdom, and amongſt the reſt that of my own Son.

Tu ngan ku.] You are a Man fit to be truſted; come, live in my Palace, and you ſhall be honourably treated: you ſhall there likewiſe bring up your Son; when he is of a proper Age you ſhall inſtruct him in Literature, and give him to me that I may teach him the Art of War. I am now fifty Years old, and have no Heir, therefore I adopt your Son, and intend to reſign my Poſt to him, as ſoon as he is of Age and qualified for it: What ſay you to this?

Ching ing.] I return you, my Lord, a thouſand Thanks; I am not worthy of ſo great an Honour.

Tu ngan ku.] The Favour that *Chau tun* was in gave me much Diſcontent; but now the whole Family is extinct, and I have nothing farther to apprehend.

The FOURTH PART.

SCENE I.

Tu ngan ku.

ABOUT twenty Years ſince I killed the Orphan of *Chau* with my own Hands, and adopted the Son of *Ching ing*, by the Name of *Tau ching*, and he has gone through all his Exerciſes. I have taught him the eighteen Methods of Fighting, and he ſo well underſtands the Art of War, that none excel him but myſelf. He is now grown up, and as in a ſhort time I intend to make away with the King, and aſcend his Throne, I will confer on my Son the great Employment I now poſſeſs, and thus all my Wiſhes will at length be accompliſhed. At preſent he is performing Exercile in the Camp, when he returns we'll conſult about it.

SCENE II.

Ching ing *with a Roll in his Hand.*

Time ſwiftly paſſes! 'tis twenty years ſince *Tu ngan ku* adopted, as he ſuppoſed, my Son. He has taken exceeding great Care of him, nor has his Care been thrown away. The old Man loves him to Diſtraction; but there is one very important Circumſtance of which my pretended Son is yet ignorant. I am now in the ſixty-fifth Year of my Age, and if I ſhould happen to die, who can diſcover the Secret to him? This is the only thing which diſturbs me. I have painted the whole Hiſtory in this Roll of Paper, and if my Son asks me to explain it, I'll do it from beginning to end, being certain that when he comes to know his real Parents, he'll revenge their Death. I'll go muſe in my Library, and wait till he comes to ſee me.

SCENE III.

Ching pwey, *who paſſes for the Son of* Ching ing, *and is the adopted Son of* Tu ngan ku.

I am *Ching pwey:* my Father on this ſide is *Ching ing*, my Father on that ſide is *Tu ngan ku.* In the Morning I apply myſelf to Arms, and in the Evening to Study.----I am juſt come from the Camp, and am going to ſee my Father, who lives on this ſide.

[*He ſings like a young Man who is pleaſed with his Condition.*

SCENE IV.

Ching ing *alone.*

Let me open this Roll a little: Alas! how many brave Men have died for the Family of *Chau!* It has coſt me my Son; the whole is repreſented in this Picture.

SCENE V.

Ching pwey *and Attendants.*

Ching pwey.] Here, take my Horſe.------where's my Father?

A Soldier.] He is in the Library with a Book in his Hand.

Ching pwey.] Acquaint him that I am here.

Soldier.] *Ching pwey* is returned.

Ching ing.] Deſire him to walk in.

Soldier.] Walk in.

SCENE VI.

Ching pwey, Ching ing.

Ching pwey.] Father, I am returned from the Camp.

Ching ing.] My Son, go and get ſomething to eat.

Ching pwey.] You have hitherto, Sir, rejoyced at your Son's Return, but to day I find you very melancholy, the Tears fall from your Eyes: what can be the Cauſe of this? If any one has dar'd to offend you, let your Son know who it is.

Ching ing.] I intend ſoon to let you know the Cauſe of my Tears; *your Father and Mother are not Maſters.* Go and refreſh yourſelf.

[*When he is gone, he ſays,* Alas! I am quite ſpent.

[*Then he ſings and ſighs, his Son hears him, and returning, ſays, ſinging by intervals,* My Father, who has offended you? I am perplexed; if no body has diſpleaſed you, why are you ſo penſive, and refuſe to ſpeak to me as uſual?

Ching ing.] My Son, ſtay here and ſtudy: I am going into the back Apartment, and will be with you again preſently. [*He leaves the Roll as though he had forgotten it.*

SCENE VII.

Ching pwey *alone.*

My Father has forgotten his Roll of Paper: perhaps they are ſome Diſpatches, I will open them and ſee.---Ha! they are Pictures!------and really ſomething very extraordinary. Here is a Man in red ſets a great Dog upon another in black. That Man kills the Dog; and this ſupports a Chariot which wants a Wheel. Here's another beating out his Brains againſt a Cinnamon-Tree. What means all this? As the Figures have no Name, I can make nothing of them. (*He ſings*) Let me look over the reſt of the Roll: Here's a General, and before him a Cord, poiſoned Wine, and a Dagger. He takes the Dagger and kills himſelf; but for what? Next is a Phyſician with a Cheſt of Medicines, and a Lady, kneeling before him, and offering him a Child ſhe has in her Arms. What means this? and of ſtrangling herſelf

herſelf with a Girdle? [*He ſings at every turn.* This Family ſuffers greatly! with what Pleaſure could I kill this wicked Contriver! But I can make nothing out, I'll wait till my Father comes, who will explain it all.

SCENE VIII.

Ching ing, *and* Ching pwey.

Ching ing.] My Son, I have been liſtning this good while to what you were ſaying.

Ching pwey.] Father, if you pleaſe, explain to me the Figures in this Roll.

Ching ing.] Would you have me explain them, my Son? you little think what ſhare you have in them.

Ching pwey.] Pray explain the whole as clearly as poſſible.

Ching ing.] Would you have the whole Hiſtory? it is pretty long.---Some Years ago, this in red, and this other in black, were Subjects to the ſame King: one was a Mandarin of Literature, and the other of the Army, whence they became Enemies. After they had been at Variance for ſome time, he in red ſaid to himſelf, He who begins firſt is ſtrongeſt, and he who is too ſlow always comes by the worſt; he therefore ſent a Ruffian, called *Tſon mi*, privately, to get over the Walls of the Palace of him in black, and aſſaſſinate him: But he in black, being an excellent Miniſter of State, uſed every Night to go into his Court, and pray to the Maſter of Heaven and Earth for the Proſperity of the Kingdom, without mentioning his own Family. the Ruffian, who ſaw and heard him, ſaid to himſelf, If I kill this good Mandarin I ſhall lift up my Hand directly againſt Heaven, which I will never do; if I return back to him that ſent me, I am a dead Man. Hark what follow'd: He had a Dagger concealed about him, but at the Sight of this virtuous Mandarin he repented, he opened his Eyes to the Light, and beat out his Brains againſt a Cinnamon-tree.

Ching pwey.] He then whom I ſee killing himſelf againſt the Tree, is *Tſon mi?*

Ching ing.] You ſay right. This Figure in black going at the beginning of Spring into the Country to encourage the Husbandmen in their Labour, ſaw a huge Man lying on his Back, with his Mouth open under a Mulberry-tree. The good Mandarin asking the Reaſon of it, the Giant replyed, My Name is *Ling chê*, and I can eat a Meaſure of Rice at every Meal, which is enough to ſatisfy ten common Men. My Maſter not being able to maintain me has turned me out of Doors, and if I ſhould pluck any of theſe Mulberries to eat, he'll ſay I rob him: I therefore lie on my Back with my Mouth open, and ſwallow the Mulberries that drop into it; but as for thoſe which fall on each Side, I had rather die with Hunger than eat them, and get the Name of a Thief. The Perſon in black ſaid, This is a Man of Integrity and Reſolution, and ordered as much Rice and Wine to be given him as he deſired; who when he had filled his Belly, went his way without ſpeaking a Word: Which he dreſſed in black was not offended at, or ſcarcely took any notice of.

Ching pwey.] This ſingle Inſtance ſhews his Virtue. The Man then half dead with Hunger under the Mulberry-tree is called *Ling chê*.

Ching ing.] My Son, mark well all this: One Day a certain Eaſtern Kingdom preſented by way of Tribute a *Shin ngau*, that is, a Dog with four Feet. The King of *Tſin* gave this Dog to him in red, and he having ſworn the Deſtruction of the Perſon in black, order'd a Man of Straw to be plac'd in his private Garden, dreſſed up in ſuch Cloaths as the Man in black uſed to wear, with the Fleſh and Entrails of a Sheep to be put in the Belly of this Figure. He alſo cauſed the *Shin ngau* to faſt for ſix or ſeven Days, after which he led him into the Garden, ſhew'd him the Fleſh, and letting him go, the Dog eat it all up. Having trained the Dog in this Manner during a hundred Days, he went and told the King that there was at Court a Traitor, who had a Deſign againſt his Majeſty's Life. Where is he? (ſaid the King.) The Man in red reply'd, The *Shin ngau* can diſcover him. He brought the Dog into the Royal Hall, where he in black ſtood near the King, and the Dog thinking it had been his Man of Straw flew at him. He in black ran away, and the *Ngau* after him, but happening to run againſt a great Mandarin, called *Tî mi ming*, he kill'd him.

Ching pwey.] This vile Dog then was named *Ngau*, and the brave Mandarin who kill'd him, *Tî mi ming*.

Ching ing.] You are in the right. He dreſs'd in black made his Eſcape out of the Palace, with an Intent to get into his Chariot and four, not knowing that the Man in red had cauſed two of his Horſes to be ſent away, and one of the Wheels to be taken off, ſo that the Chariot was uſeleſs. But at the ſame time a huge ſtrong Man happen'd to paſs by, who bearing up the Axletree with his Shoulder, drove the Horſes forward with one Hand; and tho' his Entrails appear'd, for he was miſerably torn on the Road, he carried him a great way out of the City. Who do you think this ſtout Man was? It was *Ling chê*, the ſame whom he in black met with under the Mulberry-tree.

Ching pwey.] I have not forgot him, 'tis *Ling chê*, whoſe Life was ſaved by him in black.

Ching ing.] The very ſame.

Ching pwey.] Father, this Man in red is a great Villain, and a wicked Monſter. What is his Name?

Ching ing.] Son, I have forgot it.

Ching pwey.] Then who is he in black?

Ching ing.] As for him, 'tis *Chau tun*, a Miniſter of State; it concerns you very nearly, my Son.

Ching pwey.] I have heard it ſaid there was a Miniſter of State named *Chau tun*, but I took no great Notice of it.

Ching ing.] My Son, I'll tell you this as a Secret; lay it up ſafely in you Memory.

Ching pwey.] There are other Figures in the Roll, which I intreat you'll explain to me.

Ching ing.] The Man in red deceiv'd the King, and cauſed the Family of *Chau tun*, above 300 Perſons, to be maſſacred; there only remain'd a Son of *Chau tun* nam'd *Chau ſo*, who had married the King's Daughter. He in red counterfeited the King's Order, and ſent him a Cord, Poiſon, and a Dagger, that he might chuſe one of the three to diſpatch himſelf with. The Princeſs his Wife being big with Child, *Chau* declared his laſt Will, and ſaid: If after my Death you have a Son, you ſhall call him, *the Orphan of the Houſe of* Chau, he'll revenge our Family. Saying this, he took the Dagger and kill'd himſelf. The Man in red turn'd the Princeſs's Palace into a cloſe Priſon, where ſhe brought forth a Son. This he no ſooner knew than he ſent the General *Han quê* to guard the Houſe, and prevent the Infant's Eſcape. The Princeſs had a faithful Subject, who was a Phyſician; his Name was *Ching ing*.

Ching pwey.] Muſt not that be you, my Father?

Ching ing] How many People are there in the World of the ſame Name! The Princeſs committed her little Orphan to his Truſt, and hang'd herſelf in her Girdle. This *Ching ing* wrapped up the Child, put it into his Cheſt of Medicines, and going to the Door, in order to make off, there he met with *Han quê*, who diſcovered the Orphan; but *Ching ing* having talk'd to him in private, he took a Knife and ſlew himſelf.

Ching pwey.] This General who ſo nobly ſacrificed his Life for the Family of *Chau*, is a brave Man; and I ſhall be ſure to remember that his Name is *Hang quê*.

Ching ing.] Yes, yes, it is *Hang quê*, but the worſt is yet to come. Theſe Tidings ſoon came to the Ears of him in red, who ordered that all the Children born in the Kingdom, under ſix Months old, ſhould be brought to him, with a Deſign to murder them, and by that means get rid of the Orphan of *Chau*.

Ching pwey] (*in a Paſſion.*) Can there be in the World a more wicked Man than this?

Ching ing.] Doubtleſs he's a notorious Villain --- This *Ching ing* had a Son about a Month old, whom he dreſs'd in the Orphan's Cloaths, and carried him to the Village of *Tay ping*, to the Houſe of old *Kong lun*.

Ching pwey.] Who is this *Kong lun?*

Ching ing.] He was one of the chief Friends of *Chau tun*. The Phyſician ſaid to him, My Lord, take this poor little Orphan, and go and acquaint him in red that I have hidden the Child he is in ſearch of. I and my Son will die together, and you may take care of little *Chau* till he is of age to revenge his Family. *Kong lun* reply'd, I am old, but if you have the Courage to ſacrifice your own Son, bring him hither to be dreſs'd in the Cloaths of the Orphan of *Chau*, and go accuſe me to the Perſon in red; your Son and I will die together, and do you conceal the Orphan till he ſhall be in a Condition to revenge his Family.

Ching pwey.] How! had this *Ching ing* the Courage to give up his own Child?

Ching ing.] As you were in Danger of loſing your Life, what Difficulty could there be in yielding up that of an Infant? This *Ching ing* took his Son, and carried him to *Kong lun*, whom he immediately accuſed to him in red. They inflicted a thouſand Torments on this good old Man, and at length diſcover'd the Child they ſought after, when the barbarous Wretch in red cut him in Pieces with his own Hand, and *Kong lun* throwing himſelf down ſome Stone Stairs broke his own Neck. It is now twenty Years ſince this happened, and the Orphan of the Houſe of *Chau* muſt be of the ſame Age; yet he never thinks of revenging his Parents. What then does he think of? He is well-ſet, is above five Foot high, and very expert in Literature and Arms: What is become of his Grandfather and Chariot? All the Family have been miſerably butcher'd; his Mother hang'd herſelf, his Father ſtabb'd himſelf, and no Revenge has yet been taken: Surely he wrongfully paſſes for a Man of Courage.

Ching pwey.] My Father! you have talk'd to me a long while, and methinks I dream, for I cannot comprehend what you mean.

Ching ing.] Since you cannot yet underſtand me, I'll ſpeak more plainly. The cruel Man in red is *Tu ngan ku*, *Chau tun* is your Grandfather, *Chau ſo* is your Father, the Princeſs is your Mother, I am the old Phyſician *Ching ing*, and you are the Orphan of the Houſe of *Chau*.

Ching pwey.] Am I the Orphan of *Chau?* alas! I die betwixt Rage and Grief. (*He falls down in a Swoon.*

Ching ing.] My young Maſter, recover your Spirits again.

Ching pwey.] Alas! you have kill'd me, (*he ſings*) if you had not told me this, how could I have heard it? My Father, pleaſe to ſit down in this Chair, and permit me to ſalute you. (*He ſalutes him.*

Ching ing.] I have raiſed again the Houſe of *Chau*; but alas! I have deſtroyed my own; I have plucked up the only Root left in it. (*He weeps.*

Ching pwey.] (*ſings*) Yes, I ſwear I'll be reveng'd on the Traitor *Tu ngan ku*.

Ching ing.] Don't make ſo great a Noiſe, leſt *Tu ngan ku* ſhould hear you.

Ching pwey.] I'll either die myſelf, or deſtroy the Traitor, (*he ſings*) My Father, don't diſturb yourſelf; to-morrow after I have ſeen the King and all the Grandees, I'll kill this Robber with my own Hands.

(*He ſings declaring in what manner he'll attack and kill him,*

Ching ing.] To-morrow my young Maſter is to ſeize the Traitor *Tu ngan ku*, I ought to follow him and aſſiſt him if there ſhould be occaſion.

The FIFTH PART.

SCENE I.

Wey *ſong, a great Officer of the King.*

I Am *Wey ſong*, one of the chief Mandarins of *Tſin*. Under this Reign, *Tu ngan ku* has gotten all the Power in his own Hands, and has deſtroy'd the Family of *Chau tun*: But in the Palace of *Chau ſo* was one *Ching ing* a Phyſician, who contriv'd to hide the Orphan of this Houſe; theſe twenty Years paſt he chang'd the little Prince's Name, and call'd him *Ching pwey*. This *Ching pwey* has the King order'd to ſeize *Tu ngan ku*, that he may revenge his Relations. The Order runs thus: *The Power of* Tu ngan ku *is become exorbitant, and I am afraid leſt he ſhould carry it to a greater Pitch: I therefore order* Ching pwey *to ſeize him privately, and deſtroy his whole Family, without leaving one alive; when he has executed this Order, I will give him a Reward.* I dare not defer this Order, but muſt deliver it myſelf to *Ching pwey*.

SCENE II.

Ching pwey.] I have the King's Order to take *Tu ngan ku* and revenge on him the Death of my Father and Grandfather. This Villain carries it very haughtily (*he ſings*) I'll ſtop here, for he muſt return this Way to his Houſe.

SCENE III.

Tu ngan ku *and* Ching pwey.

Tu ngan ku.] I have been all this Day in the Palace under my Care, and am now returning to my own Houſe: Who's there, place your ſelves in good Order, and march ſlowly.

Ching pwey] What do I ſee? is not this the old Villain?

He deſcribes ſinging the State in which he walks.

Tu ngan ku.] *Tu-ching*, my Son, what have you been doing?

Ching pwey.] Thou old Rogue, I am neither *Tu-ching*, nor thy Son; I am the Orphan of the Houſe of *Chau*. It is twenty Years ſince you cauſed all my Family to be maſſacred, and now I will take thee, and revenge on thee my Father and Mother, who were ſlain by thy Orders.

Tu ngan ku.] Who has put theſe idle Fancies in yo Head?

Ching pwey.] *Ching ing* has informed me who I am.

Tu ngan ku.] I have then a very ungrateful Son; but as for my Part I have nothing to reproach myſelf with.

Ching pwey.] Hold, Villain, whither art thou going?

(*He ſings, and as he is about to ſeize him,* Ching ing *comes up.*

SCENE IV.

Ching ing enters to them.

Ching ing.] Fearing ſome Harm might happen to my young Maſter, I have follow'd to aſſiſt him. Bleſſed be Heaven and Earth! he has ſecured *Tu ngan ku*.

Ching pwey.] Keep this Rogue bound while I go and inform the King.

SCENE V.

Wey ſong.

I underſtand that *Ching pwey* has ſecured *Tu ngan ku*; let ſomebody go and ſee if he is coming, and as he comes let me have Notice.

SCENE VI.

Ching pwey, Ching ing, Wey fong.

Ching pwey.] My Father, let us go both together to the King (*he perceives* Wey fong.) My Lord, take Compaſſion on our Family, I have ſeiz'd and bound *Tu ngan ku*.

Wey ſong.] Let him be brought in. Thou Traitor, thou Deſtroyer of the King's beſt Subjects, thou art in the Hands of *Ching pwey*. What haſt thou to ſay for thyſelf?

Tu ngan ku.] 'Tis for the King's Sake that I am ruin'd; but ſince it is ſo, all I deſire is, that I may be put to a ſpeedy Death.

Ching pwey.] My Lord, take my Cauſe in Hand.

Wey ſong.] O *Tu ngan ku*, thou wouldſt fain die ſpeedily, but I am for putting thee to a lingering Death. Take this Villain, and extend him upon a wooden Aſs, then cut him by degrees into three thouſand Pieces, and when neither Skin nor Fleſh is left, cut off his Head; but above all take ſpecial care that his Death be ſlow.

Ching pwey *repeats the ſame thing, ſinging.*

Ching ing.] My young Maſter, now you are reveng'd, and your Family is raiſed again; but mine is left without a Prop.

Ching pwey *ſings, and ſays what he will do for* Ching ing.

Ching ing.] What have I done to deſerve the hundredth Part of the Favours promiſed by my young Lord?

(*He ſings, and magnifys the ſeveral Favours.*)

Wey ſong.] Fall upon your Knees, *Ching ing*, *Ching pwey*, and hear the King's Order.

Tu ngan ku has put ſeveral of my good Subjects unjuſtly to Death, he has embroil'd my Government all manner of Ways, and has maſſacred the whole Family of *Chau tun*, which was innocent. Theſe are Crimes which Heaven never forgets. By good Fortune the Orphan of this Houſe has acquir'd much Glory: He has cut off the Head of the Traitor *Tu ngan ku*, and my Will is that henceforward he be call'd *Chau von*, that his Father and Grandfather be rank'd with the Grandees of the Kingdom, and *Han quê* as a Generaliſſimo. I give to *Ching ing* a large and fine Eſtate of Inheritance, and order a magnificent Tomb to be erected to *Kong lun*, that the whole Kingdom be renew'd, and extol without ceaſing the Virtue of the King.

(Ching pwey *ſings, and thanks the King, repeating one after another all the Favours receiv'd from him.*

The ART of MEDICINE *among the* CHINESE.

SYSTEM *of the Human Body*, &c. *according to the ancient, but erroneous, Anatomy of the* CHINESE.

IT cannot be ſaid that *Medicine* has been neglected by the *Chineſe*, for they have a great Number of ancient Authors who treat of it, having applied themſelves thereto from the Foundation of the Empire.

But as they were very little verſed in Natural Philoſophy, and not at all in Anatomy, ſo that they ſcarce knew the Uſes of the Parts of the Human Body, and conſequently were unacquainted with the Cauſes of Diſtempers, depending on a doubtful Syſtem of the Structure of the human Frame, it is no wonder they have not made the ſame Progreſs in this Science as our Phyſicians in *Europe*.

However, the Study of Medicine has always been greatly eſteem'd by this Nation: Not only becauſe it is uſeful for the Preſervation of Life, and the Recovery of Health, but becauſe they believe there is a cloſe Connection between it and the Motions of the Heavens. There were formerly Imperial Schools for the Improvement of Medicine, but the Phyſicians at preſent in greateſt Eſteem, are thoſe whoſe Anceſtors were Phyſicians before them, and tranſmitted their Knowledge from Father to Son.

The *Chineſe* hold two natural Principles of Life, *Yang* or vital Heat, and *In*, or radical Moiſture; of which the Spirits and the Blood are the Vehicles. And as out of theſe two Names they have made that of Man, call'd *Jin* in their Language, ſo by joining together the Strokes which compoſe theſe two Words, they have formed the Character or Figure that ſtands for the Name of Man; and they ſay in a *Symbolical* Manner, that as the Diviſion and Separation of theſe two Strokes deſtroy the Figure of the Name of Man, ſo the Diviſion of theſe two Principles likewiſe deſtroys the Life of Man.

The two Principles of Life, according to them, are lodg'd in all the principal Parts of the Body, and in all the Members, and Inteſtines, in order to give them Life and Strength.

They make three Diviſions of the Body: The firſt is into the right and left Part, to each of which belongs an Eye, an Arm, an Hand, a Shoulder, a Leg, and a Foot. The ſecond Diviſion of it is into three Parts, as the upper, middlemoſt, and loweſt. The upper extends from the top of the Head as far as the Breaſt, the middle Part reaches from the Breaſt to the Navel; and the laſt from the Navel to the Sole of the Feet.

To theſe two Diviſions of the Body they add a third, into Members and Inteſtines.

Of the ſix principal Members, wherein the radical Moiſture is lodg'd, three are on the left Side, viz. the Heart, the Liver, and one of the Kidneys; three on the right, as the Lungs, the Spleen (A), and the other Kidney, which laſt is called the Gate of Life.

The Inteſtines, or Entrails, in which they place the vital Heat, are likewiſe ſix in Number; three on the Left, the ſmall Guts or Pericardium, the Gall-bladder, and the Ureters; three on the Right, the Great Guts, the Stomach, and the third part of the Body.

They likewiſe acknowledge certain mutual Relations among the Members and the Inteſtines: As between the Small Guts and the Heart, the Gall-bladder and the Liver, the Ureters and the Kidneys, on the left Side; and on the right, between the Great Guts and the Lungs, the Stomach and the Spleen, the third Part of the Body and the Gate of Life, or the right Kidney.

Theſe are the Parts of the Body, which, according to them, are the natural Seats of the vital Heat and radical Moiſture, which paſs from thence into all other Parts of the Body, by means of the Spirits and Blood, the Circulation whereof ſeems to have been known to them from the time they were firſt acquainted with Phyſic, about four hundred Years after the Deluge.

They likewiſe ſuppoſe that the Body, on account of the Nerves, Muſcles, Veins and Arteries, is a kind of Lute, or muſical Inſtrument, whoſe Parts yield divers Sounds, or rather have a certain kind of Temperament peculiar to themſelves, by reaſon of their Figure, Situations, and various Uſes; and that the different Pulſes, which are like the various Tones and Stops of theſe Inſtruments, are infallible Signs whereby to judge of their Diſpoſition, in the ſame manner as a String, which is touch'd in different Parts either ſtrongly or gently, gives different Sounds, and ſhews whether it be too ſlack or too ſtreight.

After they had eſtabliſh'd theſe twelve Springs of Life in the Body of Man, they ſearched after outward Signs, whereby to diſcover the inward Diſpoſitions of thoſe twelve Parts. Theſe they imagine they have found in the Head, which is the Seat of all the Senſes that perform the animal Operations; and ſuppoſing neceſſary Relations between theſe Senſes and the Sources of Life, aſſert that there is a Conformity betwee the Tongue and the Heart, the Noſtrils and the Lungs, tl Mouth and the Spleen, the Ears and the Kidneys, the Eyes and the Liver. They think likewiſe that from the Colour of the Viſage, Eyes, Noſtrils, and Ears; from the Sound of the Voice, and the Reliſh which the Tongue either feels or deſires, they can conclude with Certainty concerning the Temperament of the Body, and the Life or Death of a ſick Perſon.

As I have obſerved that they make the Heart, the Liver, the Spleen, the Lungs, and the Kidneys the Seat of radical Moiſture, and the ſix Inteſtines the Seat of the vital Heat, it is neceſſary to explain in what Manner they think this radical Moiſture and vital Heat are communicated to other Parts of the Body. For doing this they have eſtabliſh'd twelve Ways or Canals: They ſay there is a Canal by which the radical Moiſture paſſes from the Heart to the Hands, and they call it *Shau ſhun in kin*. By the ſame Ducts the Viſcera, which are united to the Heart, convey the vital Heat, and this Canal of Heat is called *Shew tay yang king*: Theſe two Origins join'd, make one of the Sources of Life.

The Liver ſends the radical Moiſture to the Feet; and the Canal through which it paſſes, is called *So-kve-in-king*; But the vital Heat is convey'd to them from the Gall-bladder by a Duct called *So ſhyau yang king*.

The Kidneys likewiſe ſend the radical Moiſture through another Paſſage, and the Ureters the vital Heat: Theſe Canals keep up the Communication of Life in the left Side of the Body.

On the right Side the Lungs convey the radical Moiſture to the Reins by a Duct called *Shew tay in king*, and the Great Guts the vital Heat by the Canal *Sheng yang ming king*: From the Spleen the radical Moiſture goes to the Feet by *So yang ming king*, and the vital Heat from the Stomach, by *So tay ing king*.

From the Gate of Life [or right Kidney] the radical Moiſture goes to the Hands, by *Shew-kve-in-king*; and the vital Heat of the third Part of the Body to the Feet, by *Shew ſhyau-yang-king*.

It is thus, according to the *Chineſe*, that Life and Vigour are diſtributed throughout the Body; and to be eſteemed a Learned Phyſician among them, a Man muſt be well acquainted with the ſix Sources of Life, proceeding from the twelve Origins, the Ducts and Canals whereby they are convey'd, and the Alterations to which they are liable. When this Knowledge of the Structure of a Human Body (which is conformable to the *ancient Anatomy* of the *Chineſe*, and, as plainly appears, not *very accurate*) is acquir'd, they then proceed to the Knowledge of the exterior Bodies, which may cauſe Alterations in the Body of Man.

Theſe Bodies are the Elements, which, according to them, are five in Number, the Earth, Metals, Water, Air, and Fire: All theſe Elements unite in compoſing a Human Body, which is diſpoſed in ſuch a manner, that one Element prevails more in ſome Parts than others. Thus Fire predominates in the Heart, and the chief Viſcera, which lie near it; and the South is the Point of the Heavens that principally hath reſpect to theſe Parts, becauſe Heat reſides there: They alſo obſerve the Affections of the Heart in Summer.

The Liver and Gall-bladder are referred to the Element of Air, and both have a Relation to the Eaſt, which is the Place from whence Winds and Vegetation proceed; and the Diſpoſition of thoſe Parts ought to be obſerv'd in Spring.

The Kidneys and Ureters belong to the Water, and correſpond to the North; whence Winter is the moſt proper Time to obſerve their Indications.

The Lungs and Great Inteſtines are govern'd by the Metals as well as by the Weſt, and the Autumn, which is the Time of their Indications.

Laſtly, the Spleen and Stomach participate of the Nature of the Earth, and are referr'd to the middle of the Heavens, between the four Cardinal Points; and the third Month of every Seaſon is the particular Time of their Indications.

The Gate of Life and the third part of the Body are ſubject to Fire and Water, and receive the Impreſſions of the Heart and Kidneys, which they communicate to all the other Parts.

They reaſon much in the ſame manner as we do, concerning the Agreement and Diſagreement of theſe Elements with the Body of Man, to account for the Alterations and Diſeaſes incident thereto.

By the different Kinds of Pulſe, they pretend to diſcover infallibly the good or bad Condition of the ſeveral Parts of the Body, according to the following Principles.

It is Motion, ſay they, that makes the Pulſe, and this Motion is cauſed by the Flux and Reflux of the Blood and Spirits, which are convey'd to all Parts of the Body by the twelve Canals before mentioned.

Every

Every thing that moves, *continue they*, puts ſome moveable Body in Motion, and every thing that is moved either yields or reſiſts: Thus as the Blood and Spirits, being in a continual Motion, puſh againſt, and preſs the Veſſels in which they are conveyed, there muſt neceſſarily ariſe a beating of the Pulſe.

By a thorough Knowledge of theſe Beatings and Percuſſions, the Diſpoſition of the Body, and the Affections which they receive from the Elements are diſcovered. By theſe Beatings one may know the Nature of the Blood and Spirits, with the Defects and Exceſſes that may happen therein; and it is the Part of skilful Phyſicians to regulate and reduce them to their due Temperament.

In the Motion of the Pulſe there are two things to be obſerved; the Place where it is perceptible, and its Duration: This has obliged the *Chineſe* Phyſicians to point out the Places of the Body where the Pulſe may be examined, and the Time of its Beating.

Blood-letting is very rarely practiſed among them, altho' they are acquainted with it; but they learned the Uſe of Clyſters from the *Portugueſe* of *Ma-kau*. They do not condemn this Remedy, but, becauſe it came from *Europe*, they call it the Remedy of *Barbarians*.

The whole Science of Medicine among them conſiſts in the Knowledge of the Pulſe, and the Uſe of Simples, which they have in great Plenty, and recommend as Specifics in diverſe Diſtempers.

They pretend, by the Beating of the Pulſe only, to diſcover the Cauſe of the Diſeaſe, and in what Part of the Body it reſides: In effect, their able Phyſicians predict pretty exactly all the Symptoms of a Diſeaſe; and it is chiefly this, that has rendered the *Chineſe* Phyſicians ſo famous in the World.

When they are called to a Sick Perſon, they firſt ſet a Pillow under his Arm; then placing their four Fingers along the Artery, ſometimes gently and ſometimes hard, they take a conſiderable Time to examine the Beating, and diſtinguiſh the minuteſt Differences; and according as the Motion is more or leſs quick, ſtrong or weak, uniform or irregular, they diſcover the Cauſe of the Diſeaſe. So that without asking the Patient any Queſtions they tell him where the Pain lies, whether in the Head, Stomach or Belly; and whether it be the Liver or Spleen, which is affected. They likewiſe foretel when his Head ſhall be eaſier, when he ſhall recover his Appetite, and when the Diſorder will leave him.

I ſpeak not here of thoſe Quacks who profeſs the Art merely to get a Livelihood, without either Study or Experience: But of the skilful Phyſicians, who, it is certain, have acquired a very extraordinary and ſurpriſing Knowledge in this Matter.

Among many Inſtances that I could bring to put this Aſſertion out of doubt, I ſhall relate but one: A Miſſionary falling dangerouſly ill in the Priſon of *Nan-king*, the Chriſtians, who perceived they were in danger of loſing their Paſtor, prevailed on a topping Phyſician to make him a Viſit. After he had well conſidered the Patient, and felt his Pulſe, with the uſual Ceremonies, he off-hand made up three Medicines, which he ordered him to take, one in the Morning, the other at one in the Afternoon, and the third in the Evening. The Patient found himſelf worſe the following Night, loſt his Speech, and was thought to be dead; but early in the next Morning there was ſo great a Change, that the Phyſician, after feeling his Pulſe, aſſured him that he was cured, and that he need do nothing more than obſerve a certain Regimen, till he had thoroughly recovered his Health, which he did by this Method.

Some Phyſicians when they viſit their Patients bring in their Chair, or by a Servant who follows them, a Cheſt with ſeveral Drawers, divided into above forty ſmall Compartments, well furniſhed with Roots and Simples, which are adminiſtred according to the Nature of the Diſtemper; and are either Sudorific, or proper for purifying the Blood and Humours, for ſtrengthning the Stomach, for diſpelling Vapours, ſtopping Fluxes, or giving a gentle Purge.

There are others who carry no Cheſt, but preſcribe Phyſic, leaving their Patients at Liberty, either to take it of them, or buy it of the Druggiſts, who are to be met with in almoſt every City, and have great Shops furniſhed with very excellent and coſtly Medicines. Some think it beneath them to diſpenſe Phyſic, and theſe commonly expect much more for their Viſits than others.

One meets alſo with a kind of Quacks, who pretend to cure Diſtempers by means of a Parcel of Receipts which they pick up, agreeing to be paid conditionally that they recover the Patient.

But that which makes the Fortune of many Phyſicians is their curing Mandarins of Diſtinction, or other rich Perſons; for, beſides being fee'd every Viſit, they receive very conſiderable Gratifications.

The *Chineſe* Phyſicians, after reſtoring Health by ſimple Decoctions, in order thoroughly to extirpate the Diſeaſe, make uſe of their Cordials, which they have of all Sorts, and are generally compoſed of Herbs, Leaves, Roots, Fruit, and dried Seeds.

They have Variety of Simples, which are ſold in every City of the Empire; one Province is ſupplied from another with what it has not itſelf. There are Fairs where nothing elſe but Medicines is ſold, and Shops filled with nothing but Simples.

The *Chineſe* Phyſicians allow their Patients to drink Water, but order it to be boiled: As for other Nouriſhment they are commonly debarred from it, nor are they ſuffered to eat more than a very ſmall Matter, be their Hunger ever ſo great. The Reaſon they give is, that the Body being indiſpoſed, the Stomach is not fit to perform its Functions, whence there is a bad Digeſtion.

The Fee required for theſe Viſits, and for their Medicines, is very moderate. After the firſt Viſit they never attend the Patient any more, unleſs they are ſent for; ſo that he is at liberty to chooſe another Phyſician if he is not pleaſed with the Medicines given by the former, which frequently happens.

As the moſt remarkable part of the *Chineſe* Medicine is the Skill of the Phyſicians in judging of Diſtempers by the Pulſe, and knowing the Nature of the Simples whereof they compoſe their Remedies, the Reader doubtleſs will be well pleaſed to learn of the *Chineſe* themſelves, wherein their Secret of the Pulſe conſiſts, and what uſe they make of their Simples. In order therefore to bring him acquainted therewith, I ſhall give, firſt, a Treatiſe on the Pulſe, made by an ancient *Chineſe* Author; ſecondly, an Extract of the *Chineſe* Herbal; and, thirdly, diverſe Receipts preſcribed by the Phyſicians for different Diſtempers.

All the *Chineſe* acknowledge the Author of this Treatiſe of the Pulſe to be *Wang-ſhû-ho*, who lived under the Dynaſty of the *Tſin*, that is, ſome hundred Years before Chriſt. P. *Hervieu*, an ancient Miſſionary in *China*, who has taken the Pains to tranſlate it, thinks it rather to be a Collection than a Treatiſe made by the ſame Author.

However, it is certain that this is the beſt and moſt ancient thing of the Kind in all *China*.

The SECRET *of the* PULSE. Part I.

Tranſlated from the CHINESE.

TO underſtand Diſeaſes, and judge whether they are mortal or not, the beſt way is to examine the Pulſe.

In Diſeaſes of the Heart, the Pulſe of the left Wriſt muſt be conſulted.

In thoſe of the Liver, the left Hand muſt likewiſe be taken; but it muſt be examined preciſely at the joining of the Wriſt with the Bone of the Cubit.

In Diſeaſes of the Stomach, examine the Pulſe of the right Wriſt; and in thoſe of the Lungs, examine the Pulſe in the Joint of the ſame Hand.

In Diſtempers of the Kidneys the Pulſe muſt be examined above the Joint, at the end of the Cubit; the right Hand for the right Kidney, and the left Hand for the left Kidney.

COMMENTARY.] The right Kidney is otherwiſe called *Ming-men*, or, the *Gate of Life*.

NOTES] The *Chineſe* Phyſicians commonly ſuppoſe, and often ſay, that the right Kidney is the Seminal Reſervoir, and that this is the Reaſon of its being calld the *Gate of Life*. I have read one of them, who explains the Origin of this Name otherwiſe, and pretends that the Change of the Blood into Seed is to be attributed principally to the right Kidney.

NOTHING is more eaſy than to diſtinguiſh the different Places for feeling the Pulſe in the Diſtempers of the five noble Parts above-mentioned: Notwithſtanding which the Examination of the Pulſe is very difficult in many reſpects. The con-

continual Motion of Circulation, wherein the Captain and his Train are employed Night and Day, is indeed limited to a certain Number of Revolutions; but yet there are in the Pulse a thousand Variations, according to the Difference of Sex, Age, Stature, and Seasons.

COM.] The Captain is *Hoé* (B) the Blood; his Train are *Ki*, the Spirits: The Blood runs within the Vessels, and the Spirits without. They are in a perpetual Motion of Circulation, and ought to make in the space of a Night and a Day fifty Rounds; which is the determinate Number spoken of in the Text.

NOTES.] In the time of one Respiration [or Act of breathing] which consists of an Expiration and an Inspiration, the Pulse commonly beats four times, and the Blood and Spirits move forwards six Inches. As therefore in twelve *Chinese* Hours, which make a Day and a Night, they reckon thirteen thousand five hundred Respirations, the Motion in one Day must be eight hundred and ten *Chang*, (a Measure containing ten *Che*, or Feet of ten Inches each:) But the longest Journey of the Blood and Spirits in a human Body is but fifteen *Chang*, and two Feet; and consequently the Blood must make fifty Circulations in one Day and Night. This Remark is taken from another *Chinese* Author.

In translating it, *the continual Motion of Circulation*, we have added nothing to the literal Sense of the *Chinese* Words. Whence it seems reasonable to conclude, that the Circulation of the Blood, discovered so lately in *Europe*, has been known in *China* above two thousand Years. However, I am very far from warranting this Conclusion: For I do not find that the *Chinese* Physicians in their Books distinguish exactly between Arteries and Veins, nor the Road which the Blood takes in flowing from and returning to the Heart.

They have Letters, which the *Europeans* in translating their Dictionaries have made to signify Arteries, Veins and Nerves: But though I have consulted the *Chinese* Physicians as well as their Books, I do not find that these Words contain exactly the same Ideas that we have annexed to them; and it may be said that if *China* formerly had such a Knowledge, as certain Expressions would incline one to think, it has been lost for some time.

In the *Chinese* Commentary I have rendered, *his Train are the Spirits*; judging that of the various Senses of the Character *Ki*, none suited this Place so well: for it may likewise signify *Air*, *Vapour*, *Humour*, *Matter*, &c.

EVERY Season of the Year has its proper Pulse.

In the first and second Moon, the Season when Wood is predominant, the Pulse of the Liver, which answers to Wood, is *Hyen*; that is to say, a long tremulous Motion, not unlike that of the Instrument called, *Tsong* †.

In the fourth and fifth Moon the Pulse of the Heart, which answers to Fire, is as it were overflowing, *Hong*.

As for the Stomach, which is referred to the Earth, its Pulse at the end of every Season (that is in the third, sixth, ninth, and twelfth Moon) ought to have a moderate Slowness, *Wan*. In the seventh and eighth Moon, when Metals govern, the Pulse of the Lungs, which answers to them, is the slender, *Syé*, superficial, *Few*, short, *Twan*, and sharp, *Sé*.

In the tenth and eleventh Moon, Water reigns; and the Pulse of the Kidneys which corresponds thereto is deep, *Chin*; and slender, *Syé*.

This is the usual Situation of the Pulse, with respect to the different Seasons, in a healthful Person. If the Pulse which we have assigned to each of the noble Parts, in different Seasons of the Year, happens to be changed to its contrary State, the Life is then in danger.

COM.] That is, if the Pulse of the Heart be deep and slender, *Chin* and *Syé*; that of the Liver short and sharp, *Twan* and *Sé*; that of the Kidneys slow, *Wan*; that of the Lungs overflowing, *Hong*; and that of the Stomach long and trembling, *Chang* and *Hyen*.

IF the Alteration is such that the Child may be supported by its Mother, the Distemper is not great.

COM.] For instance, if the Pulse of the Heart be slow, *Wan*; that of the Stomach full and overflowing, *Hong*; and that of the Lungs deep, *Chin*.

BUT if the Mother loads the Child, the Distemper will be long.

COM.] For instance, if the Kidneys communicate their Disorder to the Liver; or the Liver its Distemper to the Heart.

NOTE.] The Commentator does not seem to express himself very accurately, but I have translated the Place as I found it.

LASTLY, if the Husband and Wife do not keep themselves in order, there are Rules to judge whether the Disease be mortal or not.

COM.] For Example, if the Heart has the Pulse of the Lungs, it is the Husband that has the Pulse of the Wife.

IN Spring to have the Pulse of the Lungs is mortal, the Pulse of the Heart being set aside: For the Heart is the Son of the Liver, which has the Kidneys for its Mother, and the Stomach for its Wife.

COM.] Wood, Fire, Earth, Metal, Water; this is the Order of the Generation of the five Elements. Earth, Wood, Water, Fire, Metal; in this Order they destroy each other. Of the five *Tsang*, or noble Parts abovementioned, the Lungs answer to Metal; Metal destroys Wood: And therefore, in the Spring, which answers to Wood, to have the Pulse of the Lungs is mortal.

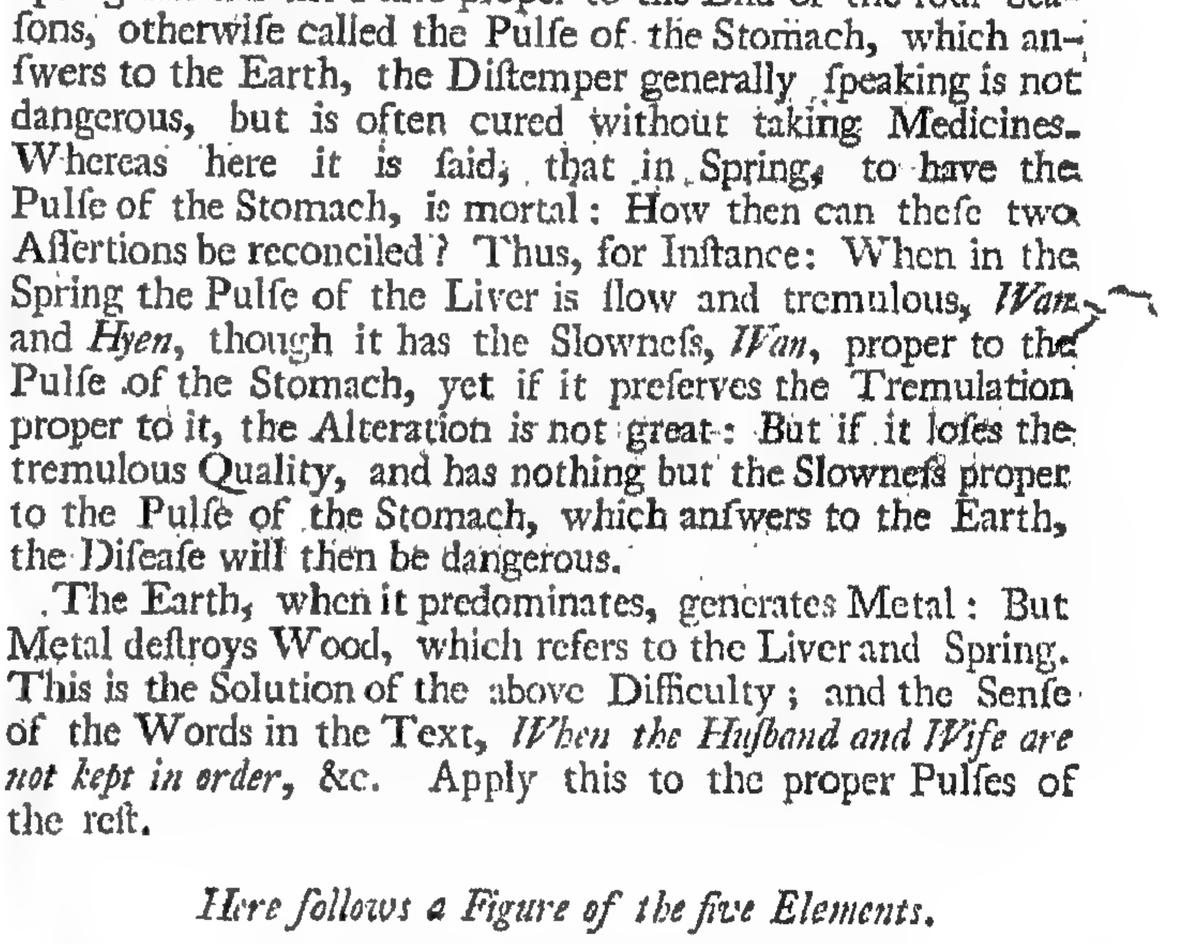
IN Spring to have the Pulse of the Stomach, in the Winter the Pulse of the Heart, in Summer that of the Lungs, in Autumn that of the Liver, are all very bad Symptoms.

This is the Sum of what relates to the different Pulses, proper to the different Seasons, regard being had to the Order of the Generation, or Opposition of the five Elements.

COM.] It is said in another place of this Book, that when in Spring one has the Pulse proper to the End of the four Seasons, otherwise called the Pulse of the Stomach, which answers to the Earth, the Distemper generally speaking is not dangerous, but is often cured without taking Medicines. Whereas here it is said, that in Spring, to have the Pulse of the Stomach, is mortal: How then can these two Assertions be reconciled? Thus, for Instance: When in the Spring the Pulse of the Liver is slow and tremulous, *Wan* and *Hyen*, though it has the Slowness, *Wan*, proper to the Pulse of the Stomach, yet if it preserves the Tremulation proper to it, the Alteration is not great: But if it loses the tremulous Quality, and has nothing but the Slowness proper to the Pulse of the Stomach, which answers to the Earth, the Disease will then be dangerous.

The Earth, when it predominates, generates Metal: But Metal destroys Wood, which refers to the Liver and Spring. This is the Solution of the above Difficulty; and the Sense of the Words in the Text, *When the Husband and Wife are not kept in order*, &c. Apply this to the proper Pulses of the rest.

Here follows a Figure of the five Elements.



NOTES.]

(B) Orig. Hiue.

† It has thirteen Strings, [in the Original 'tis written *Tçeng*.]

NOTES.] When the *Chineſe* talk of the Seaſons of the Year, they refer the Spring, or at leaſt the two firſt Months thereof, to Wood; the two firſt Months of the Summer, to Fire; thoſe of the Autumn to Metal; and thoſe of the Winter to Water. To the Earth, which is in the middle, as partaking ſomething of all the reſt, they refer the laſt Month of every Seaſon.

When their Phyſicians treat of the noble Parts of a human Body, they have recourſe to this Figure, and make the Liver anſwer to Wood, the Heart to Fire, the Lungs to Metal, the Kidneys to Water, the Stomach to Earth; finding a certain Analogy between them, ſuch as it is.

If they talk of the five Planets, *Saturn* is called the Star or Planet of Earth; *Jupiter* the Planet of Wood; *Mars* the Planet of Fire; *Venus* the Planet of Metal; and *Mercury* the Planet of Water. But whether theſe five Elements have given Names to the five Planets, or the Number of Elements has been determined by that of the Planets, I am not able to ſay.

CARE muſt be taken not to confound the different Kinds of Pulſe, which reſemble each other: For the Pulſes, *Hyen* and *Kin*, *Se* and *Wey*, *Few* and *Kong*, *Hong* and *She*, have ſome Affinity, and yet their Indications are very different, and contrary. Thus the Pulſes *Chin* and *Fu* come to the ſame Point by different Roads: But thoſe call'd *Syu* and *To* have a ſort of Relation even in their Indications.

NOTES.] The Explanation of theſe Terms occurs in the Text more than once: But as Method requires that they ſhould be explain'd in the ſame Order they are mention'd, I ſhall ſupply that Defect of the Compiler here.

The Pulſe is called *Hyen*, when it has a long tremulous Motion, not unlike that of the Strings of the Inſtrument *Tſeng*.

It is term'd *Kin*, when it has a tremulous Motion, ſhort and quick, like that of the Strings of the Inſtrument *Kin*.

The Pulſe is named *Sæ*, that is, *ſharp* or *rough*, when the Motion is felt by the Finger, and reſembles that of a Knife in ſcraping a Piece of *Bambu*.

The Pulſe is call'd *Wey*, or *ſmall*, when it is in reality ſmall, much like a ſilken Thread.

The Pulſe is nam'd *Few*, *ſuperficial*, or ſwimming atop, when if gently touch'd with the Finger, it is perceptible, but diſappears if preſs'd.

The Pulſe is *Kong*, when it feels under the Finger much like a Hole of a Flute, leaving a kind of empty Space between two ſenſible Extremities.

Kong ſignifies *over-flowing*; *She*, *full*; *Chin*, *deep*, *low*; *Fu*, *ſinking low* and *hiding* itſelf; *Syu*, implies that it feels on the Finger like a Drop of Water; *To*, is *weak*.

ONE muſt diligently enquire into the Properties of the Pulſe, in order to draw proper Conſequences from it; after which, by a ſufficient Knowledge of Drugs, he may venture to practiſe Phyſic.

If the Pulſe of the Wriſt be *Kye*, or *quick*, it is certainly attended with the Head-ach; if it is *Hyen*, *long* and *tremulous*, it is a Sign of the Heart-burn(A); if it is *Kin*, *ſhort* and *tremulous*, it indicates the Cholick; if it is *Wan*, or *moderately ſlow*, the Skin is as it were in a ſleepy State; if it is *Wey*, or *ſmall*, the Breaſt has ſuffered from Cold; if it is *Su*, or *in a great Hurry*, there is a violent Heat at the Stomach; if it is *Wha*, or *ſlippery*, Blood abounds; if it is *Sæ*, *or ſharp*, there is a loſs of Spirits; when it is *Hong*, or *overflowing*, the Breaſt and Sides are, as it were, too full, and the Patient perceives an Oppreſſion there; when the Pulſe of the Wriſt is *Chin*, *deep and ſunk*, a Pain is felt in the Back.

When preciſely at the joining of the Wriſt with the Cubitus, the Pulſe ſeems to be *Few*, *ſuperficial*, and *Wan*, *moderately ſlow*, there is a *Nauſea*, or want of Appetite.

If the Pulſe is *Kin*, *ſhort and tremulous*, there is an Oppreſſion, and a Redundance of flatulent Matter, which is very difficult to cure effectually.

(A) *Cardialgia*, a Pain which is felt towards the upper Orifice of the Stomach, and attended with the Palpitation of the Heart, an Inclination to vomit, &c.

If it is *To*, weak, and *Su*, *in a hurry*, there is great Heat in the Stomach; if it is *Hyen*, *long and tremulous*, and *Wha*, *ſlippery*, the Stomach has taken Cold.

If it is *Wey*, or *ſmall*, the Heart is, as it were, oppreſſed with Fulneſs.

If it is *Chin*, *deep* or *ſunk*, a Weight and heavy Pain is felt in the Region of the Diaphragm, and this proceeds from Repletion; whereas if it be *Syu*, ſoft, and, as it were moiſt, tho' there be a Swelling in the lower Parts, from the Reins to the Feet, it proceeds from Emptineſs, and being exhauſted: wherefore the watry Humours muſt be diſſipated as ſoon as poſſible.

Laſtly, if the Pulſe at the Joint is *Fu*, or *ſinking low* and *concealing* itſelf, there is a Diſorder at the Orifice of the Stomach, which is carry'd off with a Purge.

With reſpect to the Pulſe at the Extremity of the Cubitus: If it be *Wha*, or *ſlippery*, and found in a Woman, it is a Proof that her Menſes are not regular; if in a Man, the laſt Digeſtions are imperfect.

If it is *Fu*, *lying very low*, the firſt Digeſtions are imperfect.

If it is *Wey*, or *ſmall*, there is a violent Cholick; if it is *To*, or *weak*, and *Wan*, *moderately ſlow*, there is an Exceſs of Heat in the Ventricle, and a Diſorder at the Stomach.

If it be *Chi*, or *ſluggiſh* and *very ſlow*, the *Tſyau*, or *lower Fire-place* and Stomach have ſuffer'd from Cold; in this Caſe there is *Nauſea*, and ſometimes a Vomiting.

If it be *Sæ*, *ſharp* or rough, there is a Tenſion in the Belly, and ſometimes in the *Scrotum*.

If it is ſometimes *Hyen*, or *long and tremulous*; ſometimes *Kin*, or *ſhort* and *tremulous*; the Pain is in the Belly itſelf.

If it is *Chin*, or *deep*, the Diſorder is in the Kidneys.

Laſtly, if it be *Syu*, or *ſoft*, and, as it were, moiſt; *Su*, or in a hurry; *Few*, ſuperficial; or *Kong*, empty in the middle, like the Body of a Flute, the Urine is red and ſharp. Thus examining every thing accurately, it will be hard for any thing to eſcape Notice.

NOTE.] The *Chineſe* diſtinguiſh in the Body, or what we call the Trunk, three *Tſyau*, or Fire-places of natural Heat, of which the Commentary will ſpeak hereafter.

The Author in explaining here various Pulſes found at the Wriſt, the joining of the Wriſt with the Cubitus, or at the Extremity of the Cubitus, with their Indications, makes no Diſtinction, as he does in other Places, between the left and right Hand: as if that Diſtinction, which is of ſuch Importance on ſo many other Occaſions, has in his Opinion nothing to do with the Indications abovemention'd.

WHEN the Pulſe of a Woman is felt at the Extremity of the *Cubitus*, and found to be conſtantly *Wha*, or *ſlippery*, it is a ſure Sign that ſhe is pregnant.

If you find the Pulſe *Hong*, or *overflowing* at this Place in the Right Arm, ſhe is with Child of a Daughter, if the Left with a Son, and if in the ſame in both, ſhe carries Twins. He who is expert at this Method will never be deceiv'd.

To know if a Patient will recover, you muſt carefully examine the Motion and Duration of the Pulſe.

If its Motion be hard and keen, and at the ſame time very quick, as if the Beatings were

ſo

ſo many Strokes of an Arrow, or Stone ſwiftly repeated; If on the contrary it is looſe, not unlike a String which is ſpinning; if it pecks, as it were, like the Beak of a Bird, and this Motion is interrupted, all of a ſudden; if it be ſlow, like Drops of Water falling leiſurely through a Crevice, ſo that it ſeems for a time to be quite gone, and then begins anew; if it is embarraſſed, much like a Frog in certain Weeds, inſomuch that it ſeems unable to get backwards or forwards; if it friſks like a Fiſh that dives every Minute; and then comes up again, ſometimes ſo ſlow that one would think ſhe was held by the Tail, and yet makes its Eſcape; Alas! the beſt of theſe Pulſes is worth nothing at all. Had a Phyſician the Philoſopher's Stone, he could not recover ſuch a Patient, who muſt reſolve to die.

But there are certain Diſtempers, wherein the Patient, tho' free from ſuch Pulſes as we have juſt mentioned, has his Intellects diſturb'd, loſes his Speech, or has hardly any Voice. Sometimes alſo one cannot perceive any Motion of the Pulſe, either at the Wriſt or Joint: If however it be felt at the Extremity of the *Cubitus*, if the Beating and Intervals have much the ſame Extent, and if the Motion continues pretty regular for ſome time, tho' the Patient ſeems to be at the laſt Extremity, he will not die; at leaſt a skilful Phyſician may ſave him. This is the Senſe of an ancient Text: *The Tree is without Leaves, but the Root is ſtill alive.*

The Manner of feeling the PULSE.

On the Left, the Heart, the ſmall Guts, the Liver, the Gall, the left Kidney: On the Right, the Lungs, the large Inteſtines, the Orifice of the Stomach, the Stomach itſelf, and the right Kidney.

COM.] The Pulſe of the Left Wriſt is the Index of the Heart, and ſmall Inteſtines; that of the Joint diſcovers what relates to the Liver and Gall; and that at the Extremity of the *Cubitus* (the left Still) has Reference to the left Kidney and Bladder; for if the Text has not mentioned the Bladder, 'tis becauſe it could not be brought into the Verſe.

NOTE.] I muſt obſerve, that not only this Place, but almoſt all the Book is in Verſe, being nothing elſe properly but an undigeſted Collection of Poems in technical Verſes.

On the Right (at the Wriſt) the Lungs, the large Inteſtines; (at the Joint) the Orifice of the Stomach, and the Stomach itſelf; (at the Extremity of the *Cubitus*) the Right Kidney.

COM.] We muſt add to the left Kidney the three *Tſyau*, or Fire-places, which are omitted in the Text, becauſe incompatible with the Verſe.

Note.] What theſe three *Tſyau* are, will be ſhewn hereafter.

The ſame Doctrine will hold in examining the Diſtempers in Women, with this Difference, that in Females the Pulſe of the *Cubitus* in its natural and healthful Condition is contrary to that of Men.

COM. It is ſtrong in Women, and weak in Men; when otherwiſe, they are diſtemper'd.

It requires Attention and Accuracy to examine and trace each of theſe Pulſes: the Phyſician himſelf ſhould be healthy, and in a State of Tranquillity. As for the Situation of his Hand, it depends on the Situation of the ſick Perſon: For if the latter be ſo placed, that the Back appears, and not the Palm, the Phyſician ſhould turn the Back of his own.

Nine *Hew* reſult from theſe three Pulſes, which you ſhould be accuſtomed to diſtinguiſh rightly with the Fingers, and at the ſame time imprint each upon the Mind as diſtinctly as a Seal.

COM.] The Wriſt, the Joint, and the Extremity of the Cubitus, are the three Places where the Pulſe is felt, by applying the three longeſt Fingers to them; and theſe are called the three *Pu*.

Now in theſe three Places the Pulſe is either very ſuperficial, or very deep, or between both; and as three times three makes nine, they are in the Text call'd *Hew*.

THE Function of the large Inteſtines, and the Lungs, has a Tendency to puſh forward, conduct, and evacuate: The Function of the Heart and ſmall Inteſtines tends to receive, contain, and meliorate or improve.

COM.] The large Inteſtines ſend forward and evacuate the groſs and impure Feces, whereas the Lungs do neither impel nor evacuate any thing: But as the large Inteſtines are in the Region of the Lungs, and as it were ſubject to them, therefore the Text joins them together.

NOTES.] It is true, as the Commentator ſays, that according to the *Chineſe* Art of Medicine, the Lungs ſympathiſe with the large Inteſtines, as well as the Heart with the ſmall Inteſtines; but methinks he is in the wrong to ſay that this Dependence or Subordination is the only Reaſon for which the Lungs are mentioned, as tho' they neither ſent forward nor evacuated; for do not the Lungs impel the Blood, and evacuate Phlegm with other Matter?

The Commentator is ſtill more to blame in what he ſays of the Heart, and the ſmall Inteſtines, for the Text may admit of this Senſe, *viz.* That the Function of the ſmall Inteſtines is to receive the Aliments, in order to digeſt and convert them into Chyle; and that the Office of the Heart is to receive the Chyle, to elaborate, and turn it into Blood.

THE Function of the Orifice of the Stomach, and Ventricle, which are contiguous, is to lend their mutual Aſſiſtance in adminiſtring the five Grains (that is to ſay, Aliments): The Function of the Kidneys and Bladder is to filtre and evacuate the Liquid Matters.

What they call the three *Tſyau*, that is, Hearths or Fire-places, are not ſenſible and diſtinct *Viſcera*; but have their Situation aſſign'd them with reſpect to the other Parts, to which they correſpond.

COM.] There are three *Tſyau*: The Superior, the Middle moſt, and the Inferior.

The Superior belongs to the Region of the Heart; its principal Effect is to retain and contract, without which how could the Heart and Lungs govern the Blood and Spirits? Or could they otherwiſe govern the Blood and the Air? For the Character admits of both theſe Senſes.

That of the Middle is in the Region of the *Sternum*; it neither retains nor ſends forwards; its Effect being to concoct: For without it how could the Stomach digeſt the Aliments?

The Inferior is in the Region of the Navel, and an Inch below that Part; its Effect is to ſeparate and puſh forward: without which how could the Liver and Kidneys filtre and ſeparate the Liquors as they uſually do

THE Liver and Bladder are both employ'd in the Filtration of Humours; there is a great Correſpondence between them and the Eyes, which depend very much upon theſe *Viſcera*. A Man of Judgment, who thoroughly conſiders the natural Situation and due Temperature of the five noble Parts, with their ſeveral Relations, will very eaſily attain the Knowledge of Diſtempers.

There is a Bone which riſes at the joining of the Arm with the Hand; and there the Pulſe muſt be felt, which is called the Gate, or the

the Joint; before this Joint is that which we call the Mouth an Inch long, *Tſun kew* (the Wriſt.) Behind the ſame Joint, is what we call the *Cubitus*, *Che*. The Wriſt is termed *Yang*, and the *Cubitus*, *In*, in the Language of Phyſicians.

In feeling the Pulſe at theſe three Places, great Care muſt be taken to lay the Fingers upon the Veſſels preciſely where they ought to be.

NOTES.] *CHE* ſignifies the Bone which goes from the Hand to the Elbow; this ſame Character and Word ſignifies alſo a Foot, or a Cubit, becauſe the one was the Meaſure of the other.

The Wriſt is call'd *Tſun kew*, which ſignifies a Mouth or Paſſage of the length of an Inch, becauſe it is the Tenth Part of the *Cubitus*, and they call an Inch the tenth Part of a Foot or Cubit. This is taken from the *Chineſe* themſelves,

Yang and *In* are two Terms applicable, and always apply'd by the *Chineſe*, in diſtinguiſhing two Things, one of which gives Place to the other in any reſpect; for inſtance, in Perfection, Rank, *&c.*

IF you diſcover at the *Tang* (the Pulſe of the Wriſt) that which is call'd *Hyen*, (or a long tremulous Motion, as in the Strings of the Inſtrument *Tſeng*) you may be ſure there is a Pain in the Head.

If you find the ſame Motion at the *In* (the Pulſe at the Extremity of the *Cubitus*) the Patient has a Pain in the Belly.

If the *Yang* is in a hurry, there is an Inclination to vomit, and a Pain in the Head: If this *In* is then very ſmall and ſlender, there is a Motion of the Entrails, and a Diarrhea.

If the *Yang* is full, the Face will appear red and bloated: If at the ſame time the *In* is ſmall, and ſlender, there will be thoſe malignant Sweats, ſaid to come as it were by Stealth, and an incipient Phthiſis, or Conſumption of the Lungs.

When the *Yang* is full, ſtrong and ſlippery, there is a Difficulty in ſpeaking. If the *In* is then in a hurry, there is a great Heat in the Stomach, and the Breath has an ill Smell.

When you find the *Yang* ſmall, ſuperficial, and weak, there is want of Warmth in the Heart. If at the ſame time the *In* is ſlippery, the Aliments do not digeſt well, the Stomach being out of Order. Thus to look for the different Indications of the Pulſe by this ſimple Diſtinction of *In* and *Yang*, is a pretty good Method.

NOTES.] The Commentator gives to theſe three Lines a different Senſe from that of the Tranſlation: He pretends that we muſt conſider the fore and hind Part of the Joint together, which are indicated by *Yang* and *In*, and ſee if this *Yang* and this *In* are both *Yang*, or both *In*; underſtanding by this ſecond *Yang* a high ſuperficial Pulſe, and by this ſecond *In* a Pulſe lying very deep. If both are *Yang*, that is, if at the Wriſt, or at the Extremity of the *Cubitus*, the Pulſe is ſuperficial, the Source of the Diſtemper is in what is call'd *Pyau*, that is, the Exterior, the Skin, the Fleſh, *&c.* If on the contrary they are both *In*, that is, if at the Wriſt, and the Extremity of the *Cubitus*, the Pulſe lies very deep, the Diſeaſe is in what they call *Li* (that is, in the five noble Parts, *&c.*)

I cannot determine whether what the Commentator ſays be true or not, but theſe two ſorts of complicated *In* and *Yang* are not in the Text, nor does it ſpeak of the *Pyau* or *Li*, nor of the ſuperficial or the deep; and theſe Lines ſeem to me to be nothing elſe but a general Concluſion from what went before, for which Reaſon I have omitted the Word *thus*, in tranſlating the Text.

WHEN the Pulſe is natural, and the Perſon in perfect Health, in the ſpace of one Reſpiration, which conſiſts of an Inſpiration and an Expiration, there are four Pulſes. One Pulſe more preſages nothing bad: But if there wants one, it indicates a defect of natural Heat; and if two be wanting it is a bad Sign.

If in the ſame Space there are ſix Pulſes, there is an exceſs of Heat; if ſeven, the Exceſs is conſiderable: But if they amount to eight, the Danger is very great; and if they exceed that Number the Patient is a dying.

If in the Space of one Reſpiration the Pulſe beats but once, the Diſtemper is then come to a great height, and dangerous; but it is much worſe, if it beats but once in the Space of two Reſpirations, for 'tis a ſign Death is not far off.

TOO many Beatings of the Pulſe proceed from exceſs of Heat, and too few from exceſs of Cold. This is a conſtant Tradition received in all Ages; the various Degrees thereof are ſet down in the Book of the eighty-one Difficulties.

In Spring the long tremulous, *Hyen*; in Summer the overflowing, *Hong*; in Autumn the ſoftneſs of Hair or Feathers; in Winter the hardneſs of Stone: It is neceſſary alſo to ſubdivide theſe Seaſons into *Tſye-ki*.

COM.] By the Character *Tſye* is here underſtood the ſubdiviſions which are made of the four Seaſons, each of which has ſix *Tſye*: By the Character *Ki* is meant the different temperatures of the Air.

A SOFT Motion, and ſomewhat ſlow, much like that of the Branches of a fine Willow-tree, agitated by a gentle Zephyr in the Spring, is the Property of the Pulſe called the Pulſe of the Stomach, which anſwers to the End of every Seaſon. However nice theſe Diſtinctions are, a ſedulous Phyſician will not only perceive them, but will be able at length to retain them all.

The Explanation of the PULSE, *called the ſeven* Pyau.

NOTE.] That is to ſay, the ſeven externals, becauſe they are in reality more external, or ſenſible than the reſt, which we ſhall ſpeak of hereafter.

FEW is, when laying the Finger gently, without reſting or preſſing it on the Place, the Pulſe is perceived, and cauſes a Senſation like that of the Blade of a ſmall Onion.

NOTE.] I call it in the Tranſlation *ſuperficial*.

KONG is, when you diſtinguiſh, as it were, two Extremities, and an empty Space in the Middle.

NOTE.] As if the Finger was put upon the Hole of a Flute; which Compariſon is taken from the *Chineſe* themſelves.

HU is as if one touched or ſtirred Pearls with his Finger; they move backward and forward very quick, being ſmooth and ſlippery.

NOTE.] This is what I called in the Tranſlation *a ſlippery Pulſe*.

SHE is as it were a Property of the *Few*, ſuperficial; and as if the Blade of a ſmall Onion was full and ſolid within.

NOTE.] I call it in the Tranſlation *a full Pulſe*.

HTEN is like the Strings of the *Tſeng*.

NOTE.] I call this *a long tremulous Pulſe*.

KIN is, like the Strings of the Inſtrument *Kin*.

NOTE.] This I call *a ſhort tremulous Pulſe*.

HONG is when the Pulſe riſes the higheſt, and beats ſtrong.

NOTE.] I call it *overflowing*; and the *Chineſe* Character has this Senſe.

THERE are the ſeven *Pyau*, which are *Yang*, and like the beſt ſide of a Stuff with relation to the

the eight following, called *Li*, which are like the wrong Side, and consequently *In*.

An EXPLANATION *of the* PULSES *called the Eight* LI.

NOTE.] That is to say, *the internal*, because they are in effect more inward, and less sensible than the seven already explained.

CHIN is when there is a Necessity of pressing the Finger hard to find the Pulse.

NOTE.] I call this a *deep* or *sunk* Pulse.

WET is when the Pulse feels under the Finger as small as a Thread.

NOTE.] I call it the *small* Pulse.

WAN is when it is moderately slow,

SE (A) is when the Beats make an Impression, not unlike that of a Knife scraping a *Bambu*.

NOTE.] I call it *sharp*; the *Chinese* Character properly signifies rough.

CHI is when it comes very slowly, and as it were by stealth.

NOTE.] I call it a *sluggish* or *slow* Pulse.

FU is when it flies very low, and is as it were hidden under the Bone; insomuch that you must press the Finger very hard to discover it, and even then it is not very perceptible.

NOTE.] I call this *flying low*; the *Chinese* Character signifies to stoop or sink down.

STU is when the Pulse causes a Sensation like a Drop of Water when touched.

NOTE.] I call it *soft*, and as it were *fluid*.

TO is when pressing moderately one perceives it, but not distinctly (causing a Sensation much like worn out Cloth when it is touched) and when pressing a little harder, it is not perceived at all.

EXPLANATION *of the* PULSES *called the Nine* Tau, *or the Nine* Sorts.

CHANG is when it feels like a Staff, or the Handle of a Spear.

NOTE.] I call it *long*, which is the Sense of the Character.

TWAN is when it feels almost like an indivisible Point.

NOTE.] I call it *short*, which is the Sense of the Character.

HTU is when laying the Finger on gently, or only just touching the Place, the Pulse is not perceived.

NOTE.] The Character *Hyu* signifies *empty*, and therefore I term it so.

TSU is when it seems confined, and moves with difficulty, especially at the Wrist.

KIE, is when besides being a little slow, it stops sometimes.

NOTE.] I call it an *embarrassed* Pulse.

TAT is when it is found to stop of a sudden, and returns with difficulty.

NOTE.] Elsewhere this *Tay* is otherwise explained.

STE is when it is very fine and slender, and seems like a single Hair.

NOTE.] I call it the *slender* Pulse.

TONG is, when it yields a Sensation like that made by Stones when touched in the Water.

NOTE.] I call it the *moveable* Pulse, which is the Signification of the Character *Tong*.

(A) Orig. *Se*.

KE is when it is found firm and smooth, like the Head of a Drum.

NOTE.] Elsewhere this Pulse is called *hard*, and that is the Name which I give it.

THESE nine Sorts must be well distinguished, which is not a very easy Matter.

NOTE.] I have been assured that at present scarce any *Chinese* Physician examines these nine Manners, confining themselves to the seven Pulses called *Pyau*, and the eight named *Li*; nay there are some who reject them, undertaking to judge of the Nature of the Distemper the best they can, by the Height or Depth, the Slowness or Quickness of the Pulse.

In the Sequel of this Book all these Pulses are explained over again; and to some of them are given different Names from what they have here, as well as an Explanation different with respect to the Terms: Though very nearly the same as to the Sense. These Differences and Repetitions alone afford grounds to judge that this Book was not the Work of one Author, but a Compilation from many.

INDICATIONS *of these several* Pulses.

THE superficial, (*Few*) indicates Windiness.

The *Kong*, which has two sensible Extremities, and a Space in the Middle, indicates a Want of Blood.

NOTE.] The Text does not express whether there is a Defect or Excess of Blood: It is after the Commentary that I determined the Sense in translating.

THE slippery Pulse (*Wha*) indicates abundance of Phlegm.

The full (*She*) denotes Heat.

The long-tremulous (*Hyen*) Lassitude.

The short-tremulous (*Kin*) sharp Pain.

The overflowing (*Hong*) too much Heat;

The small (*Wey*) too much Cold: Both these indicate Obstructions in the Lower Belly.

The deep (*Chin*) denotes Pain proceeding from intercepted Air, or else from the interruption of the Spirits: The Term admits of both Senses.

The slow Pulse (*Wan*) when it ought not to be so, indicates a kind of Rheumatism in the Breast.

The sharp Pulse (*Se*) indicates Barrenness, or a Disposition that way, both in Men and Women.

The sluggish (*Chi*) shews want of internal Heat.

The flying-low (*Fu*) denotes a considerable Obstruction, which shuts up, as one may say, the Passages of the Blood.

The soft or fluid (*Syu*) indicates spontaneous Sweats, and a Disposition to a Phthisis or Consumption.

The feeble Pulse (*To*) shews a great Wasting, and dull Pains, as it were, in the Bones.

The long (*Chang*) indicates the Spirits to be in good Quantity and good Order.

The short (*Twan*) is a sign that they fail, or are troubled. When the Pulse is slender like a Hair, it denotes Failure of the Spirits.

When it is (*Tay*) variable, they are in disorder.

The Pulse which is embarrassed, confined, and as it were in a Strait (*Tsu*) indicates excessive Heat.

The empty Pulse (*Hyu*) is commonly followed by a great loss of Blood; and is accompanied with vain Fears, and convulsive Motions.

The precipitate or hurrying Pulse (*Su*) (which is not put before among the nine Sorts) denotes Inquietudes of another Kind, and a Delirium, at which time the Disease is considerable and dangerous.

The hard Pulſe (*Kye*) indicates a loſs of the ſeminal Liquor in Men, and of Blood in Women.

NOTE.] In theſe Indications the embarraſſing Pulſe (*Kye*), and the moveable (*Kong*) are omitted, but for what reaſon I know not.

COM.] When a ſick Perſon has a long Pulſe (*Shang*), eſpecially if it is at the ſame time a little ſlow, the Diſtemper is commonly eaſy to be cured; on the contrary, in almoſt all Diſeaſes the ſhort Pulſe (*Swan*) indicates danger and difficulty of making a thorough Cure.

The RESEMBLANCE *and* DIFFERENCE *between divers* Pulſes.

The ſuperficial Pulſe (*Few*) reſembles the Pulſe named *Kong*, excepting that the latter ſeems empty in the Middle, the former not. The ſuperficial (*Few*) alſo reſembles the overflowing (*Hong*) they differing only in reſpect of Strength; the overflowing being very ſtrong, the ſuperficial very weak. The ſuperficial (*Few*) is even ſomewhat related to the empty Pulſe (*Hyu*) in that they both cauſe a ſlight Senſation in the Finger; but this proceeds from very different Cauſes: For in the empty Pulſe 'tis owing to want of Strength, whereas in the ſuperficial, it is the effect of not being preſſed; the nature of this Pulſe being ſuch, that in laying the Finger on without preſſing, it is perceived, but if it be preſſed, it diſappears.

The ſlippery Pulſe (*Wha*) and the moveable (*Tong*) have nearly the ſame Conformity, as Pearls moved in a Veſſel, and Stones moved in the Water; one is more diſtinct than the other. The ſlippery (*Wha*) has alſo ſome Analogy with the hurrying (*Su*): But the hurrying (*Su*) has more Beats in the Space of a Reſpiration.

The full (*She*) reſembles pretty much the hard (*Kye*); but the hard never changes by being more or leſs preſſed: Whereas the full Pulſe becomes ſtronger, and continues longer, if the Finger be applied more firmly.

The long-tremulous (*Hyen*), and the ſhort-tremulous, have an Agreement: The latter expreſſes the eſſential Character of Tremulouſneſs, which is common to them both; the former expreſſes its Condition with much greater Strength.

The overflowing (*Hong*), and the great or ſtrong (*Ta*) are very near alike; but the overflowing (*Hong*) though preſſed hard always preſerves its Strength, which the Pulſe (*Ta*) does not.

The ſmall, *Wey*, and the ſharp, *Se*, have ſome Agreement, but the ſharp is more ſhort and ſluggiſh than the ſmall. (*Sye*) the ſlender or fine is properly the ſmall (*Wey*) become fine as ſhort Hair or Down.

The deep (*Chin*) and the flying (*Fu*) have a great Conformity; the latter being only more deep, or difficult to be diſcovered.

The ſlow (*Wan*) differs from the ſluggiſh (*Chi*), only in that it is moderately ſlow in compariſon of the other. The ſluggiſh (*Chi*) and the ſharp (*Se*) have ſome reſemblance: But the ſluggiſh (*Chi*) has no more than three Beats in the Space of an Expiration and a Reſpiration, whereas the ſharp (*Se*) has a fourth, though a little embarraſſed.

The weak (*Yo*) and the ſoft (*Syu*) have a very great Reſemblance: The latter is ſmall, ſoft, and ſeems moiſt; the former has only juſt Strength enough to be perceptible under the Finger.

The three Pulſes abovementioned, *Kye*, *Tſu*, *Tay*, that is, the embarraſſed, the confined, and the variable, have a Difference as well as Conformity: The firſt has a due Slowneſs, whereas the ſecond is in a Hurry; the Beats of the ſecond are not regular, but thoſe of the third are. the ſcattered Pulſe (*San*) reſembles the Pulſe (*Ta*): The Difference is, that the firſt is more looſe, ſlow, and wholly ſuperficial, whereas the ſecond is of ſome conſiſtence even within.

NOTE.] The Expoſition of the Pulſes, which is above, makes no mention of the Pulſe named (*San*) ſcattered, whence it ſeems plain to me that theſe Verſes were made by different Authors.

SEVEN *Cautions to a Phyſician about feeling the* Pulſe.

1. He muſt be in a calm Diſpoſition of Mind.

2. He muſt be as attentive as poſſible, and free from the leaſt Diſtraction of Thought.

3. With reſpect to his Body he ſhould alſo be in a ſtate of Tranquillity, ſo as to find his Reſpiration free and regular.

4. Afterwards applying his Finger gently, and touching lightly the Skin at the Places undermentioned, he ſhould examine what regards the ſix *Fu*.

5. This done, let him lay his Fingers harder, moderately preſſing the Fleſh to examine how that which is called the Pulſe of the Stomach ſtands affected; the Situation whereof, ſays the Commentary, ought to anſwer to the moderate Temperature of the four Seaſons.

6. Next he ſhould preſs ſo hard as to feel the Bones; and let him examine what relates to the five *Tſang*.

7. Let him examine the Quickneſs and Slowneſs of the Pulſe, and if the Number of its Beats be more or leſs than it ought to be in the Space of one Reſpiration.

NOTE.] The five *Tſang* are the Heart, the Liver, the Orifice of the Stomach, the Lungs, and the Kidneys. The ſix *Fu* are the ſmall Inteſtines, the Gall-bladder, the Stomach, the large Inteſtines, the Bladder, and that which they call the three *Tſiau*, that is, the three Fire-places or Stoves.

SEVEN *ſorts of* Pulſes *which indicate danger of Death.*

When the Pulſe, being felt in the Morning, ſeems to bubble under the Fingers irregularly like Water over a great Fire, one may be aſſured that the Patient will die in the Evening; that is, has very little Time to live.

It is a ſign Death is equally near if the Pulſe ſeems like a Fiſh, whoſe Head is ſtopped, and cannot move, but friſks with its Tail not very regularly. The Cauſe of the Diſtemper lies in the Kidneys.

When the Pulſe, after beating in a hurry, changes all of a ſudden, and becomes very ſlow and ſluggiſh, there is likewiſe danger of Death, but it is not altogether ſo near.

If the Pulſe, by the Hardneſs of its Beats, reſembles in ſome ſort a Bullet of Stone or dryed Earth ſhot out of a Croſs-bow, both the Lungs and Stomach want Spirits: Nor is this a tranſient Failure, but a rooted Diſtemper.

In like manner, if the Pulſe ſeems like Drops of Water that fall into a Houſe, through ſome Crack or little Hole in the Roof, and in its return is ſcattered and diſordered, much like the Twiſts of a Cord which is unravelled, the Bones are dried up even to the very Marrow.

Alſo, if the Motion of the Pulſe, at the Extremity of the Cubitus in both Arms, reſembles the Pace of a Frog embarraſſed in the Weeds, or that of a Toad, Death in all theſe Caſes is certain.

If

If the Motion of the Pulſe reſembles the haſty pecking of the Beak of a Bird, there is a failure of Spirits in the Stomach: one may alſo conclude that the Heart performs its Functions but ill, and that the Blood is in no good Condition.

COM.] The Pulſes that indicate Danger of Death, are not confin'd to ſeven; for there are many more, which I ſhall mention for the more ample Inſtruction of thoſe who apply to theſe Matters.

The firſt of theſe Pulſes is call'd *Fu ſwe*, the *bubbling of the Kettle*; otherwiſe *Yong ſwen*, the *bubbling Spring*: This is, when the Pulſe always ſeems to iſſue forth, not unlike the Bubbles which ariſe on a boiling Liquor. When the Pulſe of a Patient is in this State, he will not live out the Day, ſo that it is needleſs to give him any Remedies.

The ſecond is called *Few ho*, the *Union*, or *Continuity of Waves*; that is, when the latter Beat incroaches upon the former, much like one Wave getting Ground of another before it is fallen.

The third is call'd *Tan ſhe*, *the Stone or Bullet of a Croſs-Bow*: That is, when the Pulſe, coming, as it were, from between the Bones, beats hard and dry againſt the Fingers.

The fourth is call'd *Chyo-tſo*, *the pecking of a Bird*; and is when the Pulſe beats three or four times in a hard and ſharp manner againſt the Fingers, then ceaſing a little returns after the ſame Faſhion like a Bird picking up Grain.

The fifth is called *Yu lew*, a *Crack, by which the Water drops into a Houſe*: That is, when the Pulſe, after it has ceaſed for ſome time, beats feebly again, like a ſmall Drop that ſlips thro' a Chink. This Pulſe and the precedent denote the Stomach, Heart, and Lungs to be in a very bad Condition.

The ſixth is call'd *Kyay ſo*, *a String that is untwiſted*: And is, when the Pulſe diſperſing is ſo diſorder'd that one cannot perceive it return to any regular Motion: Then the five *Tſang* are in a bad State.

The ſeventh is call'd *Yu Tſyang*, the *Friſking of Fiſh*: This is, when the Beatings of the Pulſe, being moſtly ſuperficial, are mixed with deep ones; it is felt, and then goes away, nor can one tell what is become of it. In this Caſe the Kidneys ceaſe to perform their Functions.

The eighth is call'd *Hya yew*, *the Pace of a Toad*: That is, when feeling the Pulſe gently, 'tis not perceiv'd for ſome while, becauſe it is deep (*Chin*), and of a ſudden there is felt a deep ſuperficial Beating (*Few*) but weak, which preſently ceaſes, and after a conſiderable time returns in the ſame manner again: The Stomach and its Orifice are very much out of Order.

The ninth is call'd *Yen tau*, and ſometimes *Syun tau*, the *Strokes of a Knife following each other*: that is, when the Pulſe being fine and ſlender, like a ſilken Thread, has nevertheleſs hard and cutting Beats, like the Stabs from the Point of a Knife or Needle.

The tenth is call'd *Chwen tew*, *rolling Peaſe*: This is, when the Beats are pretty ſtrong, very ſhort, hard and ſharp. in this Caſe the Spirits of the (*San ywen*) three Principles abſolutely fail.

NOTE.] I have not yet found in any Book what is to be underſtood by theſe *San ywen*, or three Principles.

The eleventh is called *San ye*, ſcattered Leaves, when the Motion of the Pulſe imitates the irregular Falling of Leaves from Trees.

The twelfth is called *Wey tu*, *Earth thrown thereon*: this is, when both Hardneſs and Emptineſs are found at the ſame time in the Motion of the Pulſe. *Wey tu* is another Name for the Pulſe *Ke*, which is explained elſewhere.

The thirteenth is call'd *Hwen yong*, *deep and dangerous Impoſthume*: And is, when the Pulſe feels under the Finger like the pricking of an Impoſthume ripened with Difficulty.

The fourteenth is called *In ywen*, *like a little round Pill*: that is, when the Pulſe is ſo ſlippery, that if the Fingers do not fall directly plum, it will eſcape.

The fifteenth is called *Yu kyong*, *reſembling a Peſtle*; that is, when the Beats are at the ſame time very high and full.

The ſixteenth is called *Ju-chwi*, (A) *like the Breath of a Man who puffs and blows*: That is, when the Pulſe ſeems always to iſſue outwardly without ever returning in again.

The ſeventeenth is called *Pye lye*, *the rolling of Thunder*; that is, when the Pulſe, being at firſt pretty ſtill, falls of a ſudden into a hurry of Beatings, and then diſappears, much like a Storm that is diſperſed.

There is yet another Pulſe named *I*, or *overflowing*: That is, when at the Wriſt the Blood, inſtead of proceeding in its proper Road, ſeems to turn out of the Way, and get upon what is called *Yu tſi*, which is the Extremity of the firſt and largeſt Bone of the Thumb joining to the Wriſt.

(A) *In the French* Ju-tchoui.

Laſtly, there is the Pulſe *Fu*, or *turning back*: That is, when the Blood, inſtead of paſſing freely the uſual Way by the Joint of the Wriſt and Cubitus, returns, as it were, backwards, and renders the Pulſe ſlippery, *Wha* and *Hong*, at the Extremity of the Cubitus. This Pulſe is alſo ſometimes called *Quan ke*, *Grate at the Paſſage*: doubtleſs to expreſs the Obſtruction in the Paſſage.

Inſtructions *for feeling the* PULSE.

HE who is to feel the Pulſe, takes the left Hand of the Patient if a Man, the right Hand of a Woman.

NOTE.] I have ſeen ſeveral Phyſicians feel the Pulſes of Men in both Arms.

HE begins by placing the middle Finger exactly where the Wriſt-Bone locks with the *Cubitus*, then claps the two next Fingers, one on each Side. At firſt he preſſes but gently, then a little harder, and at laſt very hard, taking Care that his Fingers be rightly adjuſted; after which he may proceed to examine the Pulſe in the three Places appointed, laying it down for a Principle, that a regular Pulſe beats four, or at moſt five, times to one Reſpiration.

He muſt alſo well remember the natural and healthy State of the capital Pulſes, (*viz.* the Pulſe of the Seaſon, the Pulſe of the Stomach, and the Pulſe proper to each of the five *Tſang*, and ſix *Fu*,) when he goes upon examining the Pulſe of the Diſtemper.

During the Spring the three Pulſes of each Arm incline to the *Hyen*, *long tremulous*; in Summer to the *Hong*, *overflowing*: In Autumn they partake of the *Few*, *ſuperficial*; and in Winter of the *Chin*, *deep*.

The Pulſe at the End of every Seaſon, commonly called *the Pulſe of the Stomach*, is equally and moderately ſlow, and felt by a moderate Preſſure.

The natural and healrhy Pulſes proper to each of the *Tſang* and *Fu*, are as follow: That of the Heart, *Few*, *Ta*, *San*, *ſuperficial*, *ſtrong*, and *ſcattered*; of the Lungs, *Few*, *Se*, *Twan*, *ſuperficial*, *ſharp*, and *ſhort*; of the Liver, *Hyen*, *Chang*, *Hia*, *long tremulous*, but *equal enough*; of the Stomach, *Wan*, *Ta*, *Tun*, *moderately ſlow*, *ſtrong*, and *hard*; of the Kidneys, *Chin*, *Twen*, *Wha*, *deep*, *ſoft*, and *ſlippery*.

When theſe Pulſes are in a due Temperament, it is a Sign of Health; if there be an Exceſs or Defect, it is a Diſeaſe.

In Exceſs, when the Pulſe beats full and ſtrong, it is an outward Diſtemper; when ſmall, *Wey*, and as it were empty, *Hyu*, the Diſeaſe is inward.

NOTE.] Neither Text nor Commentator explain what is here meant by *outward* and *inward*: I have before taken Notice of it, and we ſhall meet with it hereafter.

To a long Wriſt you need not apply the Finger ſeveral times, but on a ſhort one there muſt be a good number of Tryals, and very cloſe to each other.

At every Tryal there are alſo three Ways of diſtinguiſhing the Pulſe, for either you preſs very gently, or very hard, or moderately: In each Circumſtance examine the Pulſation, in order to diſcover the Seat of the Malady.

We are alſo to examine in the Pulſe what they call *aſcending*, *deſcending*, *coming*, *retiring*, *beating*, *ceaſing*. With reſpect to the Pulſe, to go from the Extremity of the *Cubitus* to

the

the Wriſt is called *aſcending*; from the Wriſt to the *Cubitus*, *deſcending*: In the firſt, *In* produces *Yang*; in the ſecond, *Yang* produces *In*.

NOTE.] I tranſlate Word for Word, tho' I confeſs I do not thoroughly underſtand this Place.

Iſſuing as it were from between the Bone and the Fleſh to the Skin, is called *coming*; ſinking back again from the Skin between the Bone and the Fleſh, is called *retiring*: In ſhort, to make itſelf felt, is called *beating*; the contrary *ceaſing*.

Beſides 'tis neceſſary to have reſpect alſo to what is called *Pyau*, the *Outſide*, that which is ſenſible; and *Li*, the *Inſide*, what is leſs ſenſible: to what is called *Hyu*, *Inanition*, and *She*, *Repletion*.

What is called *Pyau*, *the Outſide*, or *moſt ſenſible*, is *Yang*, with reference to what is called *Li*, *the Inſide*, or *leſs ſenſible*; ſuch are the ſix *Fû*, for inſtance, with reſpect to the five *Tſang*.

Every Alteration and Irregularity in the Veſſels, and in the carnous Parts, without affecting the Stomach, one of the ſix *Fû*, or the *Tſang*, is likewiſe reduced to what we call *Pyau*, an outward Diſeaſe, more apparent and ſenſible.

But the Irregularity of the Spirits, cauſed by the ſeven Paſſions, which are, as it were, concentred in the Heart, and the Belly, when they are agitated and out of order, as well as the ſeveral Diſtempers cauſed by the Quantity or Quality of the Elements reſiding in the *Fu* and the *Tſang*, without due evacuating by the ordinary Ways, are all reduced to what is called *Li*, the *interior*, that which is leſs apparent and ſenſible.

That which is called (*Hyu*) *Inanition*, is when the vital and primogenial Spirits being, as it were, entirely diſſipated, ſcarce any Strength remains.

What they call (*She*) *Repletion*, is not the Vigor and Abundance of the vital and primogenial Spirits; ſo far from that, it is the Abundance of peccant Humours, which overpower the Spirits.

Thus in the *Hyu*, *Inanition*, there muſt be an Endeavour to reſtore the Spirits; and in (*She*) *Repletion*, we muſt attempt to evacuate whatever is hurtful, and occaſions the Diſorder.

There muſt be Nicety in feeling the Pulſe; the Rule is, to preſs but little, when regard is had to the ſix *Fu*, and to preſs much harder in the Examination of what relates to the five *Tſang*: According to this Rule taken rigorouſly, the Pulſes *Yang* have all a Relation to the five *Tſang*.

NOTE.] By *Yang* is to be underſtood here the *exterior*, *ſuperficial*, *ſenſible*; and by *In*, the *deep*, *latent*, and *leſs ſenſible*.

BUT in this, as in almoſt all the reſt, there is often in the *In* a little of the *Yang*, and in the *Yang* a little of the *In*: There are Pulſes *Few*, *ſuperficial*, *high*, *ſenſible*, which have relation to the *Tſang*; and there are *Chin*, *deep*, *latent*, *leſs ſenſible*, which have relation to the *Fu*.

PROGNOSTICKS *by the* Pulſe *in various Diſeaſes.*

In malignant and contagious Diſtempers, when the Patient perceives a burning Drought, accompanied with Anxiety, and violent but irregular Motions, if the Pulſe is (*Few ta*) *ſuperficial* and *ſtrong*, it is a good Sign, and the Patient is likely to get over it.

If he be delirious, has a *Diarrhœa*, and the Pulſe be (*Hyu ſyau*) *empty*, and *ſmall*, 'tis mortal.

In Swellings of the Belly, the Pulſe *Few ta*, *ſuperficial* and *ſtrong*, is good; but if *Hyu ſyau*, *empty* and *ſmall*, it portends Death.

In malignant Fevers, either proceeding from Heat or Cold, the Pulſe *Hong ta*, *overflowing* and *ſtrong* is good; the *Chin ſye*, *deep* and *ſlender*, mortal.

In the Diſtemper *Syau ko*, *unnatural Hunger* and *Thirſt*, the Pulſe *Su ta*, *hurrying* and *ſtrong* is good; but *Hyu ſyau*, *empty* and *ſmall*, mortal.

In *Hemorrhagies* at the Noſe, the Pulſe *Chin ſye*, *deep* and *ſlender* is good; but *Few ta*, *ſuperficial* and *ſtrong*, mortal.

In Shortneſs of Breath the Pulſe *Few wha*, *ſuperficial* and *ſlippery* is good; but *Twan ſe*, *ſhort* and *ſharp*, mortal.

In Diarrhœas and Dyſenteries the Pulſe *Wey*, *ſmall*, is good; the *Few hong*, *ſuperficial* and *overflowing*, mortal.

In aqueous Dropſies the Pulſe *Few hong*, *ſuperficial* and *overflowing*, is good; but *Chin ſye*, *deep* and *ſlender*, mortal.

In Cardialgies the Pulſe *Chin ſye*, *deep* and *ſlender*, is good; but *Few ta*, *ſuperficial* and *ſtrong* is mortal.

In ſuperficial Swellings, (*perhaps ſuch are meant as are cauſed by the Air or intercutory Wind*) the Pulſe *ſuperficial* and *clean*, *Few tſin*, is good; but *ſmall* and *ſlender*, *Wey ſye*, mortal.

In ſpitting of Blood the Pulſe *Chin yo*, *deep* and *weak*, is good; but *She ta*, *full* and *ſtrong*, is bad.

In vomiting of Blood the Pulſe *Chin ſye*, *deep* and *ſlender*, is good; but *Few*, *hong*, *ſhe*, *ta*, *ſuperficial*, *overflowing*, *full*, and *ſtrong* is bad.

In a Cough the Pulſe *Few ſyu*, *ſuperficial* and *ſoft*, is good; but *Chin fu*, *deep*, and *flying low*, is bad.

In a Woman newly brought to bed, the Pulſe *Wan wha*, *moderately ſlow*, and *ſlippery*, is good; but *Ta*, *hyen*, *ſu*, *ſtrong tremulous* and *hurrying*, mortal.

In internal Repletions the Pulſe *Hong ſhe*, *overflowing* and *full*, is good; but *Chin ſye*, *deep* and *ſlender*, is bad.

In Diarrhœas and obſtinate Fluxes the Pulſe *Wey ſye*, *ſmall* and *ſlender*, is good; but *Few hong*, *ſuperficial* and *overflowing*, is mortal.

In exceſſive Sweats the Pulſe *Hyu ſyau*, *empty* and *ſmall*, is good; but *Hyen*, *tſu*, *ki*, *tremulous*, *cloſe* and *haſty*, is bad.

In hot Indiſpoſitions after Child-bearing the Pulſe *Wan wha*, moderately *ſlow* and *ſlippery*, is good; but *Hyen ki*, *tremulous* and *quick*, mortal.

When a Perſon is inwardly waſted the Pulſe *Chin ſye*, *deep* and *ſlender*, is good; but *overflowing* and *ſtrong*, *Hong ta*, is is bad.

If he waſtes both inwardly and outwardly, the Pulſe *She wha*, *full* and *ſmooth*, is good; but *Chin ſye*, *deep* and *ſlender*, is bad.

A violent Cholick much reſembling what is called in the *Eaſt-Indies*, *Mordeſhin*, the Pulſe *Few hong*, *ſuperficial* and *overflowing*, is good; but *Sye wan*, *ſlender* and *ſlow*, is mortal.

In Wounds by Steel the Pulſe *Wey ſye*, *ſmall* and *ſlender*, is good; the *cloſe* and *quick*, *Tſu ki*, is mortal.

In a Conſumption of the Lungs the Pulſe *Few*

Few wha, ſuperficial and ſlippery, is good; but *Tjit ta*, cloſe and ſtrong, is mortal.

In a ſudden Apoplexy the Pulſe *Kin ſye*, ſhort-quivering and ſlender, is good; but *Few ta*, ſuperficial and ſtrong, is mortal.

In conſiderable Obſtructions of the Inteſtines the Pulſe *Wha ta*, ſlippery and ſtrong, is good; but *Se ſye*, ſharp and ſlender, is bad.

How to judge, by examining the three Pulſes, whether the Diſeaſe proceed from Hyu, *Inanition, or from* She, *Repletion: And whether it reſides in the* Pyau, *the outward Parts; or in the* Li, *the interior, and more noble Parts,*

In this Examination they regard only the Diſtinction of two Sorts of Pulſes, *Few*, the ſuperficial, anſwering to what is called *Pyau*, and *Chin*, deep, anſwering to the *Li*: They make the Pulſe of the Wriſt to preſide over the Region of the Heart and Lungs as ſuperior; the Pulſe of the Joint, over the Region of the Liver and Stomach; the Pulſe of the Extremity of the *Cubitus*, over the Region of the Kidneys, Inteſtines, as well great as ſmall, *&c.*

Of the Pulſe *of the* LEFT WRIST.

When the Diſtemper proceeds from *Hyu*, and reſides in what is call'd *Pyau*, the Outſide, this Pulſe is ſuperficial, but weak; the Skin has not its natural Conſiſtence, the Perſon has unaccountable Sweats, and is extreme chilly.

On the contrary, if the Diſtemper comes from *She*, a bad Repletion in *Pyau*, the Outſide, this Pulſe is outwardly ſuperficial, but ſtrong; there are Pains in the Head, Heat all over the Body, and ſometimes the Mouth is dry.

When the Diſtemper proceeds from Inanition, *Hyu*, and reſides in *Li*, the Inſide, this Pulſe is deep and weak, attended with unreaſonable Fears, loſs of Memory, a troubled Mind, want of Sleep, and a Diſlike to hear any one ſpeak.

If, on the contrary, the Diſtemper ariſes from *She*, a bad Repletion, and reſides in *Li*, the Inſide, this Pulſe is deep, but pretty ſtrong: Then there is Inquietude, Agitation, Fretfulneſs, internal Heat, Madneſs, Raving, Thirſt, and an Averſion to Things hot.

Of the Pulſe *of the Joint of the* LEFT WRIST.

When the Diſtemper proceeds from Inanition, *Hyu*, and reſides in what is called *Pyau*, the Outſide, this Pulſe is ſuperficial but weak; the Eyes ſtare, and the Sight is diſturbed,

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Pyau*, the Outſide, this Pulſe is *Few*, ſuperficial, but ſtrong: The Patient perceives a Pain in the Hypochondria, with a Tenſion of the Belly, the Eyes are ſwelled, and look ill.

When the Diſtemper ariſes from *Hyu*, Inanition, and reſides in *Li*, the Inſide, this Pulſe is deep and weak, the Patient fearful and ſuſpicious, and his Complexion yellow.

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Li*, the Inſide, this Pulſe is ſtill deep, but ſtrong: The Patient has abundance of groſs vicious Humours, is ſubject to Paſſion, with Contractions of the Nerves, and Pain in the Groin and Scrotum.

Of the Pulſe *at the Extremity of the* left Cubitus.

WHEN the Diſtemper proceeds from *Hyu*, Inanition, and reſides in *Pyau*, the Outſide, this Pulſe is ſuperficial, and weak; attended with involuntary and malignant Sweats, Deafneſs, a painful Weight in the Bladder, and a Strangury.

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Pyau*, the Outſide, this Pulſe is ſtill ſuperficial, but ſtrong: Then there is a Difficulty of making Water, a Pain in the Urethra, and the Urine is red and thick.

When the Diſtemper comes from *Hyu*, Inanition, and reſides in *Li*, the Inſide, this Pulſe is deep, and weak; the Kidneys want Spirits, Cold predominates, there is a Gout or a painful Rheumatiſm, eſpecially in the Reins and Knees, with Pain in the Scrotum.

NOTE.] They have not mentioned here the Caſe of a Diſeaſe proceeding from *She*, and reſident in *Li*, the Inſide: I believe the Copyiſt has omitted a Line.

Of the Pulſe *of the* RIGHT WRIST.

WHEN the Diſeaſe comes from *Hyu*, Inanition, and reſides in *Pyau*, the Outſide, this Pulſe is ſuperficial, but weak, attended with ſpontaneous Sweats, great Chillineſs, in the Back eſpecially, an Itching in the Skin, and Running at the Noſe.

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Pyau*, the Outſide, this Pulſe is ſtill ſuperficial, but ſtrong: The Patient perceives great Heat in his Body, and has the Head-ach, attended with a Stupor and Vertigo.

When the Diſtemper proceeds from Inanition, *Hyu*, and reſides in *Li*, the Inſide, this Pulſe is deep and weak.

If the Diſtemper comes from *She*, Repletion, and reſides in *Li*, the Inſide, this Pulſe is deep, but ſtrong: Peccant Humours abound in the *Viſcera*; the Patient has frequent Fits of Coughing, much Phlegm that cannot be brought up, a Shortneſs of Breath, and Oppreſſion.

Of the Pulſe *of the Joint of the* RIGHT WRIST.

WHEN the Diſeaſe comes from *Hyu*, Inanition, and reſides in *Pyau*, the Outſide, this Pulſe is ſuperficial, but weak: The Patient cares not to move his Arms or Legs, is heavy and drowſy; ſometimes too the Face and Eyes are ſwelled.

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Pyau*, the Outſide, this Pulſe is likewiſe ſuperficial, but ſtrong: The Belly ſwells, and the Breaſt and Diaphragm are greatly oppreſſed.

When the Diſtemper ariſes from *Hyu*, Inanition, and reſides in *Li*, the Inſide, this Pulſe is deep and weak: The Kidneys are dry, performing their Functions ill, and ſecrete but little Urine; the Patient feels a great Load in his Reins, ſometimes an acute Pain, and is not able to turn himſelf.

If the Diſtemper comes from *She*, a bad Repletion, and reſides in *Li*, the Inſide, the Pulſe is ſtill deep, but ſtrong: The Patient has taken Cold, there is a Pain in the *Scrotum*, which extends even to the Reins, and ſometimes a Lientery.

NOTE.] As nothing is ſaid relating to the Pulſe of the Extremity of the right *Cubitus*, ſomething ſeems to be omitted.

Of the PULSES *of the* Seven Paſſions *or Affections of the Mind.*

IN Joy the Pulſe is *Hum*, moderately ſlow; in Compaſſion, *Twan*, ſhort; in Sadneſs, *Se*, ſharp or rough; in Phrenzy, *Kye*, very irregular; in Fear, *Chin*, deep; in a ſudden Fright, fluttering; in Anger, cloſe and hurrying.

DIFFERENCE *of the* Pulſes *according to the* Sex.

In a Man the Pulſe of the Wriſt ſhould always be briſker than that of the *Cubitus*; if the contrary happens, it is unnatural, and indicates a Defect in the Kidneys. On the contrary the Pulſe of the Woman at the *Cubitus* ought always to be briſker than that of the Wriſt; otherwiſe it is unnatural, and indicates a Defect in the *Iſſyau*, the ſuperior Stove or Fire-place.

DIFFERENCES *of the* Pulſes *according to different* Ages.

In an Old Man the Pulſe is naturally ſlow and feeble; in the Bloom of Life firm and full; the contrary indicates a Diſeaſe: However, there are ſome Exceptions to be made. 1. Firſt ſome Old Men have naturally a Pulſe ſtrong and pretty quick, yet firm, and not skipping: This ſhews a robuſt Conſtitution, and is called *The Pulſe of Long Life*; but when the Pulſe of an Old Man is ſtrong, quick, and at the ſame time skipping as if diſturbed, all his Strength is outward; he has not much within, nor can he laſt long. 2. A Man in the Flower of his Days ſometimes has a Pulſe ſlow and ſlender, but gentle and even, and pretty uniform, in the three Places where it is uſually felt: This is not much amiſs; it is a natural Pulſe, but delicate, and proper to Perſons who have been brought up tenderly; but if his Pulſe is ſo fine and ſlender, that it riſes up, and as it were grows hard by Intervals, if it is not the ſame at the Wriſt as at the Extremity of the *Cubitus*, but very different, he cannot live.

Of the CONSTITUTION *and* STATURE.

In feeling the Pulſe, regard ought to be had to the Stature and Habit of Body, and the natural Slowneſs or Activity of the Patient; if the Pulſe correſpond thereto, it is good; if not, bad.

NOTE.] Neither the Text nor the Commentary diſcover in what this Correſpondence conſiſts.

The COMPLEXION *of the* Patient *ought to agree with the* Pulſe.

If the Complexion of the ſick Perſon agrees not with his Pulſe, it is a bad ſign; a good one, if it does. But this is to be obſerved, that in caſe the Colour according to its kind overpowers the Pulſe oppoſite thereto, if the ſick Perſon dies, it will be ſoon; whereas if the Pulſe, according to its kind, overpowers the Complexion contrary thereto, tho' the ſick Perſon dies, yet he will linger for ſome Time. But if the Patient eſcapes, this further Obſervation is to be made, that if the Pulſe alters agreeably to the Complexion, the Cure will be ſpeedy: On the contrary, it will be ſlow, in caſe the Complexion changes, and becomes agreeable to the Pulſe; but when the one and the other quadrate as they ought, the Danger is over.

(A) I think the Correſpondence muſt be in its Slowneſs or Activity.

When it is known in which of the noble Parts the DISEASE *lies, one may judge by the Patient's* Pulſe *when he will die.*

WHEN the Diſtemper is in the Liver, the Pulſe is commonly tremulous; but if the Tremblings are hard, ſtrong and quick, like ſo many repeated Stokes of a Blade whetted, at the proper Place for feeling the Pulſe of the Liver, the Patient will not live above a Day: He'll die the next Day, between 3 and 7 in the Evening.

NOTE] This Place is the joyning of the *Cubitus* with the Wriſt of the left Arm. See above.

IN Diſeaſes of the Heart the proper Pulſe is *Hong*, overflowing: If you find alſo Vibrations like the Head of a Drum when beaten, knowing from other Signs that the Diſtemper is in the Heart, you may be certain that the Patient will die the next Day, between Nine in the Evening and One in the Morning.

When the Diſeaſe is in the Stomach, the Pulſe generally proper is *Yo*; feeble: If beſides you find the Motion like that of Water falling Drop by Drop through a Crack, or if without the leaſt Skipping it is flabby, like a ſmall Vein of Water, the Patient will die the next Day between One and Five in the Morning.

When the Diſeaſe is in the Lungs, the Pulſe proper is *Se*, ſharp or rough; but if you find it mixt with a certain ſlight ſhort Motion, ſuch as is that of the Feathers or Hairs of Animals when they are put in Agitation by the Wind, the Patient will die the next Day between Nine in the Morning and One in the Afternoon.

When the Diſeaſe is in the Kidneys the Pulſe is *Ke*, hard; but if you find, over and above, that its Motion imitates that of the Beak of a Bird in Pecking, the ſick Perſon will die the next Day between Nine and Eleven in the Morning, or elſe between One and Three in the Afternoon, or between Seven and Nine in the Evening, or between One and Three in the Morning.

If there are ſick Perſons who, in theſe Caſes, paſs the Times fixed, their Stomach is naturally good, and they are able to eat to the very laſt.

The Aphoriſm, That any one of the five noble Parts being deſtitute of Spirits the Perſon will die at the end of four Years, is not admitted; but an ancient Book ſays, that if the Pulſe of any Perſon after forty ſucceſſive Beats omits one, it is becauſe one of the noble Parts, called *Tſang*, is deſtitute of Spirits; and Death will follow four Years after in the Spring.

All thoſe who have ſince treated of the Pulſe ſay, that when it beats fifty times ſucceſſively, without ſtopping, the Perſon is in perfect Health, and good Conſtitution: If after fifty ſucceſſive Beats one fails, one of the noble Parts is deſtitute of Spirits, and Death will follow five Years after: If at the end of thirty Beats, three Years after.

If the Liver fails in its due Functions, Death will enſue in eight Days; if the Heart, in a Day at moſt; if the Lungs, one may ſurvive three Days; if the Stomach, two; if the Kidneys, four Days: This is aſſerted in Books of credit But when we read that, in caſe one of the noble Parts becomes deſtitute of Spirits, Death will not happen

happen till four Years after, and that in the Spring-season, I know nothing more ridiculous.

NOTE] I know not to whom this Scrap of Criticism belongs, it is put into the Text with the rest, and consequently is attributed to *Wang shu ho*, the reputed Author of this Book: I shall only observe that the Refutation of the Aphorism, which this Critic rejects, supposes that the Author of the ancient Book pretended that one may live four Years, tho' one of the noble Parts called *Tsang* was entirely destitute of Spirits; this is, to take it too strictly in the literal Sense; whereas the Author might only mean, that the Intermission of one Beat at the end of forty was a sign that one of the noble Parts, called *Tsang*, was in an ill State, and scarcely admitted any Spirits; insomuch that proceeding still from bad to worse, Death would follow at the end of such a number of Years. But to affirm that it shall be just four Years, and at Spring, is too pretending; our Critic has overlooked this Circumstance, and is himself as precise in his Determination, tho' for a much shorter Time.

THERE are Cases which, regard being had to the Cause and Nature of the Disease, will admit of Deviation in Practice from the common Rules of the Pulse.

When the Pulse is *Few*, externally-superficial, and easy to be felt, it is usual to prescribe a Sweat, but sometimes a Purge. For Example, says *Chong king*, tho' the Pulse be superficial and high, if the Patient feels Oppression at the Region of the Heart, and Heat in one of the noble Parts, named *Tsang*, an Evacuation must be made by Stool, not by Sweat.

There are several other such Cases; and 'tis a great Error always to follow the common Rules relating to the Pulse, without regarding the Cause and Nature of particular Distempers; for there are some in which, considering the Situation of the Pulse, the general Rules must be transgressed.

When the Disease is external, the general Rule is to procure a Sweat; but sometimes, according to the Indication of the Pulse, this Rule will not hold: For instance, says *Chong king*, in a Pain of the Head attended with Heat, if you find the Pulse is deeper than usual, and Pain in the Head only, there must be Provision made for the internal Parts, and no Sweating Medicine administred, but a Potion called *Su ni*.

Likewise in internal Diseases, the common Method is to give Cathartics; but when an internal Heat comes on in the Afternoon, and the Pulse is superficial and empty, do not purge at all, but procure a Sweat with the Decoction of the Tops of the Tree *Quey*. So, in a Stoppage at the Stomach, 'tis common to give a certain Potion which, carrying the Humours downward, frees the Breast, and on this Account is called a Pectoral: But if, in this Case, the Pulse be high and superficial, forbear Purging, because it will prove mortal.

Again, in certain wandering Pains, it is usual to administer a Potion composed of *Ma whang* and the Tops of the Tree *Quey*, which commonly removes the Pains by Sweat: But if you find the Pulse at the Extremity of the *Cubitus* remarkably slow, take heed of Sweating; follow the Indication of the Pulse, and endeavour to re-establish the low State of the Spirits and Blood.

An important OBSERVATION *relating to the* Prognosticks *of malignant* Fevers *in the Winter.*

Chong king says, The superficial, moveable, strong, hurrying, slippery, Pulses are *Yang*.

NOTE.] They indicate Heat, sufficient, at least, if, not excessive.

The deep, sharp, tremulous, weak Pulses are *In*.

NOTE.] These indicate Cold, or at least a Defect of Heat.

If the Cause of the Distemper be *In*, and the Pulse *Yang*, the Patient, if taken proper Care of, will not die: If the Cause be *Yang*, and the Pulse *In*, he dies.

This is the most important Observation relating to the Prognostics of malignant Fevers in the Winter; and whoever comprehends these few Words, knows more than half of the 397 Methods laid down by some for this Purpose.

Of WOMEN's Pulses.

WOMEN have usually a pretty full Pulse at the Extremity of the *Cubitus*, but stronger in the right Arm than in the left; and if you find in them the Pulse of the Kidneys, which is that of the Extremity of the *Cubitus*, small, sharp, *Wey se*, and yet superficial, *Few*; or if the Pulse of the Liver, which is the Pulse at the Joint of the left Wrist, sharp, and hurrying, it indicates an Obstruction, and the Terms irregular: Likewise when the Pulse at the Extremity of the *Cubitus* is slippery and intermitting, or small and slow, the Terms come but once in three Months.

When a Woman, otherwise in good Health, has a Pulse regularly superficial or deep, as it ought to be, in the three Places where it is usually felt; if her monthly Purgations fail, it is a Sign that she is with child: Another Sign, is, when the Pulse at the Extremity of the *Cubitus* is high, and more vigorous than ordinary.

If the Pulse at the Extremity of the left *Cubitus* be overflowing and high, or overflowing and full, she will have a Son: If at the Extremity of the right *Cubitus* the Pulse is overflowing and high, or slippery, a Daughter.

Another Rule: When a Woman is of a weakly and delicate Constitution, if, at a time that she hath not her Courses, the Finger be pressed hard upon the Pulse of the *Cubitus*, and the Beats continue to be felt, it betokens Pregnancy: The same thing may be said of a Woman whose Courses cease, and whose six Pulses are in their natural Situation; otherwise, she would be sickly.

The antient Book gives this plain Rule; When the Pulse is superficial or deep, as it ought to be, in the three Places of each Arm, and, the Finger being pressed upon it, the Beats continue to be felt, the Woman is with child. In the first Months of Pregnancy the Pulse of the Wrist is often small, and that of the *Cubitus* quick; if, in pressing it with the Finger, it seems to disperse, she is three Months gone; but if it does not disperse, but keeps its usual Consistence, she is in her sixth Month. When the Terms cease after Conception, if the Pulse be long-tremulous, 'tis a false Conception. In the 7th or 8th Month of Pregnancy, if the Pulse be full, hard, and strong, 'tis a good Sign; if deep and slender, the Woman will have hard Labour, and die in Childbed.

The antient Book of the Pulse says, When a Woman with child, who is otherwise in good Health, has a deep but full Pulse in the left Arm, she is big with a Son; when she has a superficial and high Pulse in the right Arm, 'tis a Daughter: If the Pulse be deep but full in both Arms, she is big with two Boys: If superficial and high in both Arms, with two Daughters. The antient Book of the Pulse stops here.

Some Moderns have prescribed Rules to discover whether a Woman goes with three Boys or

or three Girls, or with a Boy and a Girl: If they are ſometimes right, it is mere Chance; but as for myſelf I never regard ſuch ridiculous Fancies.

NOTE.] *Wang ſhu ho*, who lived under *Tſin ſhi whang*, that famous Burner of Books, makes mention here of ſeveral Treatiſes of the Pulſe, which in his time he diſtinguiſhed into antient and modern: At preſent *Wang ſhu ho* is himſelf the moſt antient Author on this Subject.

If a Woman has the Pulſe at the Extremity of the *Cubitus* moſtly ſmall, weak and ſharp, the Belly generally cold, and ſhe be ſubject to violent Shiverings; tho' ever ſo young, ſhe may be certain ſhe will never have a Son; but if ſhe be advanced in Years, ſhe will have neither Son nor Daughter.

The SECRET *of the* PULSE. Part II.

Tranſlated from the CHINESE.

Of the Pulſe *of the* HEART.

THE Examination of the Pulſe, with reſpect to the Heart, requires cloſe Attention, and juſt Diſcernment: If the Heart is attacked, and the Diſtemper proceeds from *She*, a bad Repletion, the Patient has frightful and troubleſome Dreams: If the Diſeaſe proceeds from *Hyu*, Inanition, he dreams of Smoke, Fire, Light, and ſuch like Things.

In a quick Pulſe of the left Arm, the Heat is extraordinary in the Heart. There commonly ariſe ſmall Ulcers on the Tongue, and Chaps in the Lips; the Patient talks idly, ſees Spirits, and would drink without Intermiſſion, if permitted.

When the Pulſe of the Heart is *Kong*, like a Hole in a Flute, &c. there is a Loſs of Blood, either by Vomiting or Urine, and ſometimes by both.

When the Pulſe of the left Wriſt, otherwiſe the Pulſe of the Heart, is *Kong*, and flows back, as it were, on the Joint, the whole Body is full of Pain, which ſeems to pierce to the very Bone: The Heart perceives a parching Heat, cauſing great Anxiety, and the Head, eſpecially the Face, is all inflamed.

When the Pulſe of the Heart is high and full, it indicates extraordinary Heat; the Fire retained, and as it were embarraſſed, produces Wind: Theſe are the parching Vapours which cauſe Pain and Anxiety, and communicate to the Face the proper Colour of the Heart: But when the Pulſe is ſmall, it ſhews want of Heat, and a kind of Inanition, panick Fears, and Alternatives of Heat and Shivering: If the Pulſe is in a hurry, there are Pains in the Entrails, and Suppreſſion of Urine. If at the ſame time it be full and high, and alſo ſlippery, the Patient is terrify'd, his Tongue falters, and he finds a Difficulty in Speaking; if only ſlippery, it is a Sign only of ſimple Heat, without Danger; but if ſharp, the Heart is in a weak State, and there is likewiſe a Difficulty of Speaking.

If the Pulſe of the Heart is deep and cloſe, a cold Humour is the Occaſion of the Diſorder, whence proceeds a *Cardialgia*; but if the Pulſe is tremulous, a Palpitation enſues, with an irregular Appetite.

When the Patient's Face is inflamed, and his Heart uneaſy, when he has Fits of Laughter, with an exceſſive Heat in the Palms of the Hands, and a great Dryneſs in the Mouth, the Pulſe agreeable to that State, is cloſe, full, and ſomewhat quick: If, on the contrary, it is deep and flabby, the Diſeaſe is very difficult to heal.

Of the Pulſe *of the* LIVER.

The Pulſe of the Liver (at the Joint of the left Wriſt) in its uſual and healthy Condition is long-tremulous; when it is ſuperficial and ſhort, the Liver undergoes an Alteration, and the Patient has a Propenſity to Anger. When it is full, he dreams of Mountains, Trees, and Foreſts; when empty, of Herbs and Buſhes.

The Diſtemper, called *Fey ki*, proceeds from an Obſtruction of the Liver; it is a ſenſible Swelling lying under the Ribs.

COM.] This Tumour uſually happens in the Spring; and has its Riſe in the Lungs; but the Liver not being able to get rid of the vitiated Humour that it receives, is ſwell'd up; whence often proceeds a troubleſome Cough, and a Quartan Ague of long Continuance.

When the Pulſe is long-tremulous in the three Places of the left Arm, the Liver is not in its natural State, but faulty thro' Exceſs; upon which is uſually felt a Pain in the Eyes, and large Tears are ſhed by Intervals: The Patient is fretful, eaſily provoked, and apt to cry out vehemently.

If the Pulſe of the Liver, being ſoft, inclines ever ſo little to the *Hyen*, long-tremulous, it indicates nothing amiſs; but if it inclines to *Kin*, ſhort-tremulous, there is an Alteration in the Liver, but not conſiderable.——When it is *Few ta*, ſuperficial and ſtrong, and at the ſame time, *She*, full, the Alteration is conſiderable; then commonly the Eyes are red, and painful, the Patient does not ſee clear, but imagines that ſomething unuſual covers his Sight. When this Pulſe of the Liver is *Kong*, empty in the middle, the Sight becomes dim, the Patient ſometimes vomits Blood, and the Arms and Legs are very feeble. If this Pulſe be *Se*, ſharp or rough, there is a Waſting of the Liver, and a Solution of the Blood; the Sides are commonly ſwelled, as far as the Armpits.

If this Pulſe be ſlippery, the Liver is too hot, and this Heat communicates itſelf to the Head, particularly to the Eyes.

The Indication is quite otherwiſe when the Pulſe is either *Kin*, ſhort-tremulous; or *She*, full; or *Hyen*, long-tremulous; or *Chin*, deep; then an Obſtruction and Swelling are to be feared.

When this Pulſe is *Wey*, ſmall, *Ye*, weak, *Few*, ſuperficial, and *San*, as it were diſperſed, either there is a Failure of the Spirits, or they have not a free Courſe; then the Sight fails, they ſee as it were Stars, and it is Pain to look upon any thing exactly. When the Pulſe is ſuperficial to the laſt Degree, the Body droops entirely, and there is danger of a Palſy.

In ſhort, in Diſtempers of the Liver the Face has commonly a blue Caſt, there is Weakneſs or Pain in the Joints, the Patient has a cholerick Look, and ſhuts his Eyes as if unwilling to ſee any Perſon. If the Pulſe of the Liver is quick, and likewiſe long-tremulous, there is ſome Hope of a Cure; but if it changes to the ſuperficial, ſhort and ſharp, the Diſtemper is incurable.

Of PI, *the* Pulſe *of the* STOMACH.

WHEN the Stomach is ſound, the Pulſe proper to it, which is at the right Wriſt, is moderately ſlow,

NOTE.] The *Chineſe* diſtinguiſh the Mouth of the Stomach from the Ventricle; they call the firſt *Pi*, and the laſt *Wey*; they reckon the firſt among the *five Tſang*, and the ſecond one of the *ſix Fu*. This appears contrary to Reaſon, at leaſt, if we adhere to the Interpretation of ſome of the Moderns; who explain the firſt Character by another which ſignifies *to retain, to ſhut up*; and the ſecond Character by another, which, according to the ſame Interpreters, ſignifies *Gate, Paſſage*; for it is plain that the Ventricle retains the Aliments more than the upper Mouth of the Stomach.

Thus, according to this Interpretation, there is reaſon to place the Ventricle among the five *Tſang*, but its Mouth among the ſix *Fu*; however the Phyſicians, in their Practice and uſual Way of ſpeaking, almoſt always join the *Pi* and *Wey*.

IF the Motion of the Pulſe of the Stomach reſembles that of Liquor ſwallowed without interruption, the Stomach has loſt its ſound and natural Conſtitution. This may proceed from two different Cauſes; either Fulneſs, upon which they dream of Muſick and Diverſions; or Inanition, when they dream of Feaſts. The Stomach dreads Moiſture very much, and when it ſuffers by that, there is heard a Motion in it and the Inteſtines, and there enſues one of the five Fluxes.

COM.] The five Fluxes are, that of the Ventricle, the large Inteſtines, the Mouth of the Stomach, the ſmall Inteſtines, and the Flux called *Ta kya*. In the firſt the Aliments are not digeſted; in the ſecond there is a Tenſion of the Belly, in conſequence whereof the Aliments are returned by the Mouth; in the third there is a Motion and Pain in the Entrails, and the Stools are of a white Colour; in the fourth there is likewiſe a Pain in the Entrails, but not violent, there comes away Blood, and ſometimes a purulent Matter with the Urine; in the fifth there is a ſtrong Motion to Stool, and the Patient goes often to no purpoſe.

NOTE. This laſt is called a *Teneſmus* in *Europe*: The Commentary calls it *Ta-kya*, a Name the Origin of which I am unacquainted with: The Phyſicians of the preſent Age generally term it *Techang*, which ſhews that they aſcribe this Diſtemper to too great a Heat of the Inteſtines.

THE Stomach is ſubject to a Diſtemper called *Pi ki*; it uſually begins in the Winter, and is a Defluxion which forms a Tumour: This Diſtemper, if it be laſting, is followed with a Jaundice, and a Decay of the whole Body.

COM.] This Swelling anſwers to the Pit of the Stomach, and appears there ſometimes of the bigneſs of a ſmall Plate turned upſide down.

NOTE.] There are ſmall Plates in *China* not above three Inches in Diameter.

IF the Pulſe of the right Wriſt, proper to the Stomach, and thoſe at the Joint and the Extremity of the right *Cubitus*, are all moderately ſlow, the Stomach ſuffers from exceſs of Heat. The Mouth then has an ill Smell, the Patient is ſubject to troubleſome *Nauſeas*, but never vomits; the Gums are eaten away, the Hair turns dark, Cold and Heat often ſucceed by turns, and the Strength continually decays.

If the Stomach Pulſe is *She*, full, and *Few*, ſuperficial, the Digeſtion is not good; the Mouth is uſually dry, and tho' the Patient eats and drinks, much he ſtill is weak, and ſeems to be empty. But if the Pulſe is only *She*, full, the Stomach is too hot; and ſends up a ſtinking Breath. If it be *Se*, ſharp, it is to no purpoſe to eat, for it does no good, nor does it ever cauſe the Perſon to thrive. If it be *Kin*, ſhort-tremulous, there is a Pain at the Stomach, and dolorous Contractions at the Joints; the Patient is troubled with continual *Nauſeas*, and would fain vomit but cannot. If this Pulſe is *Hyen*, long-tremulous, there is an exceſſive Heat in the Liver, which ſpoils the Digeſtion of the Stomach. If it be extraordinary full, the Patient is troubled with inward Pains, and dreadful Anxieties, as if he were poſſeſſed with a Demon: But you ought not to apply to Conjurers for a Cure.

COM.] Diminiſh, by Evacuation, the too great Heat of the Heart, and the Diſeaſe will diſappear.

IN certain Diſeaſes of the Stomach, which are pretty often accompanied with Pains at the Joints, wherein the Countenance becomes yellow, and the Body heavy, there is an Indigeſtion and a Diarrhœa: As troubleſome as this Condition is, if the Pulſe be *Chin*, deep, *Wan*, moderately ſlow, *Sye*, ſlender, fine, and *Wey*, ſmall, there is hopes of Recovery; but if it is *Kin*, ſhort-tremulous, and *Ta*, ſtrong, Death is unavoidable.

Of the PULSE *of the* Lungs.

As the ſmall Inteſtines ſympathiſe with the Heart, in like manner the large ſympathiſe with the Lungs; and any Alteration in that Part is ſoon ſeen alſo in the Noſe. To ſpeak too much, and drink too much Wine, are hurtful to the Lungs, cauſe a Cough, the Face is bloated, and ſometimes full of Pimples.

There is a Diſtemper of the Lungs called *Sye pwen*; it begins in the Spring, and is commonly felt near the right Armpit.

COM.] It is a Defluxion which cauſes a Swelling, that ſometimes feels as large as a ſmall Cup turned upſide down.

NOTE.] The Cups uſed in *China* for Wine are very ſmall.

COM.] The Origin of this Diſtemper is a vitiated Blood ſent from the Heart: The Lungs make an effort to throw it off, either to the Liver, or back to the Heart; but if the Lungs, thro' Weakneſs, cannot get rid of it, an Obſtruction and Swelling follow; if Nature or Medicines do not quickly diſperſe it, there ariſes a Fever, which will be hot and cold by fits, and followed with an Ulcer of the Lungs.

WHEN the Lungs are ſound, their proper Pulſe, at the Joint of the right Wriſt, is *Few ſe twan*, ſuperficial, ſharp and ſhort; when it is *Ta hong hyen*, ſtrong, overflowing, and long-tremulous, they are not perfectly ſound; if it is diſordered by *She*, a bad Repletion, the Patient dreams of Arms, Soldiers, Guards and Centinels; if by Inanition, of marſhy Lands, and difficult Roads.

If at the three Places of the right Arm, where it is uſually felt, the Pulſe is *Few*, ſuperficial, the Lungs have ſuffered, and do ſuffer from the Air or Wind; hence proceeds running at the Noſe, viſcous Spittle mixt at length with *Pus*; then the Patient is very fearful of Cold, keeps himſelf as warm as poſſible, and feels a ſuperficial Pain almoſt throughout the Body, but eſpecially a dry Tenſion of the Forehead, and a painful Heavineſs in the Eyes, from whence proceed Tears by fits.

When the Pulſe proper to the Lungs is *Few* and *She*, ſuperficial and full, the Throat becomes dry, and is ſometimes inflamed; the Body is bound, the Stools are fretting, and the Senſe of Smelling uſually fails. But if it is *She* and *Wha*, full and ſlippery, then the Skin and Hair ſhrivel and wither, the Eyes are full of Tears, the Spittle viſcous, the Throat dry, and apt to be inflamed: All this is increaſed in the Autumn, if care be not taken in the Summer. Bleeding is proper.

NOTE.] The Text says that *Pyen*, a sharp Stone, is proper; and the Commentary adds, in such a Case it is necessary in the Summer to use a sharp Stone to evacuate what the Heart has too much of, that is, its excessive Heat; for, according to what is said elsewhere, the Heart, among the five *Tsang*, answers to the Fire among the five Elements.

From this Place alone it is clear that Bloodletting was known to the *Chinese* a long time ago, as the Means to prevent the bad Consequencies of an Excess of Heat, and it is often used in *China* for Head-aches and Asses. With respect to Men too it is frequently used, but usually in a manner which can have no great Effect, the Orifice is so small, and the Quantity of Blood taken away so little, generally but the third of a Sporinger, and sometimes less. It must likewise be owned that the Temperance of the *Chinese*, and the Lightness of their Nourishment, make this Remedy less necessary than in *Europe*. However in some Cases the *Chinese* esteem it almost the only Remedy, and an infallible one. A Man is sometimes seized with a sort of a Fit of the Gravel, which causes insupportable Pains; he cries out aloud, but his voice is soon interrupted by the Violence of the Distemper, the Eyes are distorted, the Face turns livid, the extreme Parts are cold, and the Patient is almost at his last Gasp. The *Chinese* commonly attribute this Disease to the Gravel, without determining where it resides. A Christian of the Age of 25 was one Evening seized with this Distemper; they could not come to give me Notice of the Danger he was in, because his House was in the Suburbs, and the Gates of the City were shut: Every one said, when they saw the Patient, that his Distemper was the Gravel, and that it was necessary to send for such a one to bleed him; this Person was neither Physician nor Surgeon otherwise, however being sent for he came, tied the Patient's Arm above the Elbow, washed and rubbed the Arm under the Ligature, and then with a Lancet, made upon the Spot with a Bit of broken *China*, he opened the Vein at the bending of the Arm; the Blood spurted out very high, upon which the Ligature was untied, and the Blood suffered to run and stop of itself, and they did not so much as bind up the Wound. I was informed that instead of binding up the Orifice made by the Lancet, they generally apply a Grain of Salt; the Patient was cured, and the next Day in the Evening he came to Church. I was curious to see the Place where he was let Blood, and found it the same which is generally made use of by the *Europeans*; the Orifice was already almost entirely healed, being but very small at first. The Christians assured me that the Quantity of Blood would fill two Cups such as they usually drink Tea out of.

IF the Pulse proper to the Lungs is *Chin*, deep and short, *Kin*, tremulous, and inclinable to be *Wha*, slippery, at the same time, 'tis a certain Sign of a Cough.

COM.] This Cough proceeds from Cold.

IF the Pulse be *Wey*, small, *Few*, superficial, and *San*, as it were dispersed, then the Lungs are as they ought to be.

NOTE.] The Commentary expresses the Character of this Pulse, mixt with the three expressed in the Text, by comparing it to the Motion of a Heap of Feathers stirred by a small Breeze.

BUT if the Pulse proper to the Lungs is at once superficial, *Few*, and overflowing, *Hong*, the Breast is oppressed with some Defluxion, and there is at the same time a Motion in the large Intestines.

If the Pulse be long-tremulous, the Cold has caused a Windiness in the Breast, which is commonly accompanied with Costiveness. If the Pulse be *Kong*, as it were empty in the middle, like a Hole in a Flute when the Finger is laid upon it, there is a Hemorrhagy, and a Dissipation of the Spirits.

If the Pulse is *Chin*, deep, *Sye*, slender, and *Wha*, inclinable to be slippery, the Bones are as it were stewed in a Vapour *Bath*; the Skin and Hair become rough, and there is a Succession of Heat and Cold.

In short, when a Man who has distempered Lungs spits Blood, or bleeds at the Nose, coughs violently by intervals, is melancholy and full of Complaints; if the Pulse in such a Case is superficial, and never so little sharp, the Sign is not quite so bad, nor is the Disease absolutely incurable; but if it is overflowing, strong, and borders upon the hard, there is no possibility of a Cure.

Of the PULSE *of the* Kidneys.

IF the Pulse proper to the Kidneys be deep, and slippery in the Winter, it is in its natural State.

NOTE.] The Pulse at the Extremity of the *Cubitus* of the right Arm has reference to the right Kidney, and the same in the left Arm to the left Kidney: Here the Text speaks of both confusedly.

IF the Pulse is superficial and slow, the Kidneys are disordered, and the Cause of the Distemper is in the Stomach.

It happens thro' Cold that some Persons are always spitting, and this draws off the Humidity necessary for the Kidneys, from whence ensues a troublesome Dryness.

There is a Distemper called *Pwen tun*, a kind of a Tumour or Swelling which is perceived in the umbilical Region, the Cause whereof is an Obstruction, and which commonly ends in a universal Palsy.

When the Kidneys are in a diseased State, if it happens thro' Repletion, there is perceived a Weight in the Loins, especially in the Night when a Person comes to lie down; if it is caused by Inanition or Weakness, the Urine is apt to come away insensibly when the Person is asleep.

If at the three Places where the Pulse is usually felt it is found to be sluggish, the Kidneys are disordered with Cold, and there is Heat and Roughness in the Skin; the Patient when asleep often dreams he is falling into Water, and when awake he is thoughtful, anxious and melancholy.

If the Pulse proper to the Kidneys seems to be dispersed, or if the Person makes Water too often, or too plentifully, or affected with is a simple Gonorrhœa, then there is a Pain in the Region of the Loins, and in the Knees; there even sometimes arise sudden and cold Sweats without any apparent Cause: In short, the Pulse above-mentioned is so much the worse, if it does not exactly indicate any of these particular Distempers.

If the Pulse proper to the Kidneys is full and slippery, it is an infallible Sign of a Dysury; the Urine is reddish and very hot.

If the Pulse be sharp, *Se*, there is a troublesome Gonorrhœa, the Patient is subject to a thousand extravagant Dreams, often imagining himself to be walking over Waters; and has frequently a Swelling in the Scrotum and the right Testicle.

If the Pulse is full and strong, there is a Heat in the Bladder, whence ensues a Suppression of Urine, or at least a Difficulty of making Water.

If the Pulse is slippery, and long-tremulous or else deep and short-tremulous, in both these Cases there is a Pain in the Loins, and Feet, which swell; but in these two Cases the Cause of the Pain is not entirely the same.

COM.] In the first Case the Pain is caused by humid but hot Winds; in the second Case by cold Winds.

WHEN the Pulse proper to the Kidneys is superficial, and short-tremulous, the Alteration in them is perceived in the Ears, which become deaf. When the Kidneys are so affected that the Countenance becomes livid, and Cold seizes the Legs and Feet, the Distemper is very dangerous; however, if the Pulse is then deep, slippery, and inclinable to be long-tremulous, 'tis

not

not incurable; but if the Pulſe be then ſlow and ſtrong, there is very little Hope.

General Obſervations *on the* PULSE, *wherever it is felt.*

1. IN whatever Arm and Place the Pulſe is felt, regard ought to be had to the Seaſon. 2. The Pulſe of a healthy Perſon beats at leaſt forty five times ſucceſſively, without any conſiderable Intermiſſion. 3. When the Pulſe is perceived under the Fingers to be long-tremulous, or in a hurry, or overflowing, or ſhort-tremulous, one may judge in general that there is an Exceſs of Heat and Wind. 4. When the Pulſe becomes deep and ſlender all of a ſudden, the Cauſe of the Diſtemper is Cold, and it attacks the Spirits. 5. When the Pulſe imitates the Motion of Water dropping thro' a Crack, or the Pecking of a Bird, we may pronounce the Diſeaſe incurable.

Obſervations on the Pulſe *of the* LEFT WRIST, *which is proper to the* HEART.

1. IF after 45 natural Beats it alters or ceaſes for a ſhort time only, there is no great Danger. 2. When after 31 Beats it ſinks, and is remarkablby ackward in returning to its firſt State, and in the Spring-ſeaſon, the Patient will die the following Summer; the ſame may be ſaid, in proportion, with reſpect to the other Seaſons.

On the Pulſe *of the Joint of the* LEFT WRIST, *proper to the* Liver.

1. IF this Pulſe makes 50 natural Beats, or at leaſt 45, without any remarkable Intermiſſion, the Liver is ſound. 2. If after 26 proper Beats it ſinks and becomes deep, but returns quickly to its former State, there are great Heat and Wind in the Liver. 3. If after 29 proper Beats it becomes *Se*, ſharp, and ſeems to conceal itſelf, the Liver is in a very bad State, and there is a remarkable Obſtruction; the Joints are affected with it, and it commonly proceeds from bad to worſe, till Death enſues. 4. If after 19 proper Beats it ſinks, riſes, then ſinks again, the Liver is quite decay'd, unable to perform its Functions; all Human Aſſiſtance is to no purpoſe.

On the Pulſe *of the* EXTREMITY *of the* LEFT CUBITUS, *proper to the left* Kidney.

1. IF there be 45 proper Beats without Intermiſſion, the Kidney is ſound. 2. If when preſſed by the Finger, it ſeems to be in a hurry, or long-tremulous, the Kidney ſuffers from Heat and Wind. 3. If it becomes very ſlow all of a ſudden, the Diſtemper is extremely dangerous, and demands ſpeedy Aid; it generally proceeds from Cold, and will require much Trouble and Expence to make the Kidney ſound. 4. If after 25 proper Beats it ſinks, the Kidneys are waſted, and unable to perform their Office; all the Phyſician's Skill will not ſave the Patient, the moſt that can be expected is a Reprieve for a ſhort time.

On the Pulſe *of the* RIGHT WRIST, *proper to the* Lungs.

1. IF it makes 45 proper Beats without Intermiſſion, the Lungs are ſound. 2. If it is in a great hurry, the Lungs have ſuffered by external Air. 3. If it becomes conſiderably ſlow after 20 Beats, the Lungs want neceſſary Heat; get a ſpeedy Remedy, elſe it will ſink, and ſink again, ſo that the feeble Patient will ſome Morning not be able to quit his Bed; the Lungs will no more be able to perform their Office. 4. But if after 12 Beats it diſappears, or undergoes any remarkable Change, the ſick Perſon will ſoon have a troubleſome Cough, accompanied or followed with purulent Matter, his Strength will fail, his Hair briſtle up, and tho' the celebrated *Tſin pyen tſi* ſhould ariſe from the Dead to preſcribe for him, it would be in vain.

On the Pulſe *at the* JOINT *of the* RIGHT WRIST, *proper to the* Stomach.

1. If this Pulſe makes 45 proper Beats without Intermiſſion, the Stomach is ſound. 2. If it falls into a great hurry, Exceſs of Heat will prevent Digeſtion. 3. However the Stomach moſt commonly ſuffers thro' defect of Heat, indicated by the extreme Slowneſs of the Pulſe. In this Condition, which is common, there are Nauſeas and Vomitings, and the Patient cannot live above ten Days.

On the Pulſe *at the* EXTREMITY *of the* RIGHT CUBITUS, *proper to the right* Kidney.

1. If it makes 45 proper Beats without Intermiſſion, this Kidney is ſound. 2. If after 19 healthy Beats it ſinks, then ſinks again, 'tis a great Sign of Death; one in a hundred does not eſcape. 3. If it is ſtrong, hurrying, and inclinable to be tremulous, this Kidney is troubled with Wind, which may be cured by proper Medicines. 4. If after 7 agreeable Beats it ſinks, and ſinks again, without riſing till long after, the Patient has but a few Hours to live.

On the ſeven PULSES *called* Pyau, *that is, the external and more ſenſible in compariſon of the reſt.*

I. *Of the* PULSE *called* Few, *ſuperficial or Swimming, and its different Indications.*

1. THE ſuperficial Pulſe is that which preſſed hard by the Finger is not felt at all, or but very little, and which, on the contrary, is very ſenſible when gently preſſed. 2. In general when this Pulſe is ſuperficial at times and places when it ſhould be otherwiſe, as has been explained elſewhere, there is either a Cough, or Difficulty of breathing, or cold Sweats, or Laſſitude and Weight in the Back, or unquiet Sleep, or elſe a Complication of theſe different Symptoms. 3. When upon preſſing with the Finger this Pulſe becomes ſcarce ſenſible, and then upon feeling exceeding lightly it becomes very ſenſible; and if upon repeating this twice, the ſame thing happens exactly, then the Blood is too hot, and yet the noble Parts, or ſome of them, have not their due Degree of Heat: The Cure muſt be effected by reſtoring the Spirits, and reducing the Heat and Cold to a juſt Temperament. 4. When this Pulſe is ſuperficial both in the right and left Wriſt, the Patient is diſordered by the external Air, and there is Pain and Heat in the Head. 5. If this Pulſe is the ſame at the Joints of the Wriſt, the Stomach is as it were exhauſted, and a Swelling or at leaſt a Tenſion of the Belly enſues. 6. If it is the ſame at the Extremity of the *Cubitus*, the Air has hurt the Lungs, whereupon

whereupon enſues Dryneſs or Roughneſs in the great Inteſtines, and conſequently Coſtiveneſs.

II. *Of the* Pulſe *called* Kong, *and its* INDICATIONS.

1. IT yields a Senſation under the Finger like that of a Hole of a Flute; when it appears at a Time, and in Places diſagreeable to its Nature, it generally indicates a Tenſion of the ſmall Inteſtines, a conſtant Deſire to urine, but making it Drop by Drop with Pain; however by the Help of certain Pills and Potions theſe Diſorders may be cured. 2. If this Pulſe is perceived at the Wriſt, there is an Obſtruction, Stoppage, and perhaps a Defluxion in the Breaſt. 3. If this is found at the Joints of the Wriſt, it indicates an Abſceſs in the Inteſtines. 4. If it is found at the Extremity of the *Cubitus*, the Kidneys are exhauſted and a ſharp Blood is ſecreted by the urinary Paſſages, or even thick purulent Matter.

III. *Of the* Pulſe *called* Wha, *and its* INDICATIONS.

1. IF, in the Places where the Pulſe is uſually felt there be perceived, under the Finger, ſome what like a Pearl, and if when preſſing a little harder it ſinks without going backward or forward, this kind of Pulſe is called *Wha*, ſlippery; when it is found at the three Places uſually felt, the Kidneys are diſordered, there is a Tenſion in the ſmall Inteſtines, a Weakneſs in the whole Body, alternately hot and cold Fits, the Urine is ſharp and reddiſh; all this proceeds from too much Heat, which being mitigated theſe Diſorders ceaſe. 2. This Pulſe, found only in either Wriſt, indicates frequent Nauſeas. 3. When it is in either of the Joints, the Stomach is cold, and cannot digeſt. 4. When it is found at the Extremity of the *Cubitus*, the Belly about the Navel is as cold as Ice, and, according to the Commentator, makes the Patient thirſty, and he never drinks but a Grumbling in the Belly is heard.

IV. *Of the* Pulſe SHE, *full, and its Indications.*

1. IT differs from the ſuperficial in that being preſſed hard it ſtill continues to be felt, tho' it is more ſo when but lightly preſſed. 2. If this Pulſe is found the ſame in the three uſual Places, it indicates exceſſive internal Heat, which cauſes Inanition in the Stomach or its Mouth, and tho' the Patient eats ſufficiently, he ſtill feels a Laſſitude and conſtant Lowneſs of Spirits; in this Caſe he muſt uſe gentle Medicines, neither too hot nor cold. 3. When this Pulſe is found in the Wriſt at proper times, there is an Exceſs of Heat in the Breaſt. 4. If it is found at the Joints of the Wriſt, there is Pain in the Hypochondria, and the ſecond of the three *Tſyau*, or Stoves, is out of order. 5. If it is found at the Extremity of the *Cubitus*, and feels under the Finger like a Cord, it indicates Swelling in the Belly, and a Dyſury.

V. *Of the* Pulſe *called* Hyen, *or long-tremulous.*

1. IT has this in common with the *Few*, ſuperficial, that when preſſed hard with the Finger, it is ſcarce perceptible, whereas when gently preſſed it is very ſenſibly felt; but it differs from the merely ſuperficial, in that there is obſerved in it, with ſhort Intervals, a kind of Inequality or Trembling, much like that of the Strings of the Inſtrument called *Tſeng*. 2. If this ſort of Pulſe is found at the three uſual Places, it indicates ſpontaneous Sweats, Lowneſs of Spirit, and threatens a Conſumption; the Hands and Feet ſeem numb'd, and full of Pain; the Skin and Hair wither: The Indication of Cure in this Caſe, is to maintain the natural Heat in the *Tan tyen*, which is three Inches below the Navel. 3. If this Pulſe is found in the Wriſts, there is ſharp Pain in the Region of the Breaſt; if at the Joints, the Stomach is attacked with Cold, and the natural Heat of the loweſt Stove, *Tſyau*, is as it were extinguiſh'd by the Waters which ſtagnate in the lower Belly.

VI. *Of* Kin, *the ſhort-tremulous* Pulſe.

1. IT is ſomething of the Nature of the *ſuperficial* and *overflowing*, but has this peculiar to itſelf, that tho' the Finger be preſſed hard, it is ſtill felt, but laying it lightly, a conſiderable Acceleration is perceiv'd. 2. When in all the uſual Places it is found as has been deſcribed, there are malignant Vapours kindled by an internal Fire, and Madneſs is near, and will ſoon diſcover itſelf by extravagant Words, ſenſeleſs Threats, Songs, and irregular Motions, and, unleſs a ſkilful Phyſician be called, there is no Cure. 3. If this Pulſe is only found at the Wriſts, there is a Pain in the Head. 4. If it is only at the Joints, the Pain is perceived, and increaſes by little and little, at the Region of the *Thorax*. 5. If this Pulſe is at the Extremity of the *Cubitus*, the Pain is in the lower Belly, and ſo violent, that the Patient holds his Hand there inceſſantly.

VII. *Of* Hong, *the overflowing* Pulſe, *and its* INDICATIONS.

1. It is always found to be very ſenſible tho' preſſed ever ſo hard, but more ſo when gently touched. 2. When this Pulſe is found at the three uſual Places of each Arm, there is a ſuperficial Heat and Pain throughout the Body, Dryneſs of the large Inteſtines, Coſtiveneſs, Thirſt. 3. If this Pulſe is predominant in Summer, it indicates Exceſs of Heat, but not dangerous, it will cool of itſelf; but if in the middle of Autumn, or Winter, the Diſtemper requires a Remedy; the Patient ought immediately to ſweat, then, taking a laxative Medicine, the Exceſs of Heat will ceaſe. 4. If this Pulſe is only at the Wriſts, the Exceſs of Heat is in the upper Parts, from the Head to the Breaſt. 5. If it is only at the Joints, the Stomach is overloaded, and a Nauſea and Vomiting enſue. 6. If it is only at the Extremity of the *Cubitus*, the Heat is in the ſmall Inteſtines, which is communicated to the Kidneys; the Urine is ſharp and reddiſh, and there is an obtuſe Pain in the Legs.

OBSERVATIONS *upon the Eight* Pulſes *called* LI, *more internal and leſs ſenſible.*

I. *Of the* Pulſe *called* Wey, *ſmall, and its* INDICATIONS.

1. IT is diſtinguiſh'd by preſſing gently, but is very ſmall; then preſſing ſomewhat harder, it is ſtill perceivable, and that is all. 2. If it is found in the three uſual Places of each Arm, it indicates that the Spirits are greatly exhauſted; and

and when it continues ſo long, it is followed with a ſimple Gonorrhœa, the Viſage becomes livid, and, in length of time, the Bones grow dry. 3. If this Pulſe is found at the Wriſts, a malignant Humour attacks the Head or Breaſt. 4. If only at the Joints, then the Heart is affected. 5. If at the Extremity of the *Cubitus* only, the malignant Humour has its Seat in the Abdomen, the Patient perceives a Shivering over all his Body, and, when he drinks, there is a Rumbling of the Belly.

II. *Of the deep, ſinking* PULSE, CHIN, *and its* INDICATIONS.

1. IT is diſcovered by preſſing ſtrongly, and feels ſlow and looſe, like a Piece of worn out and half-rotten Stuff; and, if not preſſed hard, it is not perceptible. 2. If this Pulſe is found at the three uſual Places, it is a Sign of a Swelling or Oppreſſion in the Region of the Armpits, and of Cold at the Extremities of the Body; the noble Parts are exhauſted, and the natural Heat of the three Stoves is not communicated as it ought, which cauſes Obſtructions. 3. When this Pulſe is only at the Wriſts, the Breaſt is loaded with Phlegm. 4. If it is only at the Joints, there is an Oppreſſion, and an acute Pain from the Breaſt to the Navel, with a great Difficulty of Breathing, which is ſometimes ready to ſtifle the Patient. 5. If this Pulſe is only at the Extremity of the *Cubitus*, there is a Weight in the Loins and Legs, the Urine becoming very thick and whitiſh by turns.

III. *Of the* PULSE WAN, *moderately ſlow, and its* INDICATIONS.

1. THE third of the internal Pulſes called *Li*, leſs ſenſible, is the moderately Slow: The only Difference between this and the Sluggiſh lies in the Degree; the Pulſe unnaturally ſlow generally indicates Dejection of Mind and Body, accompanied with Anxiety, which ſhews that the Motion of the Spirits is not free. 2. When this Pulſe is found at the three uſual Places of each Arm, the Kidneys are affected; a malignant Vapour from vitiated Humours affects the Head, and particularly the Ears, with a great Buzzing. Make an Aperture with a Needle behind the Head overagainſt the lower Part of the Brain, repeat it three times, and the Pains will ceaſe. 3. If this Pulſe is found at the Wriſts, there is a Pain in the Joints. 4. If it is felt only at the Joints of the Wriſts, the Patient can hardly ſtand upright for the Extremity of Pain. 5. If it is found only at the Extremity of the *Cubitus*, and is *Wan*, ſlow, and inclinable to be *Wey*, ſmall, there is an Obſtruction from cold Humours, the Patient's Sleep is diſturbed in the Night-time, and he imagines himſelf haunted.

IV. *Of the* Pulſe SE, *ſharp, and its Indications.*

1. IT is neceſſary to preſs hard, to perceive this Pulſe, and its Motion has ſomething like that of a Knife-blade ſcraping a *Bambu*: When this Pulſe is found out of Autumn, if the Patient be a Man, it indicates Virulency; if a Woman with child, her Fruit will ſuffer, and perhaps take off the Diſtemper: If a Woman not with child has this Pulſe, it indicates a Corruption of the Maſs of Blood. 2. If this Pulſe is only found at the Wriſts, the Stomach languiſhes. 3. If at the Joints of the Wriſt, the Blood is ſpoiled, and unfit to nouriſh the noble Parts. 4. If it be only at the Extremity of the *Cubitus*, there is a malignant Cold over the whole Body, and frequent Dejections of the Fæces.

V. *Of the* Pulſe CHI, *ſluggiſh, and its* INDICATIONS.

1. THE Characteriſtic of this Pulſe, which requires preſſing hard to find it, is a great Slowneſs of Motion, inſomuch that in a Space of Inſpiration and Expiration there are but three Beats; this indicates Emptineſs in the Kidneys. 2. If this Pulſe is inclinable to the following Pulſe, *Fu, flying downwards*, the Diſeaſe is difficult to cure, eſpecially in the Summer. 3. If this Pulſe is found at the Wriſts, the Heart is too cold. 4. If at the Joints of the Wriſts, there is Pain in the Belly, and Liquids paſs with Difficulty. 5. If at the Extremity of the *Cubitus*, there is a cold Weight on the Loins and Feet, which take no Warmth from Covering.

VI. *Of the* Pulſe FU, *flying downwards, and its* INDICATIONS.

1. THIS Pulſe ſeems when felt to fly away and hide itſelf, becoming inſenſible for a Moment; when if you preſs anew with the Fingers, and ſtill harder, you meet with it again, but low and deep. If it is found at the three uſual Places, it indicates occult Poiſon, and concealed Malignity; the Body droops entirely, and the Extremities are cold; there is an inward Pain, and the ſecret Poiſon diſturbs the Temperament of the Blood and Spirits. In whatever Seaſon this is found, it is neceſſary to procure a ſpeedy Sweat, and from thence to begin the Cure of the Diſeaſe. 2. If this Pulſe is only at the Wriſts, there is an Obſtruction in the Breaſt. 3. If it is found only at the Joints of the Wriſt, there is an Obſtruction in the Inteſtines, which affects the Eyes with a perpetual Twinkling.

COM.] If it be at the Joint of the left Wriſt, this is true; but if it be at the right Wriſt, 'tis the Stomach that is diſordered, and the Diſtemper called the Piles enſues.

4. IF this Pulſe be only at the Extremity of the *Cubitus*, there is want of Digeſtion, the Patient cannot reſt ſitting or lying, and has a Diarrhœa.

VII. *Of the* Pulſe SYU, *moiſt or liquid, and its* INDICATIONS.

1. THIS is called *moiſt* or *liquid*, and ſeems like Water preſſed under the Finger: It is commonly attended with troubleſome Heat, a violent Pain in the Head, a great Noiſe in the Ears, and an external Cold in the private Parts. Theſe ſad Symptoms proceed from worſe Cauſes. The Brain and the Marrow of the Back are dried up, and likewiſe the ſeminary Receptacles: A malignant Fermentation boils, if I may ſo ſpeak, the Bones in a Vapour-Bath; in a ſhort time the five *Tſang* are diſordered, and certain Death enſues. 2. If this Pulſe is met with only at the Wriſt, the Feet are ſubject to ſweat. 3. If at the Joints of the Wriſt, the Spirits fail, and there is a Barrenneſs, or a great Diſpoſition thereto. 4. If at the Extremity of the *Cubitus* only, and is ſlender like a Hair, there is a malignant Cold throughout the Body; the Fleſh and the Bones are ready to ſeparate, and no longer ſupport each other.

VIII. *Of the* Pulſe Yo, *weak, and its* INDICATIONS.

1. THIS Pulſe is compared to the Senſation cauſed by a Piece of old Cotton, having this in common with the reſt, that after it is diſcover'd, and more ſtrongly preſſed, it is no longer felt; beſides its Motion is ſlow, and uſually embarraſſed. 2. If it be found ſuch at the three uſual Places, 'tis a Sign of malignant and exceſſive Wind. If it be found in a young Man, the Diſeaſe is mortal, in an old Man it is curable. 3. If this Pulſe is only at the Wriſt, there is an Inanition. 4. If it be only at the Joints of the Wriſt, there is a Difficulty of Reſpiration. 5. If it is only at the Extremity of the *Cubitus*, the Blood is ſpoiled: There is a Stiffneſs and internal Pain, which is ſoon felt outwardly, and *(the Commentator ſays)* the Patient will die of it.

Obſervations upon the Nine Pulſes *called* TAU, *and their* INDICATIONS.

NOTE.] The Character *Tau* ſignifies, among other Things, Faſhion, Manner, Road, *&c.* Perhaps the Intention is here to examine the Nine Sorts, or Nine Properties, which may be found as well in the *Pyau*, the external and more ſenſible, as in the *Li*, the internal and leſs ſenſible Pulſe.

1. *Chang*, long: That *is*, when the 3 Fingers being applied to the three uſual Places it ſeems to be one continued Pulſe, the Pulſe of the Extremity of the *Cubitus* paſſing beyond its uſual Bounds, as alſo that of the Joint: This Pulſe in general indicates exceſſive Heat and Reſtleſsneſs, as well aſleep as awake: The Poiſon or Malignity of the Heat is communicated to the noble Parts, and ariſes from the Intemperies of the three Stoves; this ought to be diſſipated by Sweating.

2. *Twan*, ſhort: That is, when the two Pulſes do not exactly fill their uſual Places: This indicates Inanition, whence proceed malignant Shiverings, and cold Humours in the Belly, which hinder the natural Heat from ſpreading as it ought, and keep it as it were in Priſon, whence proceed very imperfect Digeſtions. The Method of Cure is to evacuate theſe Humours.

3. *Hyu*, empty, or exhauſted: This is, when the Fingers being preſſed hard, or laid on gently, the Pulſe falters, and is as it were exhauſted. It indicates great Weakneſs, Fears, fainting Fits, and a Diſpoſition to the Epilepſy, eſpecially in Children; but wherever it is found, if in the three uſual Places, the Blood cannot attain the neceſſary Perfection for the Nouriſhment of the internal and more eſſential Parts of the Body, which, wanting their neceſſary Supplies, undergo malignant and troubleſome Fermentations. The Method of Cure is to re-eſtabliſh, if it be poſſible, or at leaſt to ſuſtain, the natural Heat of the three *Tſyau*, Stoves.

4. *Tſu*, the cloſe, haſty: That is, when preſſed little or much by the three Fingers it ſeems all in a hurry, but ſtops as it were at the Wriſt in ſuch a manner that it omits, through Precipitation, a ſingle Beat, and then begins again. This Pulſe preſages a dangerous Event; if it changes ſoon for the better, the Patient may recover; but if it continues in this Condition, Death is at hand.

5. *Kye*, embarraſſed: That is, when the Pulſe, being moderately ſlow, fails in one Beat, then returns again with an irregular Impetuoſity, as if it could not have proceeded without ſtopping, if I may ſo ſpeak, to take Breath, and diſentangle itſelf. It indicates an Obſtruction in the Stomach, whence follow a Weight and Numbneſs of all the Limbs, and often a violent Colic: The Diſtemper ariſes from the Exceſs of Heat in the three *Tſyau*, Stoves; correct this Intemperies gently, and the Diſeaſe will vaniſh.

6. *Tay*, which ſignifies Succeſſion, Change of Generation, Subſtitution, *&c.* This is, when the Pulſe feels irregular under the Fingers, and then riſes of a ſudden, and ſeems to move back inſtead of proceeding forward: In this Caſe the Face turns livid and ſad, the Patient is not able to ſpeak, becauſe the Vital Spirits are entirely exhauſted; a malignant Vapour has quite diſperſed them; the Soul, *(adds the Commentator)* has no longer any Place to lodge in.

7. *Lau*, hard: That is, when it cannot be felt with a gentle Preſſure, but is diſcovered afterwards by preſſing hard, but ſo irregular and indiſtinct, that it ſometimes ſeems to incline to the deep and flying, ſometimes to the full and long, ſometimes to the ſmall but tremulous at the ſame time, retaining always a certain Tenſion or Hardneſs, which is its proper Characteriſtic.

NOTE.] This is otherwiſe named *Ke*, and is compared to the Senſation ariſing from the Head of a Drum when touched.

IT indicates an internal Plethora, kept in by the troubleſome Impreſſion of external Cold on the outward Parts, which were too much exhauſted to reſiſt it, whence proceed internal Pains as it were in the Bones: Soon after the Skin changes Colour, and a Difficulty of Breathing enſues; at length a continual Oppreſſion in the Breaſt, cauſed by the Combat of the internal Heat and external Moiſture: This Caſe is deſperate.

8. *Tong*, moveable: Not that it has any great Motion, but becauſe it yields a Senſation under the Fingers not unlike that of ſmooth Stones felt under the Water. This Pulſe is not diſcovered but by preſſing hard, upon which it reſiſts the Fingers a little, and when you repeat the Feeling of it twice or thrice, it ſeems to beat without preſſing forward, as if fixed in the ſame Place. This indicates a weak and exhauſted Body: There enſues a Flux and Loſs of Blood, of long Duration, eſpecially in Women; and if the Patient does not meet with a very skilful Phyſician, he falls into a Conſumption, and dies very ſoon.

9. *Sye*, fine, ſlender, when it feels like a very fine Hair, and partakes alſo of the *Wey*, ſmall: This Pulſe ſhews an accidental Refrigeration of the Brain and Spinal Marrow: The Body is feeble, and the Legs ſeem to be aſleep; there ſometimes follows a Gonorrhœa; the Countenance changes Colour, and grows meagre; the Hair and Skin wither. When this Diſeaſe happens towards the End of Winter, it ſometimes diſappears in the following Spring, without taking any Medicines.

The SECRET *of the* PULSE. Part III.

Tranſlated from the CHINESE.

WHAT relates to the Heart, Liver, and Left Kidney, is gather'd from the Pulſe of the Wriſt, the Joint, and Extremity of the left *Cubitus*. In the ſame Places of the Right Arm, and in the ſame Order, they examine with regard to the Lungs, Stomach, and Right Kidney, otherwiſe called, *The Gate of Life*.

This is the Correſpondence of the five *Tſang*, and the ſix *Fu*: The Heart, which is the firſt of the *Tſang*, and the Small Inteſtines, one of the ſix *Fu*, have a Correſpondence with each other: There is likewiſe another between the Liver, one of the five *Tſang*, and the Gall-Bladder, one of the ſix *Fu*: Likewiſe between the Stomach, *Pi*, one of the five *Tſang*, and the Ventricle, *Wey*, one of the ſix *Fu*, to which it is contiguous: In like manner between the Left Kidney and the Bladder, the Right Kidney and the three *Tſyau*, Stoves, and between the Lungs and Large Inteſtines.

The Pulſe is uſually felt in three Places of both Arms; at each Place it is diſtinguiſhed into ſuperficial or raiſed, deep, and mean, which yield nine different Combinations in each Arm; but the mean or middle Pulſe is that which ought to direct the Judgment, with regard to the reſt. He who feels the Pulſe ought to be in perfect Tranquillity: He ſhould likewiſe be very attentive, and even the Motion of the Syſtole and Diaſtole ought in himſelf to be regular and juſt; then applying the Fingers gently to the Skin, without preſſing, he is to examine what relates to the ſix *Fu*; then preſſing a little harder, tho' not cloſe to the Bone, he is to examine if he finds the Pulſe in a juſt Moderation; then preſſing hard upon the Bones of the Arm, he muſt examine the Pulſes of the five *Tſang*; laſtly he is to examine whether the Pulſe has any Intermiſſion or not, if it be quick or ſlow, and how many times it beats in the Space of one Inſpiration and Expiration.

If the Pulſe beat 50 times ſucceſſively, without Intermiſſion, this is Health; if it ſtops before 50 Beats, it is a Diſeaſe; and the Diſtemper is more or leſs dangerous, according to the Number of Beats before it ſtops.

If at the End of 40 Beats the Pulſe ſtops, one of the five *Tſang* is vitiated: Thoſe in this Caſe ſeldom live above four Years; if after 30 Beats the Pulſe ſtops, three Years is the longeſt Period; if the Pulſe ſtops at the End of 20 Beats, the Patient cannot live above two; but if it ſtops ſooner than this, it is ſtill worſe, and a Sign of imminent Danger.

But this laſt Caſe, how dangerous ſoever, has its Degrees: For inſtance, if the Pulſe ſtops after two Beats, the Patient commonly dies in three or four Days; if the Pulſe ſtops after three Beats, he may live ſix or ſeven; if, after four, the Patient hardly outlives eight Days; and ſo of the reſt in Proportion.

Prognoſticks are likewiſe founded on the Oppoſition of the Pulſe to the preſent State of the Health of the Perſon at the Time of feeling; for inſtance, a Man may feel no Diſorder, and even ſeem hail and ſtrong, and yet have the Pulſe of a ſick Perſon, that is, ſuperficial, ſhort-tremulous, and ſharp, and, *according to the Commentator*, be haſtening to the Grave: He will fall ſick, and very probably die. Again when the Pulſe of one actually ſick is like that of a robuſt Perſon, ſtrong and overflowing, he is a dead Man, *ſays the Commentator*.

Fat People uſually have the Pulſe deep, and a little embarraſſed, but lean Perſons, ſuperficial and long: In People of a low Stature it is confined, and as it were preſſed; but ſomewhat looſe in thoſe that are tall.

Of the Diſtemper called SHANG HAN.

NOTE.] *Shang* ſignifies to wound, to hurt; and *Han*, cold; that is to ſay, a malignant and dangerous Cold: This Diſtemper is very frequent in *China*; it is a malignant Fever, which has the Name of *Shang han* in Winter, and other Names in the other Seaſons of the Year.

IN this Diſeaſe, notwithſtanding its Name, the Phyſician in feeling the Pulſe, and judging of its Indications, ſhould follow the ſame Rule as in Diſtempers proceeding from Heat: Thus, when the Pulſe is at the firſt what is called *Few*, ſuperficial, and *Kin*, ſhort-tremulous, but becomes by little and little *Tu*, ſtrong, and *Hong*, overflowing, and is perceived to be ſo in the three uſual Places of feeling, it is a good Sign; the Malignity ſeems ready to diſperſe, and there is room to hope the Patient will be out of Danger in ſeven Days time.

But if, on the contrary, the Pulſe is *Wey*, ſmall, *Man*, ſlow, and yet *Teng*, friſking, at times, and then, as it were, *Fu*, flying, and crouching below, the Patient is in great Danger: In this Caſe there muſt be an exact Knowledge gained of the Day and Hour that the Diſtemper began, that its Progreſs may be judged of by examining carefully the Changes of the Pulſe, whether it be high or low, ſlow or ſwift.

NOTE.] *Man* and *Teng* occur only here, in other Places the Words *Wan* or *Chi* are uſed to expreſs the Slowneſs of the Pulſe.

GENERALLY ſpeaking, in the Diſtemper *Shang han*, as in thoſe proceeding from Heat, the Pulſe ought to be high and overflowing; and when it is ſmall, ſlender, and almoſt imperceptible, all human Means are uſeleſs.

When after Sweating, which is to be procured at the Beginning of the Diſtemper, the Pulſe becomes ſedate, and the Fever ceaſes, all goes well: But if after Sweating the Heat and Anxiety continue, and the Pulſe is ſtill irregular, there is no Hope left.

There are Diſeaſes, [malignant Fevers,] cauſed by a Poiſon, or malignant hot Ferment; others proceed from a Poiſon of a cold Nature. Theſe are the different Diagnoſtics and Prognoſtics, *viz.* In thoſe which are cauſed by a hot Poiſon the Patient ſeems robuſt, is reſtleſs, boiſterous, and convuls'd; the Face turns red, and red Spots appear in other Parts; the Sick grows delirious, and ſays a thouſand extravagant Things, and ſometimes thinks he ſee Apparitions: Theſe Symptoms are generally accompanied with a continual Looſeneſs, and ſometimes with profuſe Sweats; the Patient opens his Mouth from time

to

to time in an extraordinary Manner as if he were ready to expire: However dangerous his Condition be, let him not be given over, but make uſe of gentle Medicines, proper to his Diſtemper; if he gets paſt the ſeventh Day, he will recover by degrees.

When the Poiſon is of a cold Nature, there is a Weight over the whole Body; the Back is ſtiff, the Patient feels inſupportable Pains in his Eyes and lower Belly; the Lips turn blueiſh; the Heart is ſeized with a malignant Poiſon, which it cannot expel; the Extremities of the Body grow cold; there is a Nauſea, Diarrhœa, and Rattling in the Throat, and the Pulſe is generally deep and ſlender: In this dangerous Extremity the beſt Way is to give ſpeedy Aſſiſtance to the natural Heat three Inches below the Navel: If the Patient holds out ſix Days, he is ſafe.

Prognoſticks of ſeveral Diſeaſes by the Pulſe.

IN the Swelling of the Belly, if the Pulſe is high and ſtrong, the Diſtemper diſperſes; but if it be empty and ſmall, the Danger is great, and to make a ſucceſsful Cure requires a great deal of Judgment and Attention.

In Dyſenteries a ſmall Pulſe is good, a ſtrong and overflowing one very bad.

In Ravings and Madneſs, a full and ſtrong Pulſe is good; but deep and ſlender, in the three uſual Places, is a very bad Sign: I never heard that any Phyſician cured ſuch a Diſeaſe.

In the Diſtemper called *Syau ko*; *continual Thirſt*, the Pulſe quick and ſtrong is good; but if be ſmall, and as it were empty, it is dangerous, and difficult to be cured.

In the Aqueous Dropſy, when the Pulſe is ſtrong and high, tho' a perfect Cure be not effected, yet the Patient will not die very ſoon; but if the Pulſe is ſmall, and hardly felt, he muſt take his Leave, for Death is at Hand.

After the Symptoms of the Diſtemper called *Kyo kwan*, if the Pulſe is ſmall and very ſlow, there is a Failure of the Spirits, and the Patient is reduced ſo low, that he hardly can or will ſpeak a Word. In this Caſe the Diſtemper is very difficult to cure; on the contrary, if the Pulſe is high and overflowing, the Cure is eaſy, according to the Experience of all Ages.

COM.] The Diſeaſe *Kyo kwan*, is a Diſtemperature, and a War between Heat and Cold in the Stomach and Inteſtines; this Diſorder is cauſed either by ſome Irregularity in Eating and Drinking, ſuch as a Debauch with Wine, eating too much cold and raw Food, or elſe by a Cold taken by ſleeping on the Ground, while too much expoſed to a high Wind, *&c.*

When the Symptoms of this Diſeaſe begin with a Sickneſs at the Heart, a Vomiting ſoon follows; when a Pain firſt ſeizes the Inteſtines, it is ſucceeded by a Diarrhœa; and, as ſometimes the Ailments begin at once, there follows a Purging both upwards and downwards: During the time of theſe Symptoms and violent Pains the Pulſe is very irregular, variable, and yet uſually partaking of that called *Few*, the Flying downward.

The Paroxyſm being over, if the Pulſe is ſtrong and overflowing, the Diſeaſe is eaſy to cure; but if ſlow, ſmall and ſlender, the Diſtemper is very dangerous, and hard to cure.

IN Fluxes of Blood, whether by the Noſe or Mouth, a deep and ſlender Pulſe is good: A high, ſtrong and tremulous Pulſe ſhews that the Danger is great; but if it partakes of the hard too, the Patient will die, as *ſays a Commentary.*

In Cardialgies and Colicks a deep and ſlender Pulſe, is good; but a high, tremulous, long and ſtrong one is mortal.

COM.] Upon this a Comment ſays, that Cardialgies or Colics may proceed from very different Cauſes, ſo that the Rule juſt now laid down is not infallible.

THERE are ſeveral Sorts of Epilepſies, but in general a ſuperficial and ſlow Pulſe is proper to this Diſtemper. A full, ſtrong and hurrying one, is a very bad Sign, eſpecially if the Epilepſy is of that Kind which violently ſhuts the Mouth, and clenches the Teeth of the Patient; for when this laſt Symptom is found complicated with the Pulſe abovemention'd, the three Souls are Orphans, and Death is at hand.

Some Epileptical Perſons are not troubled with this Symptom, but, on the contrary, gape all abroad, and puff their Breath like a thick groſs Steam, their Faces appearing as red as if coloured with Vermillion; theſe, tho' difficult to cure, may linger on for ſome time.

As for thoſe whoſe Hair briſtles, who froth at the Mouth, and can ſwallow no Medicine; who are ſad, blunt, reſtleſs, rattle in the Throat like the Creaking of a Moor-hen, with ſtrong convulſive Motions, ſuch are incurable; eſpecially if beſides they have a blueiſh Caſt, the Orb of the Eye contracted, and the Ball enlarged, with a Sweat, which ſticking to the briſled Hair forms a kind of ſlimy Drop that will not run off. It is worſe ſtill when theſe Sweats are oily; a Man ought not to throw away his Labour on ſuch Patients.

There is a Diſtemper owing to an inward Plethora of malignant Humours, in which the Belly ſwells, with a Tenſion and Pain; the Patient feels a Hardneſs, Straitneſs, and Dryneſs at the Pit of the Stomach, accompanied with Nauſeas and Vomiting, and at the ſame time an unnatural and troubleſome Heat in his Feet and Hands. In this Caſe a deep and ſlender Pulſe is a very bad Sign, and the Sick commonly dies, eſpecially when the Stool and Urine are fretting.

There are other Diſeaſes cauſed by an outward Plethora, and an inward Heat, uſually attended with Vomiting, which is no ill Preſage: but if there is a Diarrhœa, and the Stools are very liquid, the Diſorder is very great; and if the Patient eſcapes, he will have much ado to recover his former Soundneſs: But if with a Vomiting and Diarrhœa together you find a ſtrong and overflowing Pulſe, give him over.

There is a ſort of Dropſy, which is a ſuperficial Swelling, cauſed by a Humour, or riſing Vapour, commonly attended with a Difficulty of Breathing. The proper Pulſe in this Caſe is a ſuperficial and ſlippery one, but if it becomes all of a ſudden ſmall and ſlender, the Diſeaſe is mortal in ſpite of Art.

When the Patient has a dry Cough, makes bloody Water, and is dry and very lean: In this Diſeaſe, if you find a ſtrong Pulſe, conſider well before you undertake the Cure, for it will be very difficult.

In ſpitting of Blood a deep and weak Pulſe is good, a full and ſtrong one mortal.

In an Oppreſſion of the Breaſt, to whatever Diſtemperature owing, the *Wha*, ſlippery, Pulſe is good; but if on the contrary it be *Se*, ſharp, there is no Cure.

In the Diſtemper called *Chong ngo*, wherein there is a ſudden Swelling of the Belly, the ſhort-tremulous and ſlender Pulſe is good, the ſuperficial and ſtrong, very bad.

COM.

COM.] According to the Book entitled, *The Sources of Diſeaſes*, the *Chong ngo* is when a Man, by Conſtitution, or ill Order and Exceſs, grown very weak, and from thence very liable to external Injuries, is ſtruck with ſome malignant Impreſſion, which makes his Belly ſwell ſuddenly, cauſes violent Pains, and brings him to the Brink of the Grave.

IN Wounds where much Blood is loſt, a Pulſe ſlender, and as it were empty, is good; but the full, ſtrong, quick one is bad.

When the Pulſe at the Extremity of the *Cubitus*, and at the Wriſt, is ſo ſhort-tremulous, *Xin*, and quick, *Su*, that the Beats are like the Pricks of a Bodkin, and the Patient has Fits of Vomitings by Intervals, the Diſtemper ariſes from certain Worms called *Ku*, and requires a ſpeedy Remedy: Uſe quickly the moſt forcible Medicines, ſays one Verſion; Life is in great Danger: Another Verſion ſays, if the Pulſe is ſo quick, *Su*, as to be ſoft at the ſame time, the Patient may be kept alive, but in a lingering Condition.

COM.] The Book intitled *The Sources of Diſeaſes*, ſays; In the Compoſition of the Character, which is read *Ku*, there are three *Chong*, that is to ſay, three Worms, in the ſame Veſſel, *Min*, where they fight and prey upon each other; the Conqueror is very dangerous, and gnaws the Inſide of the Patient. They who are troubled with it have frequent Cardialgies, and ſomething ſeems to gnaw them at the Heart, the Face often turns blueiſh, and the Eyes yellow, with ſeveral other extraordinary and irregular Symptoms of the ſame Nature: This Animal generally attacks the Midriff firſt, whence enſues ſpitting or vomiting of Blood; and if not prevented he'll devour the Entrails called *Tſang* and *Fu*, and bring on Death.

IN the Attacks of Poiſon, the Pulſe ſtrong and overflowing is good, but if ſmall and ſlender, the Danger is great, eſpecially if attended with vomiting Blood, for it is difficult to ſtop it perfectly, and Death frequently enſues.

COM.] In other Vomitings of Blood, the Pulſe deep and ſlender is good; there is none, but that occaſion'd by Poiſon, where the ſtrong and overflowing is approved.

IN ſhort, generally ſpeaking, to paſs the ſurer Judgment, whether the Patient will die of his Diſeaſe or not, the beſt Way is to conſult the Pulſe * *Tay Shang*; if that be found to have Motion and Vigor, the Patient will eſcape; but if in this Place the Pulſe languiſhes and ſtops, he is a dead Man,

COM.] * This is an Inch and half from the Joint of the great Toe.

NOTE.] At preſent the *Chineſe* Phyſicians do not conſult the Pulſe in this Place, not even in Men.

PROGNOSTICS *taken from a View of the* SICK.

IF the Patient has the inner Corner of the Eyes yellow, it is a good Sign, he commonly recovers; the Stomach is good, *ſays a Comment.*

If the Eyes, that were ſwollen, ſink all of a ſudden, he is a dead Man; the five *Tſang* are depraved, *ſays the Commentary.*

When you perceive a blackiſh Colour ſpread itſelf over the Eyes, Ears and Noſe of the Patient, the Diſtemper is not eaſy to cure; and if this Colour reaches as far as the Mouth, ſcarce three out of ten will recover; the Stomach is oppreſſed with the too great Moiſture of the Kidneys, *ſays the Comment.*

When the Face is yellow, the Eyes purple or blackiſh, and the Patient moves his Arms in a unquiet and irregular Manner, a malignant Air has ſeized the Stomach, and produced a mortal Fermentation throughout the Body; the Stomach, *ſays the Commentary*, is oppreſſed by the Liver.

If the Face is black, but the Eyes white, the right Kidney, called *The Gate of Life*, is quite marr'd; the Patient has not above eight Days to live.

When the Face is obſerved to change ſuddenly to a purple, and grows blacker by degrees, the Liver and the Kidneys no longer do their Office, *ſays the Commentary.*

When the Face turns red, the Eyes white, with a Difficulty of Breathing, the Fate of the Patient will be determined in ten Days: If he gets over them, he will recover: In this Caſe the Lungs ſuffer from the exceſſive Heat of the Heart, *ſays the Commentator.*

When the Inſide of the Eyes turns yellow, black or white, and this reaches as far as the Noſe and Mouth, it is a bad Sign: The Stomach, *ſays the Commentator*, ſuffers from the moiſt Diſtemperature of the Liver.

If the Face turns purple, and the Mouth yellow, the Patient generally dies in 12 Hours, or, if ſome other Circumſtance indicate a longer Term, he ſurvives not two Days at moſt.

When the Eyes are muddy, or the Teeth break and grow black; when the Face turns to a pale white, or the Eyes grow black, theſe are all bad Signs. The firſt, *ſays the Comment*, ſhews a diſtemper'd Heart and Liver; the ſecond, a depraved Stomach; the third, that the Lungs are affected; and the laſt, that the Kidneys are waſted.

When the Patient opens his Mouth like certain Fiſh, and cannot ſhut it again, the Expiration being ſtrong, but the Inſpiration very weak, he is a dead Man. According to the Comment, his Heart and Lungs are in good Condition, but the Liver and Reins ceaſe from their Office.

When the Patient cannot bend his Back, his Eyes are fixed, and as it were immoveable, looking only one Way, and his Lips dry, and as it were parch'd, his Face ſwelled, and blueiſh or black, the Diſeaſe is very dangerous, and difficult to cure: If moreover there is a Delirium, unquiet and convulſive Motions, followed with the Loſs of Speech, and accompanied with a cadaverous Smell, all Hopes are gone.

If the Sick perceives as it were an intire Repletion throughout the Body, and his Back turns of a purple Colour, he will not get over three Days: The Stomach, *ſays the Comment*, is oppreſſed by the Diſtemperature of the Liver.

When the Feet and Legs fail, and the Knees are greatly ſwelled, the Diſtemper is very dangerous; the Patient commonly dies in ten Days.

If the Joints become ſtiff and motionleſs, the Diſeaſe is mortal.

When the Lines in the Palms of the Hands are effaced, the Patient has but a ſhort Time to live.

The Lips blackiſh, Teeth chattering, (another Verſion ſays, Chillineſs in all the Body) involuntary Loſs of Urine, Averſion to all Nouriſhment, are all bad Signs: If they meet at the ſame time, the Patient will live but four Days.

If the Nails of the Fingers and Toes turn purple, and then black, it is a bad Sign: If this continues eight Days, the Patient dies, at leaſt the Diſtemper is very hard to cure: The Liver is decayed, *ſays the Comment.*

When the Patient perceives a Weight on the Loins, Pain in the Back, Uneaſineſs through-

out the Body, the Diſeaſe is in the Bones; he has but five Days to live.

If the Sick finds a great Heavineſs throughout the Body, with red Urine, and theſe Symptoms continue, the Diſeaſe lies in all the fleſhy Parts; in ſix Days the Patient will die.

When the Nails of the Fingers and Toes become blackiſh, and the Patient is fretful, finding fault with every one that comes nigh him, and the Joints loſe their Motion, he will hardly get over nine Days; but if the Hair briſtle up, and become like Hemp, he has but half a Day to live; in ſhort, when the Patient fumbles for his Garments, and talks of Death, it is in reality very near.

Diagnoſtics and Prognoſtics of the Diſtempers of the five TSANG, *independent of the* PULSE.

Of the LIVER.

The Face ſwelled with blackiſh Boils or Pimples, the Tongue crooked, and of a purple Colour, a Weakneſs throughout the Body, and eſpecially in the Arms or Legs, a remarkable Dimneſs of Sight, Tears falling without ceaſing, and without reaſon; all theſe indicate the Liver to be decayed, and the Patient will die on the eighth Day.

A Pain in the Region of the Armpits, red Eyes, frequent Anger, Vertigoes, Deafneſs, ſhew the Liver to ſuffer from Repletion: This Entrail muſt be relieved by Evacuation, and the Cure may ſucceed.

A Stiffneſs in the Joints, and in the Region of the Armpits, Dimneſs of Sight, Fears, and Sighs without any great Cauſe, ſhew a Liver diſordered through Inanition: The Intention muſt be to ſtrengthen it, if a Cure is deſigned.

Of the HEART.

THE Face of a deep Yellow mixed with Black, a Stiffneſs at the Shoulders, Eyes fixed on one Place, ſwollen Hands, the Lines of the Hands effaced, Talk extravagant, and at random, indicate a Heart oppreſſed and as it were ſuffocated with Heat; in this Caſe the Patient will hardly live a Day.

If the Patient feels a Numbneſs and Pain in the Back, and yet laughs without Cauſe, perceiving from time to time an extraordinary Dryneſs in the Tongue; all this indicates a Heart ſuffering from bad Repletion. Evacuations are neceſſary, and the Phyſician ought to take Care that he is not deceived in attributing the Diſeaſe to Inanition.

But if the Patient grieves, and is ſad, ſoon frighted, and pale; if he feels a Stiffneſs at the Root of the Tongue, and a Pain reaching from the Loins to the Back, the Diſeaſe proceeds from Inanition, in which Caſe Cordials and comforting Things are neceſſary.

Of the STOMACH.

WHEN the Feet and the Belly about the Navel ſwell, when the Face is yellow and puff'd up, the Excrements come away involuntarily, the Skin of the whole Body is rough, and the Lips as it were reverſed; all this ſhews a Stomach entirely ruin'd, and the Patient will not live twelve Days.

A Swelling in the Belly, accompanied with Coſtiveneſs, a Palſy in the Feet, a Weight throughout the Body, when the Patient eats much without being refreſhed; all this ſhews a Stomach full of ill Humours, and makes Evacuation neceſſary.

But when a Swelling of the Belly is attended with a Motion of the Entrails, Vomiting, continual Indigeſtion, and a Diarrhœa, it ſhews a weak Stomach that ſtands in need of ſtrengthening Medicines.

Of the LUNGS.

WHEN the Expiration is great, with little or no Inſpiration, when the Lips are as it were reverſed, and the Lines of them diſappear, when they become black, and like a Match half-burnt, when the Skin, Hair, and Nails are grown dry; all this ſhews an entire Decay of the Lungs, and the Patient has nothing to do but to prepare for his Exit.

A Pain in the Shoulders, Back, Thighs, a Cough, a Difficulty of Breathing, and windy Vapours aſcending, ſhew the Lungs are ſtuffed with bad Humours, and it will be neceſſary to relieve them by Evacuations as ſoon as poſſible.

When the Reſpiration is weak, the Voice ſmall, with Fits of Coughing, and what is ſpit out is mixed with Blood, beſides a great Weakneſs and Oppreſſion, Strengtheners muſt be uſed previous to other Remedies.

Of the KIDNEYS.

WHEN the Viſage becomes black, the Teeth ake, the Sight much confus'd, with ſpontaneous and plentiful Sweats, and a ſhooting in the Loins, when the Skin is always, as it were, ſoak'd, at the ſame time that the Hair becomes dry, then the Kidneys are quite decayed, and the Patient will die within four Days. A puffing up of the Belly, a Weight thro'out the Body, extraordinary Sweating at Meals, or immediately after; a quick Senſibility of the leaſt Air, the Face and Eyes black and livid, and when the Patient ſpeaks unwillingly and faintly; theſe are Signs that the Kidneys are over-loaden with ill Humours, and ſpeedy Evacuation is neceſſary.

Extreme Cold felt in the Hypocondria, and a Pain down the Back, firſt a Noiſe in the Ears, and then a kind of Deafneſs, the Urine much varying both in Quantity and Quality, ſhew a Weakneſs of the Kidneys that ought to be removed.

Of Women *with* CHILD.

THE Pulſe of the Wriſt, *Wey*, ſmall; of the Joint, *Wha*, ſlippery; at the End of the *Cubitus*, *Su*, quick; and theſe for a time regular enough, except that, at Intervals, a few Beats ſeem like the Pecks of a Bird feeding, ſhew the Woman is with child, tho' it does not appear outwardly.

If the Pulſe, felt very gently, be quick and ſlippery, and, if preſs'd harder, it be ſmall, the Woman is three Months gone.

If the Pulſe is barely quick, and not faltering or ſcattering, the Woman is five Months gone: If it be the Pulſe of the left Hand, the Woman goes with a Boy; if that of the right Hand, ſhe is big with a Girl. This is ſpoken of the Pulſe of the Wriſt, and this Diſtinction of the right and left Hand muſt be applied to the ſlippery Pulſe of the Joint before-mentioned: As for that at the End of the *Cubitus*, it is enough

nough to obſerve if there be no Intermiſſions in its Beats; this Circumſtance, joined to what has been ſaid of the Pulſes of the Wriſt and Joint, indicates Pregnancy.

Another Copy of this Book ſays, When the Woman is four Months gone, if you would know whether ſhe goes with a Son or a Daughter, you may diſcover it two ways. 1. If the Pulſe in the left Hand be quick, the Woman is with child of a Boy; if quick in the right Hand it is a Daughter. 2. If the Pulſe in the left Hand is deep but full, ſhe is big with a Son; if ſuperficial and ſtrong in the right Hand, it is a Daughter; if deep but full in both Hands, ſhe will have two Boys.

When a Woman is gone her full Time, and has a wandering Pulſe, *Li king*, and perceives Pain in her Belly and Reins at the ſame time, ſhe will be delivered in twelve Hours. [*This Pulſe, ſays a Commentator, is when there are three Beats in the ſpace of an Inſpiration: Another ſays it beats but once in an Inſpiration, and pretends that this happens when the Pulſe is at the ſame time deep, ſlender and ſlippery.*]

When a Woman in Labour feels an extraordinary Weight, and has ſometimes a Shivering, ſometimes Heat, the under part of the Tongue hot, the upper cold, her Child is dead or dying, and ſhe will die alſo without being delivered. If a Woman in Labour has a red Face, and a purple-colour'd Tongue, ſhe generally brings forth a dead Child, and ſurvives; but when her Mouth and Lips are purple, and ſhe froths at the Mouth, ſhe dies. When the Face is purple, but the Tongue red, and ſhe froths much at the Mouth, the Child comes alive, and the Mother dies.

For a Woman newly delivered a Pulſe moderately ſlow and ſlippery is good; but if it be full, ſtrong, tremulous and cloſe, Death is at hand: In like manner, if the Pulſe be ſmall and deep, it is good; if hard and firm, it is a bad Sign. Likewiſe when the Pulſe of the Wriſt is very quick, all in a Flame, and irregular, ſhe will die: If it be ſlender and deep, inſomuch that, when you preſs with the Fingers hard enough to feel the Bone, the Pulſe continues ſtill ſenſible, ſhe will recover.

An EXTRACT *of the* Pen tſau kang mu, *that is*, The Chineſe Herbal;

OR,

The Natural Hiſtory of *China* for the Uſe of PHYSIC.

This Work was undertaken and compoſed by a Doctor of the Ming *Family or Dynaſty, called* Li ſhe chin: *But Death preventing him from putting the laſt Hand to it, his Son, after having reviſed and augmented it, preſented a Petition to the Emperor* Van lye, *in the twenty-fourth Year of his Reign, upon which the Emperor gave Orders to the Tribunal of* Li pu, *or Rites, to publiſh the Work, and it was reprinted the twenty-ſecond Year of the Emperor* Kang hi.

The PREFACE, *containing a general View and Diviſion of the whole Work.*

THIS Hiſtory contains Fifty-two Books: The two firſt treat of all the *Pen tſau*, or Herbals compiled from the Emperor *Shin nong*, (firſt Inventer of the *Chineſe* Phyſic,) down to *Li ſhe chin*, and of all the Authors cited by him. They contain moreover ſeveral Fragments of the Works of the Emperors *Shin nong*, and *Whang ti*, who digeſted Phyſic into a Syſtem, that is to ſay, the Claſſical Books of Phyſic.

The 3d and 4th Books are Catalogues or Claſſes of various Remedies proper for all Diſeaſes.

The 5th, 6th and 7th treat of three Elements, *viz. Water*, of which there are 43 Sorts; *Fire*, of 11 Sorts; and *Earth* of 60.

The 8th and 3 following diſcourſe on Metals and Stones; of Metals 28 Sorts, and 3 Kinds of Stones: (1) Precious Stones, 14 Sorts; (2) Ordinary Stones, 71 Sorts; (3) Foſſils or Minerals, 20 Sorts; beſides 27 other Sorts near akin to the former.

The 12th and following, to the 28th, treat of Plants under 11 Kinds; (1.) Of Mountain-Plants, 70 Sorts; (2.) Odoriferous Plants, 56 Sorts; (3.) Field-Plants, 126 Sorts; (4.) Venomous Plants, 47 Sorts; (5.) Ground-Plants, that need Support, 73 Sorts; and 29 Sorts, akin to the foregoing; (6.) Water-Plants, 22 Sorts, (7.) Plants which grow on Stones, 19 Sorts; (8.) Plants of the Nature of Moſs, 26 Sorts; beſides Plants of a mixt Kind, 9 Sorts, which are uſed in Phyſic, and 153 Sorts not uſed therein, tho' all known by their Names. (9.) Plants whoſe Grain ſerves for Food; as Wheat, Rice, Millet, Peas, Beans, &c. 44 Sorts; (10.) Plants of whoſe Grain they make Wine or other Drinks, 29 Sorts; (11.) Kitchen-Plants, 1.) Such as have a ſtrong Smell and Taſte, 32 Sorts; 2.) Such as bear Fruit, as Cucumbers, Gourds, &c. 11 Sorts; 3.) Thoſe that grow in Water, 6 Sorts; 4.) Thoſe of the Nature of Muſhrooms, &c. 15 Sorts.

The 29th and following Books, to the 37th, treat of Trees, which are diſtinguiſh'd into 12 Kinds, 6 of which bear Fruit, and 6 bear none. Of Fruit-Trees, (1.) Such as grow in open Field, 11 Sorts; (2.) Mountain-Trees, 34 Sorts; (3.) Wild Fruit-Trees, ſuch as grow among the Barbarians to the Eaſt and North of *China*; (4.) Trees whoſe Fruit helps to ſeaſon their choice Diſhes, 23 Sorts; (5.) Such as bear Kitchen-Fruits, as Melons, &c. 9 Sorts; (6.) Aquatic Fruit-Trees, 6 Sorts, beſides 23 Sorts akin to ſome or other of the preceding. Of Trees that bear no Fruit, (1.) Trees whoſe Wood is odoriferous, 35 Sorts; (2.) Large Foreſt-Trees, 52 Sorts; (3.) Shrubs, 50 Sorts; (4.) ſuch as want Props for their Growth, 12 Sorts; (5.) Such as grow in Sprigs, 4 Sorts; (6.) Mixt Kinds, 7 Sorts.

The

The 38th Book treats of old Garments and old Utenſils, that are uſed in Phyſic; of Garments or Cloth 25 Sorts, of Utenſils 54.

The 45th Book and following, to the 46th, treat of Inſects under 4 Kinds; 1.) Oviparous Inſects, 43 Sorts; 2.) Such as breed from rotten Wood, 31 Sorts; 3.) Such as are engender'd from Moiſture, 23 Sorts; 4.) Scaly Inſects, of which there are four Subaltern Kinds; 1.) The Dragon, and ſuch like, 9 Sorts; 2.) Serpents, 17 Sorts; 3.) Fiſhes with Scales, 28 Sorts; 4.) Fiſhes without Scales, more than 30 Sorts; 5.) Thoſe defended with Armour, whether ſuch as the Tortoiſe, Crawfiſh, Crab, &c. 17 Sorts; or like the Oyſters, Muſcles, and other Shell-Fiſh, 29 Sorts.

The 47th 48th and 49th Books diſcourſe of Birds under 4 Kinds; (1. Water-Fowl, 13 Sorts; (2. Domeſtic and Game-Fowl, 22 Sorts; (3. Wild-Fowl, 17 Sorts; (4. Mountain-Birds, 13 Sorts.

The 50th and 51ſt treat of Quadrupeds, under 4 Heads, (1.) Tame Animals, 28 Sorts; (2.) Wild, 38 Sorts; (3.) Rats and ſuch like, 12 Sorts; (4.) Strange Animals, as the Ape, &c. 8 Sorts.

The 52d Book treats of the Human Body, and all its different Parts, that are of Uſe in Phyſic, in Number 35.

ADVERTISEMENT.

THE firſt Pen tſau, *or Herbal, mentioned in the* Chineſe *Books, is the Emperor* Shin nong's, *which being divided into three Parts contains* 360 *Sorts of Medicinal Drugs, diſtributed into three Claſſes: Afterwards there were added as many more, and this was ſtiled, The* Second Herbal, *or* Pen tſau, *which appeared under the Name of* Lyang tau hong king.

After theſe two came out ſeveral others at different times, eſpecially under the Family of the Tang, *and under that of the* Song, *which were much larger: But becauſe theſe ſorts of Works, in multiplying, became confuſed and full of Faults,* Li ſhe chin, *moved with a Deſire of ſerving the Public, compoſed this Work, wherein he has inſerted every thing that was good in the former, and added much of his own.*

Beſides, with intent to methodize it for ready Uſe, he reduced all the Plants he treats of under Sixteen Pu, *or Claſſes, which he ſubdivides into Sixty Kinds; and thoſe under each Kind he diſtributes into three Orders, according to their Strength and Virtue.*

And becauſe Fire and Water are the two chief Elements, and as it were the two firſt Principles of all other Productions, this Work begins with theſe two Elements. 2. *He treats of the Earth, becauſe the Earth is as it were the Mother of all things.* 3. *Of Metals and Stones generated in the Boſom of the Earth, and which are as it were Parts of it.* 4. *Plants, Grain, Pulſe, Roots and Trees which it produces out of its Boſom.* 5. *Old Garments and Utenſils, the Matter of which is taken out of the preceding Kinds.* 6. *Inſects, Fiſh, and other Kinds which have Scales, or are defended with Armour; of Birds and Quadrupeds.* 7. *The Body of Man. So that this Claſs begins with what is vileſt and moſt common in Nature, and ends with what is moſt exalted and excellent.*

As for the Order, which the Author has kept in treating of every Kind, he begins with explaining the Name; and in regard ſeveral Sorts of Things have different Names, according to the different Ages and Authors that have written about them, Li ſhe chin *has taken care to inſert them all exactly, placing them next that which was moſt common in his Time, in order to preſerve the Original of the* Pen tſau *or Herbal. He afterwards gives a Deſcription of each, tells how and where it grows, and how it is to be kept or gathered. In ſhort, he examines what is certain, dubious, or falſe with relation to each; and teaches how to prepare them for Keeping or preſent Uſe, treating afterwards of their Nature, Qualities, Smell and Taſte: He then ſpeaks of their Virtues and Uſes, or Effects; and finiſhes with Preſcriptions and Doſes of each: So that in the antient* Pen tſau *are reckoned* 2935 *different Recipe's, to which are added* 1161 *modern ones.*

PEN TSAU TI I KUEN

The CHINESE HERBAL. BOOK I. SECT. I.

Of the Origin of the PEN TSAU, *or* HERBAL, *and of all* HERBALS, *antient and modern, down to the preſent.*

1. IT is a very antient Tradition, that there was an Herbal, in three Books, intitled *Pen tſau king ſan kven*, its Author the Emperor *Shin nong*; but no Perſon is known to have ſeen that Work. If we may credit what is ſaid by an antient Author, *Whay nan tſe*, this Emperor, in making Tryal of all Sorts of Plants and medicinal Herbs by the Taſte, diſcover'd, in one Day, 70 Kinds of a poiſonous Quality: And this gave Riſe to Practical Phyſic. In antient times, before the Invention of Letters, this Science deſcended from one Generation to another by oral Tradition, under the Name of *Pen tſau*; but ſince the Reigns of the two Families of the *Han*, Phyſicians being vaſtly multiply'd, and new Preſcriptions added to the old, it began to appear in Form of Books of Recipe's, under the ſame Title.

In a Book or Chronicle, intitled *Ti wang ki ſhe ki*, it is written that the Emperor *Whang ti* order'd *Ki pe kau* to examine the Savours of Plants or Trees, and from thence to compoſe a *Pen tſau king*, or Body of Hiſtory, and draw up Preſcriptions for all Diſeaſes, which ſhews that the Term *Pen tſau* has been in uſe ever ſince the time of *Whang ti*. The *Pen tſau* of *Shin nong* contains the *Materia Medica* under five Claſſes, *viz.* Precious Stones, ordinary Stones, Plants, Trees, Animals;

Animals; but the Claſs of Plants, being the largeſt, has given to the whole Performance the Name *Pen tſau*, *i. e.* The Origin or Root of Plants.

The Pen tſau *publiſh'd under the Reign of the Family of the* HAN.

THEY reckon no leſs than 39 different *Pen tſau*, including thoſe of *Shin nong* and *Li ſhe chin*: This latter ſays that the *Pen tſau* of *Shin nong* compriſes, under three Claſſes, 365 Sorts of Remedies, a Number anſwering the Celeſtial Degrees, which *Lyang tau hong king* doubling compoſed (2) his *Pen tſau*, containing 730 Sorts in ſeven Books, and called *Ming i pye lu pen tſau*, becauſe theſe 365 Additions were taken from the moſt famous Phyſicians that lived ſince the *Han*, and to diſtinguiſh one from t'other, he mark'd the firſt with red Characters. (3) Before this laſt, there appeared one intitled *Tſay yo lu*, i. e. *A Treatiſe of Herbs and Remedies*, in two Books, compoſed by *Tong kyun*, a Subject of *Whang ti*. (4) Under the Reign of the *Han* appeared the *Lwey kong ya twi*, a Sort of *Pen tſau* in two Volumes, made by *Lwey kong* (5). The *Pen tſau* intitled *Li ſhe yo lu* came out in the ſame Reign, in three Book, which was no other than the three Books of the *Pen tſau* of *Shin nong*, corrected by *Li tang ſhi*. (6) Next came out, in one Volume, the *Pen tſau* intitled *U ſhe pen tſau*, the Author *U*. (7) The laſt *Pen tſau* publiſh'd under the *Han*, is intitled *Lwey kong pau chi lun*, Author *Lwey kong*, in three Books. It treats of the Nature of Medicines, and how to prepare them.

The Pen tſau *publiſh'd under the Family of the* TANG.

THE Emperor *Tang*, Head of the Imperial Family of that Name, employ'd 22 Perſons, the moſt skilful in his Empire, to make (8) a new *Pen tſau*, for that reaſon called *Tang pen tſau*, or *Tang ſin pen tſau*. It contains 53 Books, according to the Method of the *Pen tſau* of *Lyang tau hong king*. Next appears a Treatiſe entitled *Yo tſong kve*, in two Books, the Author *Chang chin kven*. Then came out a new Herbal, intitled *Yo ſing pen tſau* in four Books. (9) One *Sun tſe myau* compoſed 30 Books under the Title *Tſyen kin ſhe che*. (10) Soon after appeared a *Pen tſau* intitled *Che lyau pen tſau*, in 13 Books, the Author one *Mong tſan*. (11) This was followed by another, intitled *Pen tſau ſhe i* in 10 Books, compoſed by *Chin tſang ki*. (12.) Under the Reign of the ſame Family, *Li ſun* made a particular *Pen tſau* of the Plants and other Things of the Sea, contained in ſeven Books, with the Title *Hay yo pen tſau*. (13) The 13th *Pen tſau* is intitled *Tſe ſhin pen tſau*, and contains five Books, its Author *Syau ping*. (14) The *Pen tſau* called *Shan fan pen tſau*, in five Books, the Author *Tang ſwen chi*. (15) The 15th is called *Tſau in i*, in two Books, Author *Li han quang*. (16) *Pen tſau ſing tſe lwey*, by an anonymous Author, in one Book. (17) The *Che ſing pen tſau*, in ten Books, by *Chin tſe lyang*. (18) *Shu pen tſau*, in 20 Books, compoſed by the Doctors called *Han ling*.

Under the Reign of the SONG *Family.*

(19.) The *Kay pau pen tſau*, from the Name of the firſt Emperor of the Family of the *Song*, by whoſe Order nine of the moſt able Men in his Empire compoſed this Work, which, beſides the Sorts of Plants and medicinal Things explained in the *Pen tſau* of *Shin nong*, contains 133 new Additions, in Characters mark'd with black, to diſtinguiſh them from the former, which are white. (20) The *Kya yew pu chu pen tſau*, in 20 Books, compoſed by the Mandarins or Officers of the *Quang lu tſe*, an Office that has the Care of the Expences of the Houſhold. (21) *Tu king pen tſau*, in 21 Books, where you ſee all the Figures of Herbs, Plants, and other medicinal Things, which the Emperor *Tſong jin tſe*, by Orders ſent throughout all the Provinces, had directed to be drawn, and ſent to Court, (22) *Ching lwey pen tſau*. Its Author called *Tang ſhin wey*, having collected all the *Pen tſau* of the preceding Ages, out of them compoſed his own, and preſented it to the Emperor *Whey tſong*, who, changing the Title, called it *Ta quen pen tſau*. (23) *Pen tſau pye ſhwe*, its Author *Ching ching*. (24) The *Je wha chu kya pen tſau*, in 21 Books, by *Je wha*. (25) *Pen tſau ywen i*, in three Books, the Author *Kew tſong ſhe*. (26) The *Kye ku chin chu nan*, only one Book, by *Kye ku*, or *Tſang ywen ſu*.

Under the Reign of the YWEN.

(27) *Tong yo fa ſyang*, in one Book; the Author, who lived under the Family of the *Ywen*, is called *Li kau* or *Wha tong quen*. (28) *Tang je pen tſau*, in two Books, the Author *Vang wha ku*. (29.) *Je yong pen tſau*, by *U ſwi*. (30) *Pen tſau ko ko*, by *Hu in*. (31) *Pen tſau ywen i pu i*, by *Chu ching king* alias *Tan ki*.

Under the Reign of the MING.

(32) The *Pen tſau fa wey*, in two Books, the Author *Syu yen ſhun*, in the Reign of the Emperor *Hong vu*, the Founder of the *Ming* Dynaſty. (33) The *Kyew whang pen tſau*, in four Books. It was made by a Prince called *Ching chay*, who taking Pity on the People afflicted with publick Calamities, and eſpecially with Drought and Barrenneſs of the Earth, compoſed this Work (which contained 440 Sorts of Herbs or Trees) by the Aſſiſtance of the Peaſants or Labourers, who having nothing to eat, went ranging about the Mountains among the Trees and wild Plants, for ſomething to ſupport their miſerable Life, and every Day brought him ſome new Kinds. (34) *King ſin yu tſe*, in two Books, compoſed by a Prince, called *Ning hyen vang*, in the Reign of the Emperor *Sun te*. (35) The *Pen tſau ſi yau*, in eight Books, its Author *Vang lun*, in the Reign of *Hong chi*. (36) The *Che u pen tſau*, in two Books, by *Vang li*, in the Reign of *Ching te*. (37) The *Che kyen pen tſau*. Theſe two Works treated of medicinal Aliments, and Aliments proper for every Diſtemper. The Author was *Ning ywen* under the Emperor *Kya tſing*. (38) The *Pen tſau weypyen*, in 20 Books, by *Vang ki*, under *Kya tſing*. (39) *Pen tſau mong ſwen*, in 12 Books, by *Chin kya mew*, in the ſame Reign. (40) The *Pen tſau kang mu*. This Work was begun under the Reign, and by Order, of the Emperor *Kya ching*, by the Doctor *Li ſhe chin*, when he was *Chi hyen*, that is, Governor of a City of the third Rank, and finiſhed under the Emperor *Van lye*. The Author compiled it of all that

was beſt and choiceſt in every Herbal, or other Books of Phyſic, antient and modern, and enriched it with the Addition of 374 Receipts, the whole Work containing 8160, to which there is annexed an Index of all the Kinds of Plants and other medicinal Things treated of in every one of theſe *Pen tſau*, and of the Number and Kinds which *Li ſhe chin* ſelected from each to compoſe his own.

Extract of the Pen tſau *of the Emperor* Shin nong.

THERE are 120 ſorts of Drugs or Remedies of the firſt Order, that maintain their Rank in Phyſic, and are as it were ſovereign in their Office; theſe are of the nature of Aliments, and by their nouriſhing Juice ſerve to ſupport Life, therein reſembling Heaven.

As theſe Remedies have no venomous or malignant Quality, whatever Quantity you take, or how long ſoever you uſe them, they do no harm: In a word, if you would have the Body active and light, preſerve the Spirits in a juſt Equality, and keep yourſelf in good Caſe, even in old Age, uſe the Remedies contained in the firſt Book.

There are alſo 120 Sorts of Drugs or Remedies of the ſecond Order, which do the Duty as it were of Servants or menial Officers in Phyſic: Theſe beget a Diſpoſition of Body more capable of the proper Functions of Nature, which they in ſome meaſure preſerve.

Among theſe Remedies ſome have a malignant Quality, others are quite innocent and harmleſs; take great Care therfore to know their Virtue and Uſe; in ſhort, if you would weaken the Rage of Diſtempers, and reſtore decayed Strength, uſe the Remedies contained in the ſecond Book.

As for thoſe of the loweſt Claſs, there are 125 Sorts, which in Phyſic do the Duty of extramenial Officers, and theſe are particularly uſeful in curing Diſtempers: They partake of the Nature of the Earth, and have all great Malignity, or ſome poiſonous Quality; they muſt not be uſed long together: In a Word, if you would expel a Cold, unnatural Heat, bad Air, or a certain Malignity that may affect the Spirits, or if you would open Obſtructions, diſperſe Humours, and heal Diſeaſes, have recourſe to the Remedies of the third Book.

Among Remedies ſome are in the Place of *Kyun*, or Sovereign; others in room of *Chin*, or domeſtick Servants; and othes hold the Place of *Tſo ſhe*, or extramenial Officers; and the Goodneſs of a Medicine ariſes from a juſt Proportion and Temperament of theſe ſeveral ſorts of Remedies: The *Kyun*, or Sovereign, ought to be Sole; there ſhould be two *Chin*, or domeſtic Servants; three *Tſo*, or general Officers reſiding abroad, and five *She*, or ſubaltern Officers: One *Kyun*, three *Chin*, and nine *Tſo ſhe*, are alſo a juſt Proportion.

Some Remedies partake of the Nature of *In*, and others of *Yang*, in mixing of which the greateſt Care muſt be taken. Certain Remedies alſo are mutually related, like Mother and Child, elder Brother and younger.

The Things uſed in Medicines are of ſeveral Sorts: Thoſe taken from Vegetables are the Root, the Stalk, the Flower, the Fruit, the Leaves; thoſe taken from Animals, are the Skin, the Bones, and the Fleſh.

COM.] The Phyſician *Yuen ſu* ſays that in all kinds of medicinal Things, which have their Root in the Earth, the Part above Ground is formed by the Heat and Spirits which aſcend into the Body of the Plant; and the Boughs from whence the Leaves proceed are called *Ken*, or Branches: And the Part within the Earth is formed by the Juice and Spirits, which deſcend into the Body of the Plant; and its Branches which penetrate the Earth, are called *Shau*, or Fibres.

For Patients, whoſe Diſtemper lies in the *Shang tſyau*, or *Chong tſyau*, that is, in the ſuperior or middle Cavity of the Body, it is neceſſary to uſe the *Ken*, or Branch, that is, the ſuperior Parts of the Plant; and for thoſe whoſe Diſeaſe lies in the Inferior Cavity, or *Hya tſyau*, which is the lower Belly, it is proper to uſe the *Shau*, or Branches of the Roots, that is, the lower Parts of the Plant: The *Ken*, or Branches, of the Plant aſcend upwards, and the *Shau*, or Roots, tend downwards.

The upper Half of the Body partakes of the *Yang*, and the Nature of Heaven; thus the Medicines ſutable to that Part of the Body are the Head or Tops of the Plants; the Body of the Plant, that is, the Trunk, is for the Diſeaſes of the *Chong tſyau*, or middle Cavity; the lower Half of the Body of Man partakes of the *In*, and the Nature of the Earth, and conſequently the *Shau*, or Roots of the Plants, are proper for Diſtempers lying in the lower Parts.

Medicines are diſtinguiſhed into ſeven Sorts; ſome are ſimple, others compound: Among the latter ſome will bear no Separation; ſome lend mutual Aſſiſtance, ſome embrace; between others there is great Antipathy, ſome are oppoſite and contrary, whilſt others even mortify or kill each other.

There muſt be great Care taken in compounding or uſing theſe Sorts of Medicines: You would do well to uſe ſuch Remedies as cannot be without each other, and ſuch as lend mutual Aſſiſtance; but beware of thoſe which bear an Antipathy, and are of a contrary Nature: You may venture to uſe thoſe that have a malignant or venomous Quality, provided they are mixed with ſuch as have the Virtue to ſubdue this Malignity; but never compound ſuch as bear a mutual Antipathy, or ſuch as deſtroy one another.

NOTE.] *Pau ſhing* ſays; the *Pen tſau* of *Shin nong* treats of 365 Sorts of Medicines or Drugs, of which 71 are ſimple, and admit of no Mixture; 12 Sorts cannot be without each other, 90 Sorts lend mutual Aſſiſtance; 78 ſtand in fear of one another, 60 have an Antipathy, 18 are contrary and oppoſite; and 36 kill or deſtroy each other.

Li ſhe ching ſays, Medicines are of 7 Sorts, differing in Qualities. (1.) Simples which are taken alone. (2.) Such as cannot be without each other, but muſt always go together; ſuch are the *Jin ſeng*, Liquorice, the *Whang ki*, the *Chi mu*, [*Sorts of Roots*] and ſuch like. (3.) Such as lend mutual Aſſiſtance. (4.) Thoſe which have a reciprocal Antipathy, and which reciprocally render their Virtues uſeleſs. (5.) Thoſe that fear or hurt each other. (6.) Such as are contrary or incompatible. (7.) Thoſe that deſtroy or kill each other. In the ancient Receipts they commonly uſed the fourth and ſixth ſort; the ſecond and third take place in the Emperor's Receipts; the 5th and 6th are uſed in the Receipts of the Princes; and the 4th and 7th in the Receipts of barbarous and tyrannical Princes.

They diſtinguiſh their Drugs, or *Materia Medica*, by five ſeveral Taſtes; Sharp, Salt, Sweet, Bitter, and Strong: And by the four Qualities of the Air, according to which they are cold or hot, temperate and cool.

NOTE.] *Tſong ſhe* diſtinguiſhes the Drugs, with relation to the Spirits, that is, the ſmall ſpiritual Bodies that proceed from them, and are the Vehicles of Smells: Thus they are divided into two Claſſes; thoſe of a good, and thoſe of a bad Smell.

They are farther diſtinguiſhed into two other different Kinds; thoſe of a poiſonous or malignant Quality, and thoſe that have no ill Quality.

NOTE.] The Phyſician *Ki pe kau* ſays, there are inveterate and new Diſtempers, alſo Preſcriptions great and ſmall: According to the Nature or Quality of Diſeaſes, either innocent Medicines are to be uſed, or ſuch as have a malignant Quality. Remedies of great Malignity, if the Diſeaſe has ten Degrees of Enormity, may diminiſh

diminiſh ſix: Medicines of a moderate Malignity will diminiſh ſeven, and thoſe which have very little Malignity will diminiſh eight; but Medicines of no malignant Quality will diminiſh nine.

As for thoſe Kinds which are merely of the Nature of Aliments, ſuch as Grain, and Fleſh of Animals, Fruits, Herbs and Pulſe, provided a Perſon does not run into Exceſs, there is no Danger to be feared from them.

The ſame Author ſays that in Diſtempers or Conſtitutions able to reſiſt Medicines of a poiſonous or malignant Quality, the ſtronger muſt be the Doſe; in a different Caſe the Doſe is but ſmall.

There are Seaſons proper to gather and prepare Medicinal Things, ſome of which are to be dried in the Sun, and others in the Shade.

Com.] *Hong king* ſays, That the Time of Gathering is the Beginning of the Year, and that this has been the Cuſtom ſince the Beginning of the Reign of the *Han*: Moſt medicinal Roots are gathered in the ſecond and eighth Moon, becauſe in the beginning of Spring the Sap, riſing in great abundance, is in its full Strength; and then only beginning to cauſe the Plants to bud, it is not yet diſperſed nor conſumed, as it is afterwards, in the Production of the Branches and Leaves: In the Autumnal Seaſon, the Leaves and Branches withering, the Juice or Sap returns downwards to its Origin.

In ſhort, if Roots be gathered in the Spring, it ſhould generally be done in the Morning; and if in the Autumn, it ſhould be in the Evening, for the ſame Reaſon.

As for the Time proper for gathering Flowers, Fruits, Leaves, and the Stems or Trunks of Plants, this only Rule is to be obſerved, That they be cropt in their perfect Maturity.

Sing tſe myau ſays, That the antient Phyſicians, following this Paſſage of the Text of *Shin nong*, which relates to the Manner of gathering, preparing and drying the Drugs and Medicinal Simples, and uſing them according to the preſcribed Method, out of ten Patients cured eight or nine.

But the modern Phyſicians, being ignorant of the Time of gathering and collecting Simples, as well as of the Nature of the Soil wherein they grow, and not knowing whether they are old or new, full of Juice or empty, out of ten Patients cannot ſet one half on their Legs.

Ma chi ſays, Multitudes abuſe the Practice of drying Drugs in the Shade: For inſtance, the tender Horns of a Deer which juſt begin to ſprout, dried in the Shade, will rot, but dryed at the Fire will be good.

In ſhort, Roots taken before the ninth Moon ought to be dryed in the Sun; and thoſe which are taken after that Time, in the Shade.

Li ſhe chin ſays, That as the ſame Plants differ, on account of the Diverſity of Soil or Climate, or the Times, or *Tſe ki*, in which they grow, and with reference to the Roots and Stalks, ſo the Times and Manner of gathering and preparing them ought to be different, which is the Opinion of *Kong chi yo*, cited in this Place.

On this Subject, there is a common Proverb in the Market of *Kya mu*, the Senſe of which is true enough, *viz.* 'Thoſe 'who purchaſe Drugs and Medicines, ought to have two 'Eyes; that one is ſufficient for thoſe that adminiſter them, 'that is, the Phyſicians; but thoſe who take them from the 'Hand of a Phyſician need none at all.

As to Drugs and Medicines, there is a Method of knowing the Quality of the Earth or Soil in which they grow, and to diſcern the true from the falſe, the new from the old.

Com.] *Hong king* ſays, That all ſorts of Drugs or Medicinal Things have a particular Soil in which they grow.

Tſong ſhe ſays, That to make the better uſe of Drugs you muſt regard the Nature of the Country from whence they are brought.

Kau, mentions ſix Sorts of Drugs which ought to be kept long to have a good Effect in Phyſic; and ſays afterwards that all the reſt ought to be freſh and new, according to the Opinion of *Hong king*; but he mentions ſeveral others, among which is the *Tay whang*, or Rhubarb, which he pretends to be better, and to have greater Virtue when old than new.

Drugs and Medicinal Things, as their Nature is different, ought to be prepared in different Manners; on this account ſome are proper to make Pills, and others only fit to be pounded and reduced to Meal or Powder; ſome Kinds are to be boiled in Water, and others infuſed in Wine; others again are to be fryed in Oil or Fat. Some Kinds, ſuch as Hogs Lard, may be prepared ſeveral Ways, and others ought never to be given prepared with Wine, or any other Liquid: In ſhort, to avoid Errors in this matter, there muſt be regard had to the Nature of each Kind.

Com.] *Hong king* ſays, That according to the Variety of Diſtempers, Medicines muſt be adminiſtred either in Pills, Powder, or Potion, or mixed with Wine, or in the Form of an Electuary, that is, prepared and boiled, or fried with Fat.

Wha to ſays, That ſome Diſtempers are cured with liquid Medicines, others with Powders, ſome with Cathartics, ſome with Emetics, and others with Sudorifics.

Liquid Medicines are proper to ſcower the Entrails, and make the Blood circulate freely, putting *In* and *Yong* into a juſt Temperament: Pills ſerve to expel Wind and cold Indiſpoſitions from the Body, to open Obſtructions, and to convey the nutritive Juice into all Parts.

Medicines given in Powder drive away the Malignity of the Air, Cold, Heat, and Moiſture; they cure Obſtructions in the Bowels, keep the Body open, and are friendly to the Stomach.

In Diſtempers which require Cathartics, the Neglect of them cauſes a Fulneſs of the Belly and Inteſtines, and a Puffing up near the Region of the Heart.

Where Sudorifics are neceſſary, if the Patient is not made to ſweat, all the Pores of the Body are cloſed, Sadneſs enſues, the Spirits ſtagnate, and the Sick dies.

When the proper Uſe of Emetics is omitted, the Breaſt is puffed up, Reſpiration grows difficult, the Nouriſhment is not equally diſtributed, and Death comes in the Rear.

Kau ſays, That liquid Medicines, or Decoctions, are proper for curing great Diſorders: Powders are proper for ſudden Diſeaſes: Pills are for the Cure of ſlow Diſtempers, which are a long Time in breeding.

Medicines prepared by Maſtication were formerly in vogue, before proper Inſtruments were invented to cut them ſmall: They then chewed the Simples they deſigned to uſe, ſqueezed out the Juice, and gave it to the Patient: This ſort of Preparation ſerved to facilitate the Motion of the Humours upward, and to diſtribute them more eaſily throughout all the Veſſels.

When the Cure of any dangerous Diſtemper is attempted, the Drugs deſigned for uſe ſhould be boiled in Wine to deprive them of their Humidity, with an Addition of green Ginger to revive the natural Heat, as alſo large Jujubes to expel Wind and Cold, together with the White of an Onion to expectorate Phlegm.

If the Medicines are not deſigned to penetrate to the Veſſels, but to evacuate Humours contained in the Stomach and Bowels, they muſt be reduced to fine Powder, and made up with Honey: When they are of a Nature and Taſte ſtronger than ordinary, the Medicines in Powder need only be diluted with warm Water; but when their Nature and Taſte are more exquiſite they ſhould be boiled, and given to the Patient with the Sediment: To diſperſe or evacuate viſcous Humours from the lower Belly Pills are uſed, but they ought to be large, round and ſmooth; they ſhould be of a moderate Size for the upper Belly, and very ſmall for the Breaſt; that they may deſcend whole into the Stomach, and take up a longer Time before they are diſſolved, they may have a thin Covering of Glew; and to prevent their paſſing off too ſoon, they ſhould be given with Wine or Vinegar.

Yiuen ſu ſays, When the Seat of the Diſtemper is the Head, Face, or Skin, the Drugs deſigned for Uſe ought to be boiled in Wine; if it is between the Navel and the Neck, they need only be waſhed in Wine; if it reſides in the lower Belly, they may be uſed unprepared; thoſe, however, which are of a cold Nature, ought to be infuſed in Wine, and then dried, to prevent them from doing Hurt.

When you undertake the Cure of any Diſtemper, you ought firſt to inquire into the Cauſe, with all the preceding and following Symptoms: If you find none of the five Viſcera exhauſted, nor any Irregularity in the Pulſe, nor the radical Moiſture, or natural Vigour waſted, you may ſet the Patient on his Legs by the Help of Phyſic. When once the Diſtemper is formed, you muſt not expect to cure above half your Patients; but when the Diſeaſe is dangerous, it is very difficult to find a Remedy.

Com.] *Hong king* ſays, Unleſs a Phyſician, however skilful, attends to the Voice and Complexion, how do you think it poſſible from the Pulſe only to know if the Perſon be diſtempered?

Li ſhe chin ſays, That in the firſt Age the Antients prepared Medicines, but ſeldom uſed them, their Health was ſo perfect: That in the middle Age, Vigour as well as Virtue being

being decayed, when any Diſorder aroſe, of 10,000 Perſons who took Phyſic, there was not one that did not recover his former Health: At preſent we uſe Medicines of a malignant and poiſonous Quality for the Cure of Diſeaſes rooted within the Body; and Cauſtics, ſharp Inſtruments, and Matches to expel outward Diſtempers; and yet from all theſe Inventions we reap no great Advantage, *&c.*

Shun in i ſays, There are ſix Sorts of Incurables (1.) the Proud and Preſumptuous, who will not hearken to Reaſon. (2.) The Covetous, who take more Care of their Riches than their Bodies: (3.) The Poor, who want the common Neceſſaries of Life: (4.) Thoſe who have the *In* and *Yang* irregular: (5.) Such as, on account of extreme Weakneſs and Leanneſs, are incapable of Phyſic: (6.) Thoſe who have Faith in Quacks and Impoſtors, but none in Phyſicians.

Tſong ſhe ſays, There are ſix Faults uſually committed in Phyſic: (1.) Want of Examination into the Cauſes of Diſtempers: (2.) Want of Confidence in the Phyſician: (3.) Want of due Regard to Time: (4.) Want of Prudence in the Choice of a good Phyſician: (5.) Want of Diſcernment in diſcovering the Patient's Diſeaſe. [*The ſixth is wanting in the Original.*]

Eight Things ſhould be carefully obſerved in Diſtempers, *viz.* Fulneſs or Inanition, Heat or Cold, internal Cauſes of Diſtempers or external, and the Parts wherein they reſide, whether outward or inward.

Every Time a Diſtemper is examined, Regard muſt be had to the Air, the Colour, and the Pulſe of the Patient, as well as to his Strength, and the Condition of his Fleſh, Bones and Skin, and even to his Natural Temper, and Paſſions. If the Patient has a Pulſe not uſual to the Diſtemper, and the Phyſician has no other Way of finding out his true Diſpoſition, how can he give him fit Medicines? This is a great Fault among rich Perſons; when Women are ſick, they keep them cloſe, and ſhut up behind the Curtains, and preſent their Arms to the Phyſician covered with Silk, as tho' he were to divine the Diſtemper: I have heard, that ſome will not ſuffer a Phyſician to touch their Arms in this manner, but only a ſilken Thread ty'd to the Wriſt, on which the Phyſician is to lay his Hand at ſome Feet diſtance.

In the Uſe of Medicines of a malignant or poiſonous Quality, it is proper to begin firſt with a ſlight Doſe, no bigger than the ſmalleſt Grain of Millet, and then to deſiſt till it is known whether the Diſeaſe be conquered or not; if not, the Doſe muſt be doubled: If this has no Succeſs, it muſt be decupled: In ſhort, the Quantity preciſely neceſſary to put to flight the Diſeaſe, is the juſt Meaſure or Doſe of this ſort of Remedies.

Hong king ſays, That among Medicines in preſent Uſe there are but two Sorts of Simples which are of a venemous Quality: If you try them, take about the Bigneſs of a Pea called *Pa tew*, agreeably to what is ſaid in another Place of the Text of this Book. If you uſe a ſimple Remedy, of a poiſonous Quality, uncompounded, take no more at once than a Pill of the Bigneſs of a Grain of *Sima* or *Gergelin*. Of Medicines compoſed of two Things, one of which is poiſonous, take two Pills of the Bigneſs of a Hempſeed. If your Medicines are compounded of three Things, one of which is poiſonous, take three Pills of the Bigneſs of a Pea called *Hu tew*. Of Medicines compoſed of four Things, one of them poiſonous, take four Pills as big as a Pea called *Syau tew*. If your Medicines are compounded of five Things, and one has a poiſonous Quality, take five Pills of the Bigneſs of a large Pea of the Kind called *Ta tew*. If you uſe Medicines compoſed of ſix Things, one of which is of a poiſonous Quality, take ſix Pills of the Bigneſs of a Grain of the Tree called *Tong ſhu*; and thus of other Medicines compounded of ſeven, eight, nine or ten Things, according to the Number of which the Patient ought to take the ſame Number of Pills, and all of the Bigneſs of a Grain of the Tree *Tong ſhu*, in which regard muſt be had to the Weight as well as the Size.

Tong ſhe, ſays, Tho' this Rule be certain, yet regard muſt be had to the Patient's Age, Conſtitution and preſent Diſpoſition, that is, whether he be in a Plethoric or a waſting Condition, whether the Diſtemper be new or inveterate: It is neceſſary likewiſe to examine the Degrees of Malignity in poiſonous Medicines, and not obſtinately adhere to the Letter of this Rule on all Occaſions; it muſt be limited as different Circumſtances require.

DISORDERS from a cold Cauſe require warm Medicines; from a hot Cauſe cold ones: In thoſe from Indigeſtion, Cathartics and Emetics are proper; malignant Tumours and Swellings of the Belly, if proceeding from Worms and other Inſects, are cured by Medicines of a venemous Quality; Impoſthumes, Abſceſſes and other Tumours, by Remedies proper for Wounds.

Diſtempers cauſed by Wind and Humidity, that is, by certain cold Humours, require poiſonous and moiſt Remedies: In ſhort, each Remedy muſt be ſuited to the Diſtemper.

COM.] *Hong king* ſays, tho' all Remedies, conſidered ſeparately, be ſimple, yet moſt of them are uſed for more than ten Sorts of Diſtempers; but ſpecial Regard muſt be had to the Virtue and principal Property of each.

Li ſhe chin ſays, there are Medicines whoſe Taſte and Smell, that is, the Qualities, are ſtrong, others weak: Some operate gently, others roughly: In determining the Doſe Regard muſt be had to the Strength of the Patient, *&c.*

In Diſorders from Heat, the Heat muſt be allayed; in thoſe proceeding from Cold, the Cold muſt be removed; if they proceed from Coolneſs, the Coolneſs ought to be diſperſed; if from moderate Heat, it is neceſſary to remove it. In Diſeaſes of the Breaſt and above the Midriff, take Phyſic after Eating: In thoſe below the Heart and Stomach, take it before Meals: If the Diſtemper lies in the four Veſſels of the Members, take your Phyſic in the Morning faſting; if it reſides in the Bones and Marrow, after a plentiful Supper.

Hong king ſays, ſome Medicines are to be taken in Wine, and ſome in Water or Rice-Gruel; ſome to be taken infuſed cold, others hot; Medicines in Potions are to be taken at once or ſeveral times: Decoctions are taken after long Boiling or juſt bubbling up: In ſhort, every Kind of Phyſic has its particular Preparation.

Kau ſays, the admired Praxis of the Antients in preſcribing Phyſic was thus: In Maladies of the upper Parts, the Doſe was ſeveral times repeated, but in ſmall Quantities; in Diſtempers of the lower Parts they repeated it ſeveral times, but in much greater Quantities; ſmall Doſes are proper to moiſten by little and little the upper Parts, and large Doſes to moiſten and re-eſtabliſh the lower. In ſhort, whenever we meet with theſe Words in Receipts, *Fen tſay fu ſan fu, double and repeat the Doſe*, it ought to be underſtood with relation to the Conſtitution of the Patient, his Strength, and the Violence of the Diſeaſe, according to which the Number of Doſes ought to be leſſen'd or increaſed, without being wedded to Rule.

THE principal Diſtempers are cauſed by Winds and Cold: In others Cold and Heat ſucceed each other by regular Intervals, of which Kind are Intermitting Fevers, as the Tertian and Quartan: Beſides theſe, there are Diſtempers accompany'd with Diſorders of the Heart, Nauſeas and Vomiting: There are moreover a Swelling of the Belly, Diarrhœa, Teneſmus, Coſtiveneſs, Suppreſſion of Urine, and a Dyſury, Difficulty of Breathing, the Jaundice, Indigeſtions, Obſtructions, and Oppilations, Vertigo, Epilepſy, Frenzy, Quinzy, Apoplexy, Tooth-ach, Deafneſs, Dimneſs of Sight, ſeveral ſorts of Abſceſſes, Tumours and Impoſthumes, various Kinds of Diſtempers, Waſte of Vigor and Spirits proper to Men, and ſeveral Sorts of Diſorders proper to Women, *&c.*

COM.] *Hong king* ſays, Among all Sorts of Diſeaſes, which give way to Medicines, if we ſpeak only of thoſe that are cauſed by Cold, and which are of the Kind of *Shang han*, one may reckon above twenty various Sorts, each with different Signs and Symptoms.

An Extract of the Pen tſau *of* Lyang tau hong king, *intitled,* Ming i pye lu.

Of the Preparation of REMEDIES.

AS to the Preparation of Drugs or Medicines taken in Pills or Powder, it is neceſſary to cut them into very ſmall Slices, then dry, and afterwards pound them; ſome are to be pounded ſeparately, and others together; in which regard muſt be had to the Preſcription.

Of moiſt Kinds take the greater Quantity; and

them over again; and to this Purpoſe, if the Weather is moiſt and rainy, they muſt be ſet over a gentle Fire, and afterwards pounded, but not till they are grown cold again.

COM.] *Li ſhe ching* ſays, That Drugs and Medicines from Trees or Herbs, and eſpecially Corroboratives, ought not to be prepared with Iron Tools, but a Copper Knife muſt be uſed, or one made of *Bambu:* Some of them have even an Antipathy to Utenſils of Copper; moreover, according to the various Preparations of Pills and Powders, it will be proper to make uſe of Mortars of ſeveral ſorts of Stones.

To ſift the pounded Drugs, which are taken in Pills or Powder, uſe Searces, of thin Stuff called *Chong mi keen:* What is paſſed through the Searce put again into the Mortar, and beat it with the Peſtle over and over, till the Powder be impalpable and uniform.

Kinds that are oily, like Almonds, or the Kernels of Apricots, &c. ought to be roaſted till they are brown, and then pounded in the Mortar; when they are pretty well pounded ſome proper Powder is to be added, which muſt be beaten and mixed together: Paſs the whole thro' a Searce of the Stuff called *King ſu keen*, after which return it into the Mortar, and beat it again till it be entirely even and uniform.

As for liquid Remedies, called *Tang*, they are prepared with a gentle Fire, and boiled very ſlowly, the Quantity of Water the ſame as preſcribed in the Receipt: Generally there are twenty *Lyang*, or Ounces of Drugs, to one *Tew*, or Meaſure of Water, which muſt be boiled away to four *Shing*.

If the Medicine be an Emetic or Purgative, the Quantity of Water ſhould be leſs in proportion to the Juice of the Drugs.

For reſtorative Medicines, or cordial Draughts, take a greater Quantity of hot Water, and leſs of the Juice of the Drugs.

In ſhort we muſt not take too much or too little of either; the whole muſt be ſtrained thro' a Piece of new Cloth, which is to be preſſed by two Men between two Pieces of Wood; afterwards the Decoction muſt be ſuffered to ſettle in order to free it from the Dregs, which will go to the Bottom, and it muſt then be kept in a Veſſel cloſe ſtopped.

No Medicine, when it is hot, ſhould ever be put into Iron Veſſels; when Medicines are to be taken by the Mouth, they are to be boiled by little at a time; when taken hot, they are eaſy to ſwallow, but cold, they turn the Stomach.

COM.] *Chi tſay* ſays, In liquid Medicines, wherein Wine is uſed, it ſhould be hot.

Li ſhe chin ſays, What is related in the Text is according to the antient Method; for at preſent in liquid Medicines they put two Cups of Water to one Ounce of Drug, increaſing or diminiſhing this Quantity in proportion to the Doſe of Drugs. If to a large Doſe you put but little Water, it will not ſuffice to extract all the Virtue; and, on the contrary, if to a ſmall Doſe you put a great deal of Water, it will diminiſh their Virtue.

Generally ſpeaking, for all Medicines prepared over the Fire, uſe no Utenſils of Copper or Iron, but, if you can, let them be of Silver, and for waſhing the Drugs uſe Earthen ones.

The Veſſels for keeping Medicines ſhould be well ſtopt, and entruſted to careful People: In boiling them regard muſt be had to the Degrees of Heat: The moſt proper Fire is of Reed and Charcoal: The Water ought to be ſoft, cool, and newly drawn, whether it be River or Well-Water.

In liquid Medicines, prepared over the Fire, exactly follow the Receipt, and conſult the Treatiſe upon Waters. Sudorifics and Purgatives are to be prepared over a good Fire, the former given hot, the other, after boiling till they appear a little yellowiſh, to be adminiſtred a little warm.

Medicines for dangerous Diſtempers, proceeding from a cold Cauſe, or a Waſting of the *In*, ought to be prepared over a quick Fire, and given very hot to the Patient: If it be in the time of great Heats, and the *In* be entirely drained, the Medicine ought to be cooled in freſh Water before it be given to the Patient.

The Phyſician *Ki pe* ſays, That the Spirits are ſuſceptible of more or leſs; that the Habit of the Body is ſtrong or weak; the Cure of Diſeaſes ſometimes quick, and ſometimes ſlow; therefore we have great and ſmall Receipts.

He ſays alſo, ſome Diſeaſes are diſtant, and ſome near; their Symptoms or Indications are internal or external; the Doſes of Medicines are ſtrong or weak: Near Diſtempers are cured by the *Ki fang*, or odd Receipts; diſtant ones by the *Nghew fang*, or even Receipts; the Receipts called *Ki fang* are never uſed to procure a Sweat, and the *Nghew fang* have no Place in Purgations.

When the Intention is to reſtore the Vigor of the upper Parts, and cure any Diſtemper there, we make uſe of *Whang fang*, or ſlow Receipts; and when the inferior Parts are to be ſtrengthened, and their Diſtempers removed, we muſt uſe the *Ki fang*, or quick Receipts.

To drive away near Diſtempers, firſt uſe the *Nghew fang*, or even Receipts; and afterwards the *Ki fang*, or odd Receipts, in ſuch a manner, however, that the Doſes may be ſmall; on the contrary, to cure diſtant Diſeaſes, uſe firſt the *Ki fang*, or odd Receipts, then the *Nghew fang*, or even Receipts, but let the Doſes be large. Medicines in large Doſes are to be taken ſeldom, but ſmall Doſes are to be often repeated; the moſt frequent Repetitions ought not to be above nine times, and the leaſt frequent not above once. Where the *Ki fang*, or odd Receipts, are not ſufficient to remove the Diſtemper, make uſe of the *Nghew fang*, or even Receipts; and when the *Nghew fang*, or even Receipts, avail nothing, ſtrengthen them with ſome Sorts of Drugs or Medicines, which by their cold or hot, their cool or temperate Qualities, have moſt Relation to the preſent Diſtemper.

COM.] *Near* Diſeaſes are thoſe which have their Seat inwardly, and *diſtant* Diſeaſes have theirs outwardly.

Vang ping pretends, That the firſt are thoſe which have their Seat in a neighbouring Part, ſuch as the Lungs or Heart, and that the ſecond are thoſe which have their Seat in ſome diſtant Part, ſuch as the Liver or Kidneys.

The ſame Author ſays, That among the Viſcera ſome have their Situation above, and ſome below; of the Entrails ſome are diſtant, others near; that the Symptoms, or Indications, of Diſtempers are either internal or external; that Medicines are taken in ſtrong or weak Doſes; that Receipts of ſimple Drugs or Medicines are called *Ki fang*, and Receipts of compound ones, *Nghew fang*; that the Heart and Lungs are counted *near*, the Liver and Kidneys *diſtant*, the Spleen and Stomach in the *middle*, &c.

The *Ki fang*, or odd Receipts, have an odd Number in their Weight and Meaſure, and the *Nghew fang* an even. When you manage Diſtempers which have their Seat in any neighbouring Part, uſe the *Nghew fang*, and repeat them ſeveral times; and when you undertake thoſe in a diſtant Part uſe the *Ki fang*, or odd Receipts; but theſe muſt not be often repeated.

If the Diſtemper has its Seat in the Lungs, the Patient is to take nine ſeveral Doſes; if it be in the Heart, he is to take ſeven; if in the Spleen, five will ſuffice; if in the Liver, three; in the Kidneys, one is enough: This is the general Rule.

In taking Phyſic, ſmall Doſes are preferable to large; Drugs of no malignant Quality are preferable to the contrary; and ſhort Receipts are better than long, &c.

Li ſhe chin ſays, If the Diſtemper is non-natural, or cauſed by ſome bad Quality of the external Air, ſuch Medicines muſt be uſed as will reſtore a good Habit of Body; but if the Diſtemper be natural, and proceed from ſome internal Cauſe, auxiliary Medicines muſt be uſed, or ſuch as by their hot or cold Qualities have the greateſt Relation to the Diſtemper; that is, when the Heat is concentred in the lower Parts, by reaſon of ſome unnatural Cold that poſſeſſes the upper Parts, the chief Medicines ſhould be of a cold Quality, mixed with ſome of a heating Nature. Thus the Heat concentred beneath the Midriff being qualify'd by the cold Simples, which are the Baſis of the Compoſition, the Cold in the ſuperior Parts will be alſo removed by the warm Simples added thereto; on the contrary, if the Diſtemper be cauſed by Cold concentred below, and an unnatural Heat in the upper Parts, that hinders it from diſperſing itſelf, the Baſis of the Compoſition ought to be Simples of a hot Quality, to which ſhould be added, for Auxiliaries, ſome cool Simples: Thus while the Cold concentred below, beneath the Midriff, comes to be diſperſed by the Simples of a hot Nature, which

are the Chief of the Compoſition, the Heat in the upper Parts will likewiſe be qualify'd by the auxiliary cold Simples. In this conſiſts the admirable Secret of Phyſic, which ſometimes uſes the Cold as a Vehicle for the Hot, ſometimes the Hot as a Vehicle for the Cold, and expells or reſtores one by the other: We ought to reaſon in the ſame Manner as to the cool and temperate Qualities.

Van ſu ſays, The Alteration of the Humours is an Effect of Diſtempers, the Cure of which depends on Preſcriptions determined by the Will of Man: Of theſe there are ſeven Sorts. 1. the *Ta fang*, or great Receipt; 2. the *Syau fang*, or ſmall Receipt; 3. the *Whang fang*, or ſlow Receipt; 4. the *Kyi fang*, or quick Receipt; 5. the *Ki fang*, or odd Receipt; 6. *Nghew fang*, or even Receipt; and 7. the *Fu fang*, auxiliary or doubly even Receipt.

In the Compoſition of Receipts regard muſt be had to the Qualities and Taſtes of the Simples: The four Qualities, *viz.* hot, cold, cool, and temperate, have their Original from Heaven; and the ſix Taſtes, *viz.* acid, bitter, ſtrong, [*gravis ſapor*] ſalt, ſweet, and inſipid, are derived from the Earth.

The groſſer Qualities, which have, as it were, a Body, are the Taſtes; and thoſe which are more ſubtle, and have nothing of the corporeal, are properly the five Qualities. The Qualities partake of the *Yang*, and the Taſtes of the *In*; therefore among Taſtes thoſe which have the Property of diſperſing and driving out by Sweat, and inſenſible Perſpiration, ſuch as thoſe of a ſtrong and ſweet Taſte, are the Taſtes of the *Yang*; and thoſe which have the Property of working upwards, as Emetics, for inſtance, or of ſending downwards by Stool, as Cathartics, ſuch as the acid and bitter, are the Taſtes of the *In*; the ſaline ought to be placed in the ſame Rank: As for the inſipid, which has an opening and expulſive Virtue, it is a Taſte of the *Yang*.

Therefore in the uſe of Medicines regard ought to be had to the Symptoms and Indications of the Inward Parts, according to the Diſpoſition of which a Phyſician determines whether he ought to uſe the aſtringent or diſſolving, quick or ſlow, moiſtening or drying, weakening or ſtrengthening Phyſic, according to the Taſtes and Qualities of each: This has given occaſion to the ſeven ſorts of Receipts in uſe.

The Phyſician *Ki pe* ſays, That the *Ta fang*, or great Receipt, is compoſed of twelve Kinds of Drugs or Simples, one of the Order of *Kyun*, or Supreme; two of the Order of *Chin*, or the Miniſter, that is, of the ſecond Order; and nine of the Order of the *Tſo*, or ſubaltern Officers, that is, of the third Order.

The *Chong fang*, or middle Receipt, is compoſed of nine Kinds, of which there is one of the firſt Order, three of the ſecond, and five of the third.

The *Syau fang*, or ſmall Receipt, is compoſed only of three Kinds, one of the firſt Order, and the other two of the ſecond.

Chong ching ſays, There are two Sorts of *Ta fang*, or great Receipts: The firſt is compoſed of 13 Kinds, one of the firſt Order, three of the ſecond, and nine of the third: In Diſtempers which have different Indications or Symptoms, and which conſequently have a complicated Cauſe, Compounds of more than one or two Kinds of Drugs ought generally to be uſed: The ſecond Sort is that wherein the Doſe is ſtrong, and not repeated; and this Sort of Receipt is proper to cure Diſtempers in the Liver and Kidneys, that is, in the moſt diſtant and lower Parts, *&c.*

Tſong ching ſays, The *Syau fang*, or ſmall Receipt, is of two Sorts; the firſt is compounded of three Kinds of Drugs one of the firſt Order, and two of the ſecond: In Diſtempers where there is no Complication of Symptoms, and conſequently the Cauſe of the Diſtemper ſingle, one may uſe Receipts compounded of two Kinds. The ſecond Sort is when the Doſe is ſmall, and not often repeated: This Receipt is proper for Diſtempers of the Heart, Lungs, and upper Parts; in which we muſt proceed by Degrees, and ſlowly.

Wan ſu ſays, The Situation of the Liver and Kidneys is at a Diſtance: Thus to cure Diſtempers of the Bowels, inſtead of uſing Medicines which ſhould be often repeated, the Virtue of theſe Sorts acting but ſlowly, and not quickly penetrating to the lower Parts, it is neceſſary to uſe large Doſes, and not often repeated, for they operate more ſpeedily, and ſooner penetrate to the lower Regions. On the contrary, the Heart and Lungs being near, to cure their Maladies, inſtead of uſeing Receipts not often repeated, and whoſe Virtue, being ſpeedily exerted, and tending downwards, will not ſtay in the upper Parts, it is neceſſary to take thoſe which are ſmall in Quantity, and often repeated: This amounts to the ſame as the Aphoriſm of *Whang ping*. "In "Diſtempers of the Lungs repeat the Doſe nine ſeveral times, "in thoſe of the Heart ſeven times, in thoſe of the Spleen "five times, in thoſe of the Liver three times, in thoſe of "the Kidneys once is ſufficient."

The Phyſician *Ki pe* ſays, If you would reſtore and ſtrengthen the upper Parts, or cure any Diſtemper reſiding there, uſe the *Whang fang*, or ſlow Receipt; but if you would ſtrengthen the inward Region, or drive away any Diſtemper ſituated therein, make uſe of the *Ky fang*, or ſpeedy Receipt, which is that whoſe Drugs have Qualities and Taſtes very energetic; as the *Whang fang* is that whoſe Drugs are of weak Qualities and Taſtes: Theſe ſeveral Sorts of Medicines muſt be uſed according as the Diſtemper is *near* or *diſtant*.

Vang ping diſcourſing on this Subject ſays, In Diſtempers of the Kidneys, the Spirits of the Heart are defective; therefore the Patient muſt uſe the *Ky fang*, or ſpeedy Receipt, and not fatigue the Heart by the tedious Repetition of Medicines, the Medicines proper for Diſeaſes of the Kidneys abating the Force of the Heart, and rendering it weaker the more you take of them.

Vang ſu ſays on this Subject, That the Sages or Doctors of Phyſic, when they uſe Remedies to reſtore the Health of the upper Parts, take a ſpecial Care not to excite any Diſorder in the lower; when they endeavour to cure the lower Parts, they take great Care not to diſturb the upper; and when they try to re-eſtabliſh the middle Parts, they are as careful not to embroil the upper or lower: *Tſong ching* diſtinguiſhes five Sorts of the *Whang fang*, or ſlow Receipts, *&c.*

Vang ſu ſays, That the Drugs of a ſtrong Taſte partake of the *In*; and thoſe of a weak Taſte partake of the *Yang* proceeding from the *In*; for this Reaſon the former are proper for Cathartics, and the latter to open Obſtructions.

The Drugs of ſtrong Qualities partake of the *Yang*, and thoſe of the weak Qualities of the *In* proceeding from the *Yang*: For this Reaſon the former are proper to refrigerate, and the latter to promote Sweating.

Wha ku ſays, That the *Whang fang*, or ſlow Receipt, ſerves to cure Diſtempers where the Cauſe is internal, and it carries the Medicine to the Root; and the *Ky fang*, or quick Receipt, ſerves to cure Diſtempers proceeding from external Cauſes, and it carries the Medicine to the outward Parts: Both the outward and inward Parts, and the Diſtempers wherein Sweats and Purgatives are neceſſary, have Receipts both ſlow and ſpeedy.

Tſong ching diſtinguiſhes four Sorts of *Ky fang*. *Vang ping* ſays, that the *Ky fang* is a ſimple Receipt, or without Compoſition. *Tſong ching* ſays, there are two Sorts of *Ky fang*: The firſt has but one Ingredient; this Receipt is proper to cure Diſtempers of the near, or upper Parts; the ſecond is compounded of an odd Number of Drugs, proper to the *Yang*, *viz.* one, three, five, ſeven or nine; and this Sort of *Ky fang* is adminiſter'd not when Sudorifics, but Cathartics are required. He ſays alſo, There are three Sorts of the *Nghew fang*, or even Receipt: The firſt compounded of two Kinds of Drugs; the ſecond, of two antient Receipts; Theſe two Sorts of the *Nghew fang* are proper for Diſtempers of the diſtant or lower Parts; the third Sort is compounded of an even Number of Drugs, proper to the *In*, *viz.* two, four, ſix, eight, and ten; and this Sort of *Nghew fang* is proper to promote Sweating, but not to purge.

Vang ta pu ſays, That in Sudorifics, if the *Nghew fang*, or even Receipts, are not uſed, the Virtue of the Remedy will not be ſtrong enough to paſs to the outward Parts; and in Cathartics, if the *Ky fang*, or uneven Receipts, are neglected, the malignant Quality in theſe Kind of Remedies operates too violently. The Reaſon is this: Purgation is eaſy, on which Account the ſimple Receipt, which is of little Force, is ſufficient; but Sweating being generally difficult to be promoted, the Receipt for that Purpoſe ought to be compounded, and of ſufficient Strength.

Ki pe ſays, In Diſtempers incurable by the *Ky fang*, or odd Receipts, recourſe muſt be had to the *Nghew fang*, or even Receipts; and this Method is called *Chong fang*, or double Receipts.

Wha ku ſays, That if you cannot cure a Diſtemper by the *Ki fang*, or odd Receipt, make uſe of the *Nghew fang*, or even Receipt; and if you cannot gain your End with the *Nghew fang*, uſe the *Ky fang*; and this Manner of managing Diſeaſes is called *fu*, or double. This amounts to an Aphoriſm, which imports that in ſome Diſtempers wherein ten reſtorative or corroborative Medicines have been uſed, and only one Cathartic, without any Amendment, it will be neceſſary to uſe ſeveral Cathartics, and only one Reſtorative: And more than this; for inſtance, in a Diſtemper cauſed by taking Cold, if the Pulſe be like what is uſual in Diſtempers cauſed by Wind; or if, on the contrary, in a Diſtemper from Wind, the Pulſe is like that in Diſorders owing to a Cold, inſomuch that it does not anſwer to the Diſtemper, you muſt treat the Patient according to the Method of *Fu fang*, or the double Receipt.

Tſong ching ſays, There are three Sorts of *Fu fang*, or double Receipts; the firſt is compounded of two, three, or more Receipts; the ſecond, of a determinate Receipt, and ſome other Simples added thereto; the third is compounded of Simples that are in equal Quantities.

A Collection of RECEIPTS in uſe with the *Chineſe* Phyſicians for the Cure of DISEASES.

Of JIN SENG, *a Plant of the firſt Rank in the* Chineſe *Phyſic; of its Nature, Qualities, and various Receipts, which ſhew the Uſe they make of it.*

THE Book *Pye lo* ſays, *Jin ſeng* grows in the Mountains of *Shang tang*, and in *Lyau tong*. They pull the Root the firſt ten Days of the ſecond, fourth, and eighth Months, which they dry in the Sun without expoſing it to the Wind: This Root has a human Shape, and is of a ſpirituous Nature.

Pu ſays, It grows alſo at *Han ſhan*; in the third Month it ſhoots forth ſmall pointed Leaves, the Branches are black, with a hairy Stalk; the Root is pulled in the third and ninth Months; it has Hands, Feet, a Face, and Eyes like a Man, and abounds in Spirits.

Hong king ſays, *Shang tang* is to the South-Weſt of *I-chew*. What comes thence at preſent is long and yellow, reſembling the Herb *Fang fong*, and is full of a thick ſweet Juice: That moſt in eſteem now comes from *Pe tſi*, and is thin, firm, and white, but has not ſo ſtrong a Taſte as that of *Shang tang*,

Next to this, in uſe are thoſe of *Korea* and *Lyau tong*, the Root of which is large, but ſoft and ſapleſs. It is not to be compared with thoſe of *Pe tſi* or *Shang tang*. This Plant ſhoots forth only one Stalk, which grows directly perpendicular, its Leaves are either four or five to a Branch, with a purple Flower.

The *Koreans* in praiſe of *Jin ſeng*, ſay: 'The Branches from my Stalk are three, and 'my Leaves are five in order; I turn my Back 'on the South, and look towards the North; 'whoever would find me, muſt look for the '*Kya ſhu*; the *Kya ſhu* and the *Jin ſeng* court 'one another.' This *Kya* reſembles the *Lu tong*, *(a kind of Sycamore)* growing very high, and caſting a large Shade. In theſe Kind of Places the *Jin ſeng* is found in great Plenty.

Kong ſays, Almoſt all the *Jin ſeng* in uſe comes from *Korea* and *Pe tſi*. What grows on the *Kay han* Mountains, in the Territory of *Lu ngan fu*, and on the Mountains of *Tſe twen*, is called *Tſe twen ſeng*, or the *Seng* of *Tſe twen*.

Sun ſays, The *Jin ſeng* which the Kingdom of *Sin lo* pays Tribute of, has Feet and Hands, reſembles a Man, and is above a Foot high. It is kept preſſed between Planks of a Tree called *Sha mu*, [*a kind of Fir*], which are ty'd round with red Silk. The *Jin ſeng* of *Shau chew* has a ſmall ſhort Root, and is of no uſe.

Song ſays, All the Territory of *Shan ſi*, to the Eaſt of the Yellow River and the Mountain *Tay ſhan*, produces *Jin ſeng*; what is brought under the Name of *Jin ſeng* of *Sin lo*, from the Countries of *Shan ſi* and *Ho nan*, which are northward of the Yellow River, as well as that of *Ho kyen*, is not ſo good as that of *Shang tang*: It begins to ſhoot in the Spring, and grows plentifully on the northern Parts of the vaſt Range of Mountains, near the *Kyang*, and in marſhy Plains.

When it begins to grow, and is not above three or four Inches high, it ſhoots forth a Branch with five Leaves, and at the End of four or five Years a ſecond with the ſame Number of Leaves, however it hath neither Stalk nor Flowers as yet: At full ten Years it ſhoots out, a third Branch, and many Years after a fourth each with five Leaves: Then begins a Stalk to ariſe from the middle, which they commonly call *Pe che ſhu, i. e. a Peſtle of a hundred Foot.*

During the third and fourth Months it bears ſmall Flowers, of the Size of a Grain of Millet, the Filaments of which are like Silk. They are of a violet Colour, inclining to White, and have Seed at the End of Autumn, to the Number of ſix or ſeven Grains, of the Largeneſs of the *Ta tew*, [*a kind of Pea or Bean*] which is at firſt green, but becomes red as it ripens; when it is quite ripe it falls off, and the Plant produces itſelf.

The Root has the Shape of a Man, and is ſpirituous. The Stalk and Leaves of the *Jin ſeng* on the Mountain *Tay ſhan* are purple, and the Root white: Beſides, there grows another Kind of this Plant in the Country between the two Rivers *Whay* and *Hyang*, the Stalk of which when it begins to ſhoot is one or two Feet high. It bears Leaves of the Shape of a ſmall Teaſpoon, but leſs, and like thoſe of the *Ki ken (a Plant)*; the Root reſembles that of *Ki ken*, but is tenderer, and the Taſte ſweeter and more agreeable. In Autumn it bears Flowers of a greeniſh Purple. They dig the Root in the Spring, and in Autumn the Country People put it among other Roots and ſell it.

To know the true *Jin ſeng* of *Shang tang*, they make the following Experiment: Two Perſons walking together, one goes with *Jin ſeng* in his Mouth, and the other with his Mouth empty. At the Length of half a League he who has the *Jin ſeng* in his Mouth does not find his Breathing at all incommoded, when the other on the contrary is tired and quite out of Breath: This is an infallible Mark of the Goodneſs of the Plant.

Tſong chi ſays, The *Jin ſeng* of *Shang tang* has a long Root, ſometimes above a Foot deep in the Earth, and often divided into ten Branches. It is ſold for its Weight in Silver. (*This was true formerly, but at preſent it is ſold for near its Weight in Gold*). It is a little difficult to find; when the Country People have diſcovered the Place, and gather'd a ſufficient Quantity, they clap it between ſmall Boards, which they wrap in Taffety. *Kya mew* ſays, The *Jin ſeng* of the *Tſe twen* reſembles a Man; it is of a violet Colour, and ſomewhat flat: That of *Pe tſi* is firm, white, and perfectly round; they call it *Pe tſyau ſeng*, *Ram's Horn:* That of *Lyau tong* is yellow, full of Juice, long and ſlender, and has Fibres like a Beard; 'tis commonly called *Whang ſeng*, or yellow *Jin ſeng*, and is better than the others. The *Jin ſeng* of *Korea* inclines a little to the Purple, and is not ſolid: That of *Sin lo* is of a Pewter-yellow, and has no great Savour; its Figure reſembles the human, and it is very ſpirituous; that, in particular, of the Figure of a Hen's Foot, is of extraordinary Virtue.

What

She chin ſays, The antient Country of *Shang tang* is what we call *Lu chew*. The People look on the *Jin ſeng* as the Ruin of the Country where it grows, doubtleſs becauſe all that was gather'd of it was for the Emperor's uſe, for which reaſon they have forborn to cultivate it.

What is uſed at preſent comes from *Lyau tong*, *Korea*, *Pe tſi*, and *Sin lo*, which are dependant on *Chau ſyen*, or *King ki tau*, Capital of *Korea*. You may take the Seed of what is brought to Market, and ſow it towards the tenth Moon, and manage it after the ſame Manner as your Pot-Herbs. What is gathered in Autumn and the Winter is firm, and full of Juice; on the contrary, gather'd in the Spring and Summer Seaſons, it is ſoft, and void of Juice; which Difference does not proceed from the good and bad Quality of the Soil, but from the Time wherein it is gathered.

The Rind of the *Jin ſeng* of *Lyau tong* is of a burniſh'd Yellow, like the *Fang fong*; but underneath it is white and ſolid like Peaſe-Flour; they who ſell it mix it with the Roots of *Sha ſeng*, *Tſe ni* and *Ki keng*. The Root of *Sha ſeng* is a ſapleſs Subſtance, quite ſpiritleſs and inſipid; the *Tſe ni* has neither Juice nor Spirit, and the *Ki keng* is ſolid, but bitter. The *Jin ſeng* is of a juicy Subſtance, hearty, and has a Spice of Bitter with its Sweetneſs, agreeable to the Palate. The fine-taſted is commonly called *The Golden Well, bordered with Precious Stones*; the human-ſhaped *Hay eul ſeng*, or *the Child's Jin ſeng*; you meet with much more counterfeited of this Sort than any other. What you ſee the Figure of in the Herbal of *Song ſu ſong*, made under the Dynaſty of the *Song*, and cut in Wood, with three Branches, and Leaves five in order under the Name of the *Jin ſeng* of *Lu ngan fu*, is the right *Jin ſeng*: That of *Chu chew* hath a Stalk and Leaves like the *Sha ſeng*, the Shoot and Leaves like thoſe of the *Tſe ni*. What they call the *Jin ſeng* of the Country between the Rivers *Kyang* and *Whay* is nothing but *Tſe ni*; they are uſually confounded for want of examining. At preſent there is none found at *Lu ngan fu*, and you ought to be very cautious how you take for the true *Jin ſeng* what comes from other Places. There are Cheats now-adays, who by ſteeping *Jin ſeng* in Water extract all its Juice, afterwards dry it, and ſell it; but it has no Virtue, and is good for nothing. Therefore you ought to examine it well for fear of being cozen'd.

Che yong, ſometime an Officer in the College of Phyſicians belonging to the Court, has left a Treatiſe of *Jin ſeng* in two Volumes, in which he deſcribes at large all the Particulars relating to this Simple, the moſt remarkable of which you will find in the following Paragraphs.

The Manner of preſerving JIN SENG.

SONG king ſays, *Jin ſeng* is very apt to breed Worms; to preſerve it a Year without Damage, you need only ſtop it up cloſe in a quite new Veſſel.

Ping ſays, When the *Jin ſeng* is continually expoſed to the Sun and Wind, it is apt to breed Inſects; to preſerve it you muſt ſtop it up in an earthen Jar, uſed to keep Oil of *Gergelin*. Firſt waſh it and ſoak it till it be thoroughly clean; then dry it by the Fire, and put among it ſome *Wha in* and *Si ſin*, (*two other Plants*) and ſo ſtop it up very cloſe, by which means you may preſerve it a whole Year: Or you may keep it in common Aſhes, prepared as aforeſaid.

Li yen ſays, *Jin ſeng* grows in ſuch a Manner that its Leaves turn up their Back towards Heaven, and it loves neither Sun nor Wind. When they take it crude, they put it in their Mouth, without any other Preparation, and chew it. To prepare it, they dry it before the Fire on a Sheet of Paper, or elſe ſteep it in a ſort of Wine called *Shun tſyu*, then bruiſe it, and after warming make uſe of it: It muſt neither be kept in an Iron Veſſel, nor prepared with Inſtruments of that Metal; however I have often enough ſeen it cut without theſe Precautions, and with a common Knife.

The Taſte and Qualities of the Root of Jin ſeng.

IT has a ſweet Taſte, and is in a very ſmall Degree cooling; it has not the leaſt hurtful Quality. *Pu* ſays, *Shin nong* aſcribes a ſmall Degree of Cold to *Jin ſeng*; *Tong kyun* and *Lwey kong*, Bitterneſs; the Emperor *Whang ti*, with *Ki pe*, aſcribe to it Sweetneſs, and own no hurtful or deleterious Quality in it. *Twen ſu* ſays, it is of a temperate Nature, has a Sweetneſs mix'd with ſomething of a Bitter, its Taſte and ſpirituous Parts are quick and ſubtle, and very volatile. It is the pureſt Spirit of the groſs Matter, or of the imperfect *In*; he ſays elſewhere it is the leaſt pure Spirit of the ſubtle Matter, or of the perfect *Yang*.

Chi tſay ſays, *Fu lin* and *Ma lin*, two other Plants, are a kind of Officers belonging to *Jin ſeng*: This Root has an Antipathy to Land that abounds with Vitriol, and to Salts; the *Li lu*, (another Plant) is contrary to it.

Twen ſu ſays, *Jin ſeng* mixt with *Shin ma* (*the Seed of a Plant*) which ſerves it for a Vehicle, and taken at the Mouth, repairs the Spirits of the Breaſt, and cools the unnatural Heat of the Lungs.

Jin ſeng taken with the *Fu lin* repairs the radical Moiſture of the lower Belly, and diſſipates the Heat of the Reins; it cools the Reins, being taken with *Scorzonera*; it recovers a loſt Pulſe if mixt with dry'd Ginger, and fortifies the Vital and Animal Spirits.

Mew ſays, The *Jin ſeng* taken with *Whang ki* and Liquorice, is a noble Remedy; and as this Compoſition is mild, it aſſuages feveriſh Heats, cauſes hot and humid Vapours to exhale, and reſtores the Radical Moiſture: 'Tis likewiſe an excellent Remedy for Boils and Impoſthumes.

Chin ken ſays, *Li lu*, (*a kind of Herb*) bears a great Enmity to *Jin ſeng*, and that by mixing the tenth Part of an Ounce of the former with a whole Ounce of the latter, you may deprive it of all its Virtue.

The Virtues, Properties, and Effects of the Root of JIN SENG.

IT fortifies the noble Parts, keeps the Body in good Plight, fixes the Animal Spirits, cures the Palpitations occaſion'd by ſudden Frights, diſpels malignant Vapours, clears the Sight, opens and dilates the Heart, and ſtrengthens the Judgment: When it is taken a conſiderable Time together it makes the Body light and active, and prolongs Life. Theſe are the Words of the Author himſelf, I mean *Shi chin*.

It warms a cold Stomach and Bowels, cures Pains and Swellings in the Belly, remedies the Disorders of the Heart, and Obstructions of the Breast, and stops Looseness or Vomiting: It re-establishes the upper Orifice of the Stomach, prevents Dropsies, removes Obstructions in the Vessels, resolves Callosities in the Bowels, penetrates into the Veins and Blood, and quenches Thirst. This is taken from different Authors.

It is excellent for all kinds of Diseases which weaken and emaciate the Body, as likewise for Weaknesses occasion'd by excessive Labour either of the Body or Mind: It cures Vomitings, and Sickness of the Heart; fortifies the noble Parts, and all the Intestines in general; it dissolves Phlegm in the Stomach, cures weak Lungs: Is good against malignant Fevers arising from cold Seasons, when attended with Vomiting; against Faintings, Interruption of Sleep by troublesome Dreams and Phantoms. It must be taken for a considerable time together. This is extracted from the Author *Chin kven.*

It assists Digestion, rectifies the upper Orifice of the Stomach, whets the Appetite, renews the Vital and Animal Spirits, and is a Counter-poison to Venom drawn from Stones or Metals: This Account is from *Ta ming.*

It fortifies weak Lungs, cures a feeble and precipitated Respiration, the Asthma, and a short Breath; allays Heats in the Heart, Lungs, Liver and Stomach; appeases Thirst, produces Lymph in the Blood; in a word, it is good against all Maladies of both Sexes, which proceed from want of Spirits, or from Weakness; it cures Fevers attended with Sweats; is good against Vertigo's, Dimness of Sight, Pains of the Head, Disorders of the Stomach, and Vomitings; against intermitting Fevers, inveterate Diarrheas and the Tenesmus; against Faintness and Weariness, against Wind or Inflammations in the Bowels, against Spitting or Vomiting of Blood, against the Bloody-Flux, and all Sorts of Maladies peculiar to Women both before and after Pregnancy.

RECEIPTS.

There are nine antient, and 68 *modern ones.*

Electuary of JIN SENG.

TAKE ten Ounces of *Jin seng*, cut it into small Slices, and infuse it in twenty small Porcelain Vessels of Spring or River Water till it is thoroughly soaked, and then pour the whole into a stone or silver Vessel, boiling it over a gentle Fire made of Mulberry-wood, till half the Water is wasted: Then, having strain'd off the Liquor, pour ten middling Porcelain Vessels of Water upon the Dregs, and let them boil till they are reduced to five. Take this Liquor, and add five Cups of Water to the ten Vessels which you had before drawn off; boil it over a gentle Fire till it comes to the Consistence of an Electuary, which put up in a Pot, and as occasion offers give it in a Decoction proper for the Distemper.

Tan ki says, A Man quite worn off his Legs by Debauchery, fell into a deplorable Distemper: By a Decoction of green Ginger and the Rind of *Ku pi (Orange)* in which I steeped Electuary of *Jin seng*, I made a perfect Cure of him.

Ching byong being seized with a kind of *Tenesmus*, occasioned by a Debauch, on a sudden he swooned, and lost his Senses, his Hands were quite stiff, his Eye-sight gone, his Body bathed in Sweat, he rattled in his Throat like a Saw in Motion, could not hold his Water, and had a high and very irregular Pulse; all which Symptoms discover'd plainly an almost entire Loss of the Radical Moisture. I order'd some of this Electuary of *Jin seng* to be immediately prepared, and applied 18 Cauteries of a kind of Mugwort on the Reservoir in the lower Belly just below the Navel. Upon this the left Hand immediately recovered Motion, and after having applied two more Cauteries the Lips and Mouth began to stir a little. I presently made him take a middling Cup of Electuary of *Jin seng*, and about a Minute after three more, upon which his Eyes began to move; he had not taken three Pound before his Speech returned, and after having taken about five Pound his *Tenesmus* was stopt; and when he had taken about ten Pound in all, he found himself perfectly cured; whereas if he had been treated like one in an Apoplexy, he had been a dead Man.

A Person had an Impostume in his Back, which, after taking the Medicine called *New i to she sven*, broke, and purulent Matter came from it, which was followed with excessive Vomiting, and a high Fever; the * six Pulses of his Hands were deep, stiff, and strong, all bad Symptoms in these Cases: I made him presently take Electuary of *Jin seng* in distilled Water of *Bambu* fresh cut; we laid out no less than sixteen Pound of *Jin seng*, and cut more than an 100 Foot of *Bambu*, after which he found himself well. Ten Days after, there happening a Storm of Wind, the Impostume gather'd again, and filled with Matter; there appeared in the middle of it a red Streak, which pass'd under the Shoulder-blade, and reached almost to the Right Ribs; I instantly ordered some Electuary of *Jin seng* to be made, and that he should take it in a Decoction of *Kong quey* and the outer Rind of Orange-peel, putting some *Bambu* Water and Ginger-Juice in it: After he had taken three Pound of this Medicine the Impostume broke, and the Patient, being well managed, was cured.

If after the Breaking of an Impostume the Patient finds his Blood and Spirits exhausted, if he vomits, and can take nothing, or has other unfavourable Symptoms, he must take of *Jin seng*, *Whang ki*, *Tang quey*, *Pe chu*, equal Quantities, which boiled to the Consistence of an Electuary will prove an excellent Remedy for it.

A Decoction for the STOMACH.

SONG says, To cure Oppressions in the Breast, Stoppages in the Stomach, or Pleurisies, Take *Jin seng*, *Pe chu*, *(the Root of a Plant)* dry'd Ginger, and Liquorice, three Ounces of each; boil them in eight large *China*-ware Vessels containing eight Measures of Water, until the whole be reduced to three; give a Measure at a time, thrice a-day, augmenting or diminishing the Dose as the Symptoms require.

From the Dynasties of the *Tsin* and the *Song*, down to that of the *Tang*, there was no Physi-

* The *Chinese* feel the Pulse in both Hands one after the other; they lay three Fingers on the Artery, the Forefinger to the Root of the Wrist, the middle Finger, and the Ring-Finger, and these three touch one another; and the Pulse answering each Finger has a particular Name, which makes three Pulses to each Hand. They pretend to say that each Pulse marks the Disposition of the vital Parts which answer to it.

cian of Reputation who did not conſtantly make uſe of this Remedy in all Diſorders of the Belly or Heart, ſometimes making Decoctions of theſe four Drugs, ſometimes a kind of Pills made up with Honey, or reducing them to a kind of Meal, in each of which Shapes they produced wonderful Effects.

The Decoction of the four Wiſe Men.

THIS Decoction is good for thoſe who have weak Stomachs, and eat and drink in Pain; it is excellent for all Diſorders proceeding from Emptineſs, and Waſte of Spirits: Take a Dram of *Jin ſeng*, two Drams of *Pe chu*, one Dram of white *Fu lin*, five Sticks of Liquorice dry'd by the Fire, three Slices of green Ginger, one Jujube, and two Cups of Water; boil them to one half: Take it lukewarm and faſting, augmenting or diminiſhing the Doſe according to the Strength of the Diſeaſe.

To procure an Appetite, and diſſolve Phlegm.

WHEN the Appetite is loſt *(This ſerves equally for Children and Perſons advanced in Years)* take two Ounces of *Jin ſeng* dry'd before the Fire, infuſe it in the Juice of Ginger and *Pen hya*, *(a kind of Plant)*; then let it dry, and take the Quantity of half an Ounce, which you muſt reduce to a Powder; then take Flower, and knead it up with the Powder into Pills of the Size of a ſmall Pea, which give thrice a-day in a Decoction of Ginger, thirty five at a time, after eating.

For Feebleneſs, and Weakneſs of Stomach.

WHEN you find you have no Appetite, take half a Pound of raw Ginger, and ſqueeze out the Juice; take likewiſe ten Ounces of Honey, and four Ounces of Powder of *Jin ſeng*; boil the whole to the Thickneſs of an Electuary, and then take about the Size of a Haſle-nut of it diſſolved in warm Water, or boil'd Rice-water.

For weak Stomachs, and Ailments of the Heart.

WHEN amongſt the Matter thrown off the Stomach by vomiting you find Phlegm mix'd, take one Ounce of *Jin ſeng*, and two Cups of Water; ſet them over the Fire till one half is waſted; then add a ſmall Cup of *Bambu* Water, and three Spoonfulsof the Juice of green Ginger; give it a good while after Eating, and continue it till the Diſtemper goes off. This Medicine has more effect upon old People than others.

For cold Stomachs which retain no Nouriſhment.

WHEN the Patient can't digeſt his Food, take *Jin ſeng*, Cloves, the ſcented Wood called *Ko hyang*, two Drams and an half of each; five Drams of the outer Coat of Orange-peel, and three Slices of green Ginger; boil the whole in three Cups of Water to one, and let the Patient drink it hot.

For Vomitings occaſion'd by a Turning of the Stomach.

WHEN the Sick throws up his Nouriſhment as ſoon as taken down, and finds himſelf extremely weakened, and in a manner half dead, take three Ounces of the beſt *Jin ſeng*, bruiſe it with a Hammer, put it into a large Porringer of Water, and boil it till reduced to two ſmall Cups, then drink of it hot twice a Day; after this take of the Juice of Ginger, pour it on Rice, adding thereto the White of an Egg with the White of *Quey (a ſort of Chibbol)* and make a Rice-Liquor of it, for the Patient to drink. A Perſon named *Li*, a Mandarin of the *Military Tribunal*, being ſent by the Court to *Ho nan* was ſeized with this Diſtemper, which held him above two Months in ſpite of Phyſic: This ſet him on deviſing this Remedy, by which he was preſently cured; and about ten Days after, being returned to Court, he communicated it to the moſt celebrated Phyſicians.

For a looſe STOMACH.

TAKE two Ounces of *Jin ſeng*, boil it in a Cup and half of Water to one Cup, in which put the White of an Egg, and ſet it over the Fire again, and drink it hot; ſome put a Clove in it.

Againſt REACHINGS.

TAKE of *Jin ſeng* and the Heart of a Cinnamon-tree, of each half an Ounce *(There is a Cinnamon in* China, *in the Province of* Yun-nan, *but it is very coarſe, and the Tree, if we may judge by the Bark, ſeems of a different Kind from the true Cinnamon-Tree)* boil them in two midling *China*-ware Veſſels of Water, and give it the Patient to drink.

For a Looſeneſs and Vomiting.

WHEN the Diſorder is obſtinate, take two Ounces of *Jin ſeng*, three Ounces of the outward Coat of Orange-peel, one Ounce of green Ginger; boil the whole in ſix Meaſures of Water, and divide it into three Doſes.

For Loſs of Strength, and Shortneſs of Breath.

WHEN the Patient ſweats, and the Sweat reenters the Pores, when the Reſpiration is ſhort, with Giddineſs and Dimneſs, take half an Ounce of *Jin ſeng*, one Ounce of *Fu tſe* prepared, which divide into four Parts, adding to each Part ten Slices of green Ginger with two Cups of Spring-Water, and boil them to one half, which give the Patient a conſiderable time after Eating.

For the Aſthma of Child-bed Women.

THIS comes when the Blood returns upon the Breaſt, and enters the Lungs, which is a dangerous Diſorder: Take one Ounce of *Jin ſeng* pulveris'd, two Ounces of *Su mew*, *(Brazil Wood)* pour on them two large Cups of Water, and boil the whole to one Half, to which add ſome more Powder of *Jin ſeng*, and let the Patient take it: This Medicine operates immediately.

For a Woman after Delivery, when ſhe feels her Blood in Agitation.

TAKE one Ounce of *Jin ſeng*, half an Ounce of *Tſe ſu*, *(a Plant)* three ſmall Cups of Child's Urine, Wine and Water; boil the whole together, and give it the Patient to drink.

For all kinds of Weakneſs after Delivery.

WHEN Women newly delivered have a Fever, and ſweat much, take an equal Quantity of *Jin ſeng* and *Tang quey (an Herb)*, and reduce them to Powder; then cut a Hog's Kidney in ſmall Slices, having firſt taken off the Skin, and boil it in three Porringers of Water, with a large ſpoonful of the Rice called *No mi*, and two Heads of Chibbols; when the Rice is boiled take from it a middling China-Cup of Liquor, which mix with the abovementioned Drugs, and boil it to an eighth Part of the Liquor; this muſt be taken warm and faſting.

For

For Women troubled with a great Loss of Blood in Child-bed.

TAKE *Jin seng*, Hempseed husked, Bark of *Tse*, and Bran; toast them till they come to a Powder, which make into Pills of the Size of a small Pea with clarified Honey; take fifty of them at a time in Rice-broth.

For Women when the Child lies a-cross; or the Feet come foremost.

TAKE *Jin seng* and Frankincense pulveris'd of each a Dram, half an Ounce of the Mineral *Tan sha*; pound the whole together, then dilute it with the White of an Egg, and about half a Spoonful of Juice of green Ginger, and let the Patient drink it cold, upon which both Mother and Child will be immediately relieved, for the Medicine operates in an instant.

Against Melancholy and Oppression at Heart.

BOIL an Ounce of pulveris'd *Jin seng*, and ten Ounces of Hog's Grease, mix it thoroughly with good Wine, and give it the Patient twice a-day, a small Cup at a time. After he has taken it a hundred Days successively, he will be quick of Sight and Hearing, his Bones will be full of Marrow, his Skin and Flesh of Juice, and he will be able to learn 1000 Verses a-day by heart. This Medicine also cures Disorders arising from Wind, excess of Heat, or Phlegm.

For the Distemper which the Chinese *call* Li when i chi, *and the* Portuguese Pesadelo.

'TIS a kind of Swoon, Lethargy or Drowsiness, in which the Soul seems to retire from its Seat. The Patient, in his Sleep, fancies that somebody lies by his Side; he has no Power to speak, and consequently can't beg to be relieved from the Weight he feels on his Breast. In Sleep the Soul retires into the Liver, its proper Seat: While the Liver is void of Spirits, the Soul returns not to its ordinary Residence; for which Reason this Distemper is called *Li when*, that is, *Absence of the Soul.*

Take of *Jin seng*, Dragon's-Tooth, red *Che fu lin*, of each a Dram, boil them in Water to one half, then add a Dram of the red Mineral *Chu sha*, finely pulverised, and give it the Sick when he is ready to sleep. A Dose is enough for a Night, and after thrice taking the Patient will find Relief, to his great Joy.

For the Palpitation of the Heart, attended with Sweating.

WHEN the Heart wants Spirits, Take of *Jin seng* and *Tang quey*, of each five Drams prepared; boil two Hog's Kidneys in two Cups of Water to one and half; then taking out the Kidneys, cut them in small Slices, and boil them together with the *Jin seng* and *Tang quey* which you had prepared till a fifth be wasted; eat these Kidneys with the Decoction fasting, after which take the Dregs, dry them before the Fire, and pulverise them; then make Pills of it with the Powder of the Root *Shan yo*, about the Size of a large Pea, of which the Patient may take fifty at a time, with help of a little Gruel of Jujubes, after fasting a good while; two Doses generally prove a Cure: Some have added two Drams of Frankincense to this Receipt.

In Fevers caused by Inanition.

TAKE *Jin seng* of *Shang tang*, *Chay hu*, and *In chew*, of each three Drams, a large Jujube, and three Ounces of green Ginger; boil the whole in a Cup and half of Water, to the Consumption of three tenths. This Medicine must be given lukewarm to the Patient a good while after Eating; he must take it twice a-day, and continue to do so till the Distemper has left him.

For Lungs spent with Shortness of Breath, and for other inveterate Disorders of Respiration.

TAKE three Ounces of *Jin seng* pulveris'd, an Ounce and three Drams of the Jelly of Hartshorn dried and reduced to a Powder; then take a Cup of Decoction of *Po hi* (*an Herb*) and *Tew she* (*a Bean*) with a bit of an Onion; boil the whole a Walm or two, then pour it on the *Jin seng*, &c. and whenever you find yourself inclined to cough take four or five Gulps of it; this is an excellent Remedy.

To stop a Cough, and cut Phlegm.

Put two Ounces of fine transparent Roch Alum in two Pints of good Vinegar, [*the Chinese Vinegar is not made of Wine*] and boil it to the Thickness of an Electuary; add thereto an Ounce of *Jin seng* in Powder, and with Honey make it into Pills of the Bigness of a Hasle-nut, and let the Patient hold one of them under his Tongue; it immediately stops the Cough, and dissolves the Phlegm.

For an Asthma with a dry Cough, accompany'd with spitting of Blood, and a weak Pulse.

TAKE three Drams of Powder of *Jin seng* moisten'd with the White of an Egg, and give it the Patient at the Beginning of the fifth Watch (*The* Chinese *divide the Night into five Watches*; *the fifth Watch ends at Day-break*) and let him betake himself to his Bed, and sleep with his Head low, without a Pillow, and lying on his Back. One Dose works a Cure, except for elderly Persons, who must take two; those who throw up a great deal of Blood at a time, will be perfectly cured with one Ounce. Some take a black Fowl's Egg, and beating it a good while in Water, mix it with the Powder of *Jin seng*. 'Tis an excellent Medicine; Vinegar, Salt Meats, such as breed Plegm, as Fish, &c. are forbidden in this sort of Distempers.

For a Consumption attended with Vomiting of Blood.

WHEN the Distemper is urgent you must first stop the Spitting of Blood with *She yo san*, (*a Powder of ten Ingredients*). Then let the Patient exercise till he be quite tired. Crude *Jin seng* is the most effectual Remedy, take one Ounce of the best therefore, likewise five large Jujubes, with two Cups of Water, and boil them to one, which is the Quantity of a Dose; after taking this, as Sleep comes on the Disease will go off; however it must be continued for five or six times more, the Patient in the mean time observing a proper Regimen.

For Hemorrhages, or Loss of Blood.

WHEN there happens a Rupture of some Vessel in Diseases, caused by violent Transports of Passion, or an extraordinary Debauch, a large Quantity of Blood issues either from the Mouth or Nose; without speedy Remedy the Disease will become too powerful for any Medicine: The following is an excellent one.

Take of *Jin seng* dry'd at the Fire, of Cypress

preſs firſt ſtew'd in a Vapour-Bath, as the former, of *King kyay* roaſted, and *Tſim ſing*, (*two Herbs*) of each half an Ounce, which you muſt reduce to a Powder; then adding three Drams of Flour, mix it up with freſh Water; thus it becomes a kind of clear Paſte, which the Patient muſt take frequently in ſmall quantities; the firſt time it is taken the Bleeding will inſtantly ceaſe.

For obſtinate bleeding at the Noſe.

TAKE *Jin ſeng*, Twigs of a Willow planted fifteen Days after the vernal Equinox, and reduce them to Powder, of which give a Dram at a time, thrice a-day in Water of a River or Brook that runs toward the Eaſt. For want of Willow, you may take the Heart of thoſe ſmall Haſles that bear the Oriental Nenuphar.

For bleeding at the Gums.

OF *Jin ſeng*, red *Fu lin*, *Me men tong*, take of each two Drams; boil the whole in a Pipkin of Water to the Conſumption of three tenths; give it hot to the Patient once a Day. *Su tong po*, the Inventer of this Receipt, uſed to ſay it was a wonderful and divine Remedy.

For Piſſing of Blood, the Gravel and Stone.

TAKE *Jin ſeng* dry'd by the Fire, *Whang ki* (*an Herb*) boiled in Salt Water till it become quite dry, pound them to a Powder; then take a red Turnep, and cut it into four Slices, which boil one after another in two Ounces of Honey, till they be perfectly dry, and fry them over again, without burning, and continue ſo to do till the Honey be conſumed; give the Patient a Slice at a time in a little of the Decoction, or of the Salt Water.

To help Digeſtion.

TAKE an Ounce of the Powder of *Jin ſeng* in the White of an Egg, three or four times a day.

For a Dropſy.

CHIN, in Remedies for a Dropſy, which had been delivered down to him by Tradition from Father to Son, preſcribes one Ounce of *Jin ſeng*, and two Ounces of the Herb *Fen tſau*, likewiſe half a Dram of Hogs Brains infuſed in the Gall of the ſame Animal, and toaſted to a Powder; make up all this into Pills with Honey of the ſize of a Nut, which give one at a time in cold Water.

For intermitting Fevers which turn to continual.

OF *Jin ſeng*, *Hing whang*, [*Male Sulphur*] of each take 5 Drams; pulveriſe them: Then take the Tops of Palm-tree Branches, gather'd the 5th Day of the 5th Moon, and well ground, make the whole into Pills of the ſize of a ſmall Pea, of which take ſeven the Day of the Fever very early in the firſt Draught [i.e. *the firſt-drawn after ſtanding a Night*] of Well-Water, and again before the Acceſs of the Fit. You muſt give nothing hot with this Medicine, which works immediately. Some add of *Shin kyo* (*fine Leaven*) an equal Quantity with the reſt.

For a Teneſmus proceeding from Cold.

WHEN the Pulſe is weak, and almoſt ſunk, take of *Jin ſeng* and *Ta fu tſe*, of each an Ounce and half, (half an Ounce goes to a Doſe) ten Slices of green Ginger, five Cloves, and a Pinch of good Rice; boil the whole in two Cups of Water to the Conſumption of three tenths; give it hot to the Patient faſting, and ſix Doſes will be enough to cure him.

For an old Man afflicted with a Teneſmus, and much waſted.

WHEN in this Diſtemper the Sick can neither eat nor drink, take an Ounce of Powder of the *Jin ſeng* of *Shang tang*, with half an Ounce of Hartſhorn, ſtript of its Skin, toaſted, pounded, and reduc'd to a Powder; let the Patient ſup it by little and little in a Decoction of Rice three times a-day.

For malignant Fevers.

THE following Remedy is excellent for all ſorts of People, Men and Women, young or old, Women with Child or not; tho' the Diſtemper be outrageous, and threaten immediate Death, though the Pulſe be in a manner gone, and the Patient have loſt his Senſes after ſeven Days Illneſs, there is no Danger of a Cure by this Medicine, ſince not one in a hundred miſcarries; for which reaſon they have given it the Name of *To ming ſan*, that is to ſay, *The Medicine which reſtores loſt Life.*

Take an Ounce of *Jin ſeng*, and boil it in two Cups of Water over a fierce Fire till one half be waſted, cool it in Well-Water, and then give it the Patient to drink; ſoon after a Sweat will proceed from above the Noſe, the Pulſe will return, and he'll find himſelf inſtantly cured.

Su tau kong, Preſident of one of the ſix Sovereign Coûrts, ſays: I made uſe of this Remedy to relieve near a hundred Perſons; and when I was Governor of a City of the third Order, the Wife and Children of my ſecond Aſſeſſor had laboured more than a Month under a malignant Purple Fever, when I made them take this Medicine, which cured them.

For the Falling Sickneſs in Children, attended with Stretchings and Contractions of the Arms and Legs.

TAKE *Jin ſeng*, Powder of Oyſter-Shells, a dry'd Frog, and *Shin ſha*, of each an equal Quantity, pulveriſe the whole, and with a Pig's Heart, and his Blood, make it up into Pills of the ſize of a ſmall Pea, of which give 50 at a time, twice in ten Days, in a Decoction of Gold and Silver (*wherein Pieces of thoſe Metals have been put*). It has wonderful Effects.

For Children's ſplenetic Ills, owing to Wind.

TAKE *Jin ſeng*, Pompion Kernels, of each half an Ounce, with an Ounce of *Nan ſin*, and boil them in Water of *Tſyan*; after this pulveriſe them, and take a Dram at a time hot in an Ounce-weight of the Water of *Tſyan*.

For Blindneſs owing to Wine.

A luſty Man, who loved to drink Wine extremely hot, was ſuddenly ſeized with a Diſtemper that made him blind. He had a ſlow uneven Pulſe, the Effect of drinking hot Wine to exceſs, his Stomach was deſtroy'd, his Blood ſtagnated in it and corrupted, which was the Cauſe of all his Diſorder. They made him a Decoction of Brazil-Wood, into which they put a Dram of Powder of *Jin ſeng*; the ſecond Day of taking it his Noſe and the Palms of his Hands became black and blue, this proceeded from the Blood beginning to circulate, which had ſtagnated in the Stomach. He then took for ſome Days Decoction of Brazil-Wood, Peach-

Kernels

Kernels, *Hong wha*, and the outside Rind of dried Orange-Peel, to season the Powder of *Jin seng*, and was perfectly cured.

For Imposthumes caused by Wine (the Venom of Wine).

A WOMAN was a mighty Lover of Wine: An Imposthume bred in her Breast with a very quick Pulse. They took *Jin seng* and Rhubarb, both roasted dry, and then steep'd in Wine, of each an equal Quantity, and reduced it to Powder, of which they gave her a Dram in the Decoction of Ginger. She immediately fell a spitting, and into a Sweat, and was cured.

For the Bite of a Dog.

WHEN the Wound is swelled and painful, lay some *Jin seng* on burning Coals of the Mulberry-tree, and scorch it so as not to reduce it to Ashes; then cover it with a China Dish, soon after pulverise it, and throw the Powder on the Sore, which will be healed in an instant.

When the Entrails come out by the Side.

REPLACE them as soon as possible with your Hands rubb'd with Oil; mix a Decoction of *Jin seng* with the Juice of *Ken ki* (*a Plant*) and therewith bathe the grieved Part. Let the Patient eat Rice boil'd to a thin Pap, in Water wherein Mutton Kidneys have been boil'd; in ten Days he will be whole.

NOTE.] IT is difficult to understand thoroughly the Names of Distempers in *China*, and therefore we may perhaps be mistaken in the Names of some of these Diseases: We have given these Receipts Word for Word, that the Reader may form a Notion of the Way of Thinking among the *Chinese*, and the Manner of making up their Medicines.

At present *Jin seng* pays a great Duty to the Emperor, and 'tis Death to defraud him of any part of it. *Jin seng* comes to *Pe-king* from various Places, as *Lyau tong*, *Korea*, and *Northern Tartary*, and also from *Japan*, but I suppose that is not so much valued: This Plant, if good, is at present very dear, and sold at least for six times, and some of it at *Peking* for eight times, its Weight in Silver, and often for more. It is prepared in the following manner; they cut it first of all in small Slices, and then without more ado boil it in a little Water; the Pots must be Earthen, and cover'd close, tho' People of Fortune use Silver Pots made on purpose: The Decoction is given to the Patient, and a little more Water is thrown upon the Dregs, which are boiled over again to get out all the Juice of the Root: The common Dose is the tenth part of an Ounce.

When they put *Jin seng* into any Medicine, they use only to pour this Decoction amongst it. The Dose is not fixed; a Dram and a half is thought very strong, tho' I have seen three Drams of it taken, but then the Patient must be extremely wasted; sometimes five Drams or more have been given, but this is only in dangerous Cases, as in an Apoplexy, or such like; but here Regard must be always had to the Patient's Age, Constitution, &c.

A Missionary living in the Province of *Shan si*, inquired of a Physician of that Country, whether *Jin seng* still grew there? He answered it did, but that it was wild, and of no Use in Physic; and that besides the Gathering of it was severely prohibited.

The *Chinese* Pound weighs nineteen Ounces and four Drams, wanting some Grains, of our Weight. The Ounce is one sixteenth of a Pound, a Dram the tenth of an Ounce, a Grain the tenth of a Dram, and so on, diminishing in a decuple Proportion. Wherever you meet with these Terms, Pound, Ounce, &c. you may reduce them to ours by the Rule above.

The *Chinese* call a Pound, *King*; an Ounce, *Lyang*; a Dram, *Tsyen*; the tenth part of a Dram, *Fwen*. These Terms of Weights are common to Gold and Silver, because in trading they make use of Scales to weigh them. There are a great number of *Chinese* Herbals; the last which was compiled, and from which these Receipts are extracted, is entitled *Pen tsau kan mu*, *The Herbal which has a Main Cord and Meshes*; that is to say, that as a Net has a Main Cord and Meshes, so this Herbal has general Titles, under which the various Matters it treats of are ranged, as the Meshes are ranged and joined to the Main Cord of the Net.

We may remark, by the bye, that there is no Nation in the World which abounds so much in odd Titles to their Books as the *Chinese* Nation: The Names they give to Countries, and to many other things, discover this Fantasticalness; not but that these Names frequently have a good Meaning included in them.

Of TEA, *another Plant of Use in Physic.*

THE Leaf which we call [*The*] Tea and which likewise goes by that Name in the Province of *Fokyen*, is called *Cha* in all the other Provinces: The *Europeans* gave it the Name of Tea [or *The*] because the Merchants of *Europe*, who first passed by *China* in their Voyage to *Japan*, landed in the Province of *Fokyen*, where they first came to the Knowledge of it.

The *Chinese* have given different Names to this Vegetable at different times; they have called it *Ku cha*, *Ku*, *She*, *Ming*, *Kye*, &c. *Song* says, The *Cha*, which is gather'd in the first Season is called *Cha*, and that which is gather'd towards the latter Season is named *Ming*.

An Account of it from different Authors.

SHIN nong in the *Shu king* says, that Tea grows in the Territories of *I chew* and *Shan ling*, on the sides of the Roads; that the severest Winter never kills it, and that they gather the Leaves the third Day of the third Moon, and dry them. *Kong* says, Tea grows in *Shan tong*, towards the South, in watery Valleys. We read in the Book of *Ko pu*, that the Tea-Shrub produces Leaves in the Winter fit for Decoction.

Song says, that at present this Shrub is found in the Provinces of *Fo kyen*, *Che kyang*, *Kyang si*, *Hu quang*, in the Country of *Whay nan*, and amongst the Mountains: It bears Leaves about the middle of Spring, which are then very tender; they put them in a Vapour-Bath, and extract a bitter Water from them, after which they dry them, reduce them into Powder, and then make a kind of Tea of it; but this is not according to the old Fashion.

Long yu in his Treatise on Tea says, that the Tea which grows Southward is the best; the Tree which bears it is from one to two Foot high; there are some from twenty to thirty Foot in the Provinces of *Shan si*, *Shan tong*, *Se chwen*, &c. and some whose Trunk two Men can't clasp, but then they cut them down as useless: It bears a Flower like that of Jessamine, with six upper and six under Leaves; it produces a small Fruit of the Shape and Size of a little Apple, which tastes somewhat like a Clove; it has a Root like that of a Peach-tree; the best grows in rocky Places, and the worst in a yellow Soil. It is sown in the same manner with Cucumbers or Pompions, and at three Years end the Leaves may be gathered.

The best Tea grows in the Heart of the Trees most exposed to the Sun, and takes a little of the Purple; for the quite green is inferior to the other: The Tea with long and large Leaves is the best; that with curled Leaves is the most valuable, and that which hath them quite smooth the worst: The Leaves of this Tree in the second, third, and fourth Moon are from four to five Inches long, when planted in stoney Places. These tender Leaves must be always gather'd in the Morning when they are laden with Dew before Sun-rising; they grow from the middle of the Tree to the End of three, four or five Branches; when gathered they must be set in a Vapour-Bath, and then dry'd. There are a thousand and ten thousand sorts of it, which have so many different Names, &c. The true Tea is of a cold Quality, for only that which grows on the *Mong shan*, a Mountain in the Territory of *Ya chew*, is of a moderately warm Nature, and used in Physick.

The Author of a Treatise on Tea, intitled *Man ven si*, says, The Mountain of *Mong shan*

has five Eminences, upon which are always Tea-Shrubs; the middle Eminence is called *Shang tſing ſang*, where formerly lived a Bonza, who had been a long time troubled with a Diſtemper proceeding from a cold Cauſe; this Bonza one Day met with an old Man, who told him that to gather the Tea on the middle Riſing of the Mountain *Mong ſiuan* he ſhould chuſe the Vernal Equinox, that is to ſay, a few Days before or after the firſt Thunder; then ſaid he, employ as many Hands as you can procure to gather the three Days following all the Tea you can find: If you take an Ounce of this Tea, and infuſe it in boiling Water of the ſame Mountain, it will cure all ſorts of inveterate Diſeaſes: Two Ounces of it will prevent any new Diſtemper, three Ounces will mightily corroborate the Fleſh and Bones and the whole Conſtitution, and if you take four Ounces you will become a true *Tſyen*, that is to ſay, an eternal Inhabitant of the Earth.

The Bonza, following the old Man's Advice, hoarded up ſeveral Ounces of this Tea, and before he had uſed it all he found himſelf perfectly cured of his Diſeaſe; ſince that time they conſtantly gather the Tea Leaves from the other four Eminences of this Mountain; but for the fifth, as it is cover'd with a thick Wood and Briars, envelop'd in Clouds and Miſts, and beſides infeſted with a great Number of fierce Birds and Beaſts, they dare not gather it often there, which is the Reaſon it is ſold ſo extremely dear: This ſort of Tea is ſuperior to any other in the medicinal Way.

Tſay ſyang, in our Time, ſpeaking very fully concerning the Tea of *Fo kyen*, ſays, that it affords none but that to which they give the Name of *La cha*, *Waxen Tea*: Some of this Tea is brought every Year to the Emperor; they lay it in Frames, and take great Pains to dry it in the Sun; for the more Heat it takes the better it is. All other ſorts of Tea are either in Leaf, and ſo called *Ya cha*; or in Powder, and for that reaſon called *Mu cha*. Theſe two Sorts, when preſs'd, and ſhewn to the Fire, grow hard and won't keep long, but loſe both Colour and Taſte: None but the Tea-Leaves of *Ting chew* come in the leaſt near the Tea of *Fo kyen*, either for Taſte or Qualities: At preſent, in ſome Places, as *Pan chong*, *Ho pe*, *King ſi*, they grind the Tea, and reduce it to Powder, and then, knaviſhly give it the Name of *La cha*.

Long ſhe affirms that what was formerly called *Ku cha* is the ſame with the modern *Cha* or *Tea*. That Writer ſpeaks of four different Authors who compoſed each of them a very large Treatiſe on Tea.

There is a ſort of Tea all of tender Leaves an Inch long and more, which paſſes for a Tea of the firſt Rank, but its Excellency ariſes entirely from the Nature of the Water and Soil.

She chin ſays, there is a wild Tea which grows ſpontaneouſly, and a Tea that is propagated by Seed. In order to ſow Tea, they take its Seed, which is about as big as the end of one's Finger, perfectly round and black, the inſide of which being put in the Mouth ſeems at firſt to have a ſweet Taſte, and afterwards a bitter one, and ſticks much in the Throat. (The Inhabitants of the Province of *Ho keyen* make an Oil of the Seed, which they uſe for Sauce to their Meat) It is ſown in the ſecond Moon, when they put ſix, ſeven or eight Seeds in one place at a time, tho' ſometimes only one or two Shrubs ſprout from them, the Reaſon of which is that theſe Seeds are for the moſt part quite hollow.

This Shrub in ſome Places will hardly beat Sun-ſhine or Water. Where it is planted by the Sides of Rivers or Canals they ſprinkle the Ground with Watering-pots.

The Tea which is gather'd about fifteen Days after the Equinox is the beſt, a middle ſort is what is gather'd about fifteen Days later, and for that reaſon called *Lau ming*, that is, *Old Tea*.

In a large Treatiſe on *Tea*, intitled *Cha pu*, there is a very ample Deſcription of the Manner of gathering it, of managing it in the Vapour-Bath, with Directions how to chuſe it, and to prepare it for Drinking.

The Cuſtom of paying a Tribute of Tea every Year to the Emperor commenced from the time of the Monarchy of the *Tang*, under the Reign of *Te tſong*, and has continued down to the preſent, becauſe it is in common Uſe with the Natives, as well as exported by foreign Merchants to the Weſtern Parts.

The Sorts of Tea mention'd by the old Sages and Philoſophers are, particularly, thoſe which were moſt in uſe during the Reign of the *Tang*; and they were almoſt infinite in Number, and diſtinguiſh'd by different Names. We have a Book of *Tau in kyu chu*, wherein that Author treats of a kind of Tea called *Ku cha*. In all Parts of *Tew yang*, *U chang*, *Lu kyang*, and *Tſin ling*, there is a good Tea called *Min*. Drinks fit for Man are made of (1) *Min*, (2) the Sprout of *Tyen men tong*, (3) the Leaves of *Pe ki* [*the 1ſt a ſort of Tea, the 2d a Plant, the laſt a Tree.*] The other Kinds being of a cold Nature are hurtful. There is beſides a kind of Tea that comes from *Pa tong hyen*, which is dry'd in ſuch a Manner that it comes all curled. The Uſe of it hinders Sleep. Many People alſo boil the Leaves of *Tan*, (*a Tree*) and thoſe of a kind of Plum-tree which bears a large black Plum, and ſup the Decoction like Tea; but this Drink is of a cold and hurtful Nature.

Its QUALITIES.

THIS Leaf has a bitter-ſweet Taſte; it has a ſmall degree of Coldneſs, but no malignant Quality. *Tſang ki* ſays, that Tea muſt be drank hot, for it produces Phlegm when taken cold. *Hu ha* ſays, Tea drank with *Fi* [*a Tree like Cypreſs*] makes the Body heavy. *Li ling ſi* ſays, that when one is diſorder'd with Wine, and drinks Tea to quench Thirſt, it forces Urine, and produces a Coldneſs and Pain in the Reins, Feet, and Bladder, which may often be the Cauſe of a Dropſy, or even all ſorts of Palſies: However that be, when you drink Tea you muſt drink it hot, he ſays, and in ſmall Quantities, taking care above all not to drink it faſting, and when the Stomach is empty. *She chin* ſays, When you preſcribe to a Perſon *Wey ling ſyen* or *Tu fu ling* [*Plants*] you muſt forbid him Tea.

Its EFFECTS.

THE Tea-Leaf is good for Tumours or Impoſthumes in the Head, and for Diſeaſes of the Bladder; it diſſipates Heat cauſed by any Phlegm or Inflammation in the Breaſt, quenches Thirſt, prevents Drowſineſs, and revives the Heart. This Account of it is taken from the Books of *Shin nong*. *Su*

Su kong tells us, that it removes Obſtructions, helps Digeſtion; and is extremely wholeſome when the Seeds of Onion, Ginger, and *Chu yu* are join'd with it. It cools the Entrails overheated, and is a great Friend to the Bowels, if we believe *Tſang ki.* It purifies the Brain, clears the Sight, is good againſt Wind in the Body, and helps Lethargies, &c. It likewiſe cures inflammatory Fevers, and by giving it boiled in Vinegar will remove a Diarrhea and Teneſmus, and produce other wonderful Effects, ſays *Chin ching.*

The Decoction of the roaſted Leaf drank cures the Itch proceeding from a malignant Heat, and the Teneſmus, both the bloody one, and that wherein white Matter is voided; boiled with the White of an Onion, and the Root of *Kon kong* [*a Plant*] and drank, cures the Headach. Theſe are *Ulwi*'s Preſcriptions. *She chin* ſays, A ſtrong Decoction expells Wind, and frees the Inſide of Phlegm by Spitting.

A Receipt for Lowneſs of Spirits, and Pains in the Head.

TAKE of the beſt Tea in Powder, and make a thick Electuary, which cloſe in an earthen Pot, turning it upſide down; then take four Grains of *Patew*, and burn them at two ſeveral times under the Pot, in order to dry by its Smoke and Heat the Electuary contained in it, which afterward you may make up into a kind of Paſte: For a Doſe, take about the Quantity of a ſmall Nut, adding to it other Tea in Powder; then boil them together, and give it the Patient after Eating.

A Receipt for the Li tſi, *or Teneſmus, cauſed by Heat, where the Excrements are bloody.*

MENG tſan ſays: That a Teneſmus, either from Heat or Cold, is cured by Tea prepared in the following Manner: Take a Pound of good Tea, dry it before the Fire, then reduce it to Powder, boiling it after this thoroughly in a Cup or two of Water, and thus let the Patient drink it.

Another Receipt called Tong chi.

TAKE of the Tea called *La cha*, and if the Excrements are ſtained with Red, give the Patient a Decoction of it in Honey-Water: If they are mixed with a White Matter, boil the Tea in a convenient Quantity of Water with the Juice of Green Ginger pounded with the Rind; two or three Doſes are a Cure.

Another excellent Receipt, called King yeh.

TAKE of *La cha* Tea two Taels, or Ounces, ſeven Condorins [*Chineſe* Penniweights] of *Tang tyen*, with as much Oil of Gergelin as an Oyſter-Shell will hold, give it all at once to the Patient, who will immediately be grip'd, and have a plentiful Stool, whereby the Diſorder will ceaſe.

Another Receipt.

TAKE of the Tea aforeſaid pounded to Powder, and the Pulp of white Prunes, make it into ſmall Pills, of which, if the Teneſmus be owing to a hot Cauſe, take a hundred in a Decoction of Liquorice; or of black Prunes, if the Diſtemper proceed from Cold.

Another.

BOIL Tea of *Ho kyen* in Vinegar; let the Patient drink it, and he will be inſtantly cured.

For Loſs of Blood by the Fundament.

IF the Diſtemper be owing to unwholeſome Air, or raw and cold Food, eating roaſted Meats, or an Exceſs in Eating or Drinking, whereby the Inteſtines are overheated, and the Stomach diſturbed, ſo as to cauſe a ſharp Humour, that hinders a Retention of Food, while the Patient too labours under a diſmal Flux of pure Blood from the lower Parts, with Pains at the Navel, and a continual Deſire of going to Stool; or if a Debauch in Wine occaſion a ſudden Loſs of Blood this Way; or whatever be the Cauſe, the Sick may be help'd by the following Preſcription, *viz.* Take half a Pound of fine Tea reduced to Powder, with five Grains of *Pe yo tſyen* [*a Berry*] roaſted at the Fire; let the Doſe be one fifth in Rice-Water twice a-day.

For inveterate Pains at the Heart.

THOSE who have been troubled with theſe Diſorders, for ten or fifteen Years together, need only boil ſome of the Tea of *Hu quang* with good Vinegar, and drink of it, and it will prove an excellent Remedy.

For Coſtiveneſs in Child-bed.

INTO a Decoction of Onions put a hundred ſmall Pills of *La cha* Tea reduced to Powder; Rhubarb is too violent a Medicine, for in theſe Caſes, when you make uſe of violent Medicines, not one Patient out of a hundred is the better.

For a Pain in the Kidneys, when the Patient can hardly turn himſelf.

PUT two ſmall Cups of Vinegar into five of Tea, and let the Patient drink it.

A Receipt againſt all Sorts of Poiſon.

TAKE an equal quantity of the fine Tea called *Ya cha*, and of Allum, pound them together, and take them in cold Water.

For the Itching of the Small-Pox.

BURN the Leaves of Tea in your Chamber Night and Day, and keep in the Smoke.

Againſt Phlegm ſticking in the Throat.

TAKE Tea in the Bud, *Chi tſe*, [*a kind of Almond*] an Ounce of each, boil them together, and give the Patient a large Cup of the Liquor: This Medicine will carry off inveterate Phlegm.

For Sickneſs at Heart, and an Inclination to vomit.

TAKE the tenth Part of an Ounce of powder'd Tea, and boiling it in Water mix with it a tenth Part of powder'd Ginger, and give it the Patient, and he will immediately recover.

For the Stoppage of the Terms.

TAKE a good Cup of Tea with a little candy'd Sugar, let it ſtand a Night open, and then give it the Patient. Women with Child muſt be cautious how they uſe this, for fear of an Accident.

For a hoarſe Cough.

WHEN the Patient cannot ſleep, Take Powder of good Tea and *Pe kyang tſan*, of each an Ounce, and infuſe it in a little Cup of hot Water. When the Sick is going to ſleep, you may add a little more hot Water, and give it him to drink.

Of

Of the SEED *of* TEA.

Its Qualities.

SHE *chin* informs us, That it is of a ſweet Taſte, of a cold Nature, and has ſome kind of Malignity in it; that it is good againſt a Cough and Aſthma, and purges Phlegm; that when reduced to a Powder, it is made uſe of to ſcour Cloaths, and will take out Greaſe, or any other Spots.

A Receipt for an Aſthma, when it hinders Reſpiration.

WHEN the Patient coughs, take Tea and *Peho* in equal Quantities, reduce them to Powder, make ſmall Pills of them, and give ſeventeen of them at each Doſe in Water freſh from the Spring.

For an Aſthma, when the Noſtrils are ſtuff'd.

TAKE a little Water in which *No mi*, [*a Sort of Rice*] has been waſh'd, bruiſe in it the Seed of Tea, and inſtil this Water Drop by Drop into the Noſtrils, enjoining the Patient to let it paſs, by drawing in his Breath; then let him take a *Bambu* Tube between his Teeth, and you will inſtantly ſee the Phlegm come out of his Mouth like Threads. After practiſing this once or twice more, the Cauſe of the Diſeaſe will be removed.

A Receipt for a Noiſe in the Head.

TAKE white Ants of the largeſt ſort dry'd, with ſome Seed of Tea, reduce them to a Powder, and blow them up the Noſtrils: This Remedy has a good Effect.

Of the ELEPHANT.

SHI *chin* gives us the following Account: There are Elephants in the Kingdoms of *Tong king* and *Cochin china*, and in the Provinces of *Quang ſi* and *Yun nan:* In the Weſtern Countries there are Herds of wild ones. Their Kings ride on Elephants magnificently equip'd. There are of two Colours, the White and the Aſh-grey; their Body is heavy and unwieldy, they are very ugly, have the Eyes of a Hog, and their four Feet are like ſo many Pillars; when they ſleep they bow their Fore-Legs, and reſt them on the Ground; they can neither bend the Head nor turn the Neck; their Ears lie very backward, and are cloſed; their Trunk is as long as their Fore-Legs, and reaches to the Ground; it is hollow and deep, and opens and ſhuts; it is furniſhed with Caruncles like (a Horſe's Toe) to take up the ſmalleſt Things from the Ground, as a Needle, or a Grain of Muſtard; they make uſe of this Trunk for eating and drinking, by bending it up, and raiſing it to the Mouth: The whole Strength of this Animal is united in its Trunk; if he be wounded in this Part, he is ſure to die: Behind the Ear he has a hollow Place, cover'd with a Skin no thicker than Vellum, which pricked is likewiſe certain Death.

From the two Corners of his Mouth proceed two large Teeth, between which the Trunk is ſituated; the Teeth of the Male are ſix or ſeven Foot long, but thoſe of the Female not more than a Foot; he eats Graſs, Peaſe, Sugar-Canes, and drinks Wine; he dreads Smoke, Fire, Lions, and a kind of Serpent called *Pa:* The Southern People kill theſe Elephants, making uſe of Pits and Engines to throw them down, or elſe plant a kind of Snare in the Places they frequent, called *the Elephant's Shoe*, which ſeizes them by the Feet: If they want to take them alive, they make uſe of the Females to allure them into the Snare. When they have tamed the Elephant, and fed him for ſome time, he becomes tractable, and obedient to his Keeper, who manages him with an Iron Hook, by which he makes him advance and retreat, or turn to the right or left; and this Creature never fails to do as he is order'd.

Of the Fleſh *of an Elephant, its Properties and Effects.*

THE Fleſh is ſoft, inſipid, mild, and harmleſs. Being burnt, and the Aſhes mixt with Oil, it cures Scald Heads if anointed with it: when boiled without Seaſoning, and the Decoction drank, cures a Dyſury; the Aſhes taken in any kind of Liquor ſtop a Diabetes, as it then contracts the Qualities of Fire, and from being a Diaphoretic becomes an Aſtringent.

Of the Gall *of an Elephant: The Way of Preparation; its Properties and Effects.*

KYO ſays, in uſing the Gall, take care it be not mixed; the Gall of an Elephant dried, is ſtreak'd and ſpotted like green *Bambu*; it is ſmooth, fat, and ſhining. Before you put it in any Compoſition you muſt reduce it to a fine Powder, by pounding it in a Mortar: It is bitter, cold, and in the ſmalleſt degree hurtful. It clears the Sight, cures the Wind-Dropſy in Children, and Swellings that contain Matter; for which purpoſe it muſt be diſſolved in Water, and the grieved Parts anointed with it. If you wrap ſome of it in a Bit of Cotton, and apply it to the Gums, and afterwards waſh your Mouth every Morning, it takes off a Stinking Breath in a few Months.

To cure a Pearl in the Eye reſembling a Half-Moon turned upſide down, or a Jujube-Flower, Take half an Ounce of Elephant's Gall, ſeven Galls of Carps, the tenth part of a Dram of ſweet Gall, half an Ounce of Ox-Gall, the tenth part of a Dram of Muſk, an Ounce of Powder of *She kve min*, [*a ſort of Oyſter-Shell*;] mix all theſe Ingredients with Pap, and make them into Pills of the Size of a Pea, of which take ten twice a-day in Tea.

Of the Eyes *of an Elephant: Their Effects.*

INFUS'D in Woman's Milk, and the Liquor let fall Drop by Drop into the Eye, proves a ſovereign Remedy againſt Soreneſs of that Part.

Of the Skin *of an Elephant: Its Effects.*

SHI chin ſays, The Fleſh of an Elephant is plump and ſolid; the Wounds which he receives, either from an Ax or any other Weapon, are cloſed up again in leſs than a Day; for which reaſon the Aſhes of his Skin are made uſe of for the Cure of Wounds difficult to cloſe, and as a ſovereign Remedy for the Wind-Dropſy in Children, being mixed with Oil, and the grieved Part anointed therewith.

Of the Bones *of an Elephant: Their Virtues.*

THEY prepare of them an Antidote againſt Poiſons: A little Bone, which runs acroſs the Breaſt of this Animal, being reduced to Aſhes, and taken in Wine, makes the Body more active, ſupports it above Water, and aſſiſts a Man in ſwimming.

Take

Take four Ounces of Elephant's Bone roasted dry, one Ounce of *Yo tew kew*, [*a kind of Cardamom*] roasted over live Coals, and as much of the Bark of *Che* roasted dry in a Skillet, with two Ounces of Liquorice, and half an Ounce of dry Ginger; reducethe whole to a Powder, and take three Drams of it for each Dose in a Gallon of Water, which must be boiled 'till a fifth part is consumed: Take this Decoction warm thrice a-day before Meals, and it will prove a Cure for Weakness and Disorder of the Stomach and Spleen, for Indigestion, sour Belching, vomiting after eating, the *Cholera Morbus*, Dysentery, Pains of the Belly about the Navel, and the Tenesmus.

Of IVORY.

THERE are three Sorts of Ivory; that which is taken from the Elephant after he is kill'd, and this is the best; that which is taken when he dies a natural Death, which is not so valuable; lastly, that which sheds of itself, and is found afterwards on the Mountains, which is much inferior to both the other Sorts.

Its Properties and Virtues.

FOR Heat of Urine, attended with a Swelling, and Tension, take crude Ivory, boil it in Water, and drink the Liquor.

For a Diabetes, take Ivory and burn it, and after it is reduced to Ashes take of it in some proper Liquid.

For the Falling Sickness, roast some Scrapings of the Teeth that grow within the Mouth of an Elephant, and when they are red, grind them, and take the Powder in some Liquid.

Of the CAMEL, (*or* DROMEDARY.)

BOTH wild and tame Camels are found in the Countries bordering on the North of *China*, and which are Westward of the Yellow River: The Fat of either of the two Bunches on the Back is indifferently used in Physick; at present wild Camels are only to be met with in the Countries North-West of *China*.

Shi chin says, The Camel resembles a Horse in the Body, and has a Head like a Sheep; he has a long Neck, and hanging Ears, three Joints to his Legs, and two Bunches of Flesh on his Back, which form as it were a kind of Saddle; he chews the Cud, endures Cold without inconvenience, but is naturally afraid of great Heat; whence it comes that, at the Summer Solstice he quite moults and casts all his Hair; he will carry a thousand *Chinese* Pound Weight, and travel two or three hundred Li's a Day: He knows by natural Instinct where there are Springs of Water under Ground, and when the Wind is going to rise: If you dig in those Places where the Camels stamp with their Feet, you will discover Water running under Ground: Hot Winds often rise in the Summer Season, which suffocate Travellers in an instant; when the Camels flock together with a Cry, and bury their Snouts in the Sand, 'tis a sure Sign that this Wind is on the point of blowing. The Belly of these Creatures never touches the Ground when they sleep, and those of them, under whose Belly one can perceive the Light when they are squatted on their bended Legs, are called *Min to*, or *transparent Camels*; these are able to travel the fartherest: To some they give the Name of *Fong kyo to*, or *Camels with Feet of Wind*, because of their extreme Fleetness; these will travel a thousand Li's a-day.

Of the Fat *of a Camel.*

WE mean here the Fat of the Bunches, called the *Oil of Bunches*; the wild Camel's is the best in Composition of Medicines.

Its Properties and Effects.

IT is sweet, mild, and has no offensive Quality; it cures Numbness in the Limbs, Ulcers, Imposthumes, mortify'd Flesh, Contractions of the Skin and Nerves: For this purpose you must roast it at the Fire, and rub the Part affected with it, that the Heat may serve as a Vehicle for the Spirits to make them penetrate the Flesh.

You may make small Loaves by mixing it with Rice-Flour, and then bake them, and eat them as a Cure for the Piles: It is a Specific in Wastings, Consumptions, Wind, and tough Matter coagulated in the Body by Cold; it must be taken mix'd with *Aqua Vitæ*: For an universal Numbness of the Limbs, take a Pound of wild Camel's Grease well clarified, mixing with it four Ounces of Butter, and give it thrice a-day from half a Spoonful to a Spoonful.

Of the Flesh *of a Camel; and its Virtues.*

IT dispels Wind, makes the Respiration free, strengthens the Nerves, makes the Flesh juicy, and cures Boils and Imposthumes.

Of the Milk; *and its Virtues.*

IT strengthens the Breast, revives and augments the Spirits, and fortifies the Bones and Nerves.

Of the Hair; *and its Virtues.*

THE Hair under the Chin of this Animal, when burnt, and the Ashes of it taken in Water, cures the internal Piles; about a Spoonful of it is a Dose.

Of the Dung; *and its Virtues.*

DRY'D and reduced to a Powder it stops Bleeding at the Nose by being blown into it: Being burnt, the Smoke destroys Gnats, and all kinds of Vermin.

Of the HAY MA *or Sea-Horse.*

THIS Creature is likewise called *Shwi ma*, or Water-Horse. *Song king* says, This Fish is of the Craw-fish Kind, and resembles a Horse in its Make; for which reason they give it the Name of *Hay ma*, or Sea-Horse.

Accounts from various Authors.

TSANG KI says, The Sea-Horse is found in the Southern Ocean, and in Body resembles a Horse; it is five or six Inches long, and is of the Kind of the *Hya*, as Craw-fish are: *Nan chew ywe chi*, that is to say, *the Book which treats of curious Things*, gives the following Account of it: The *Hay ma* is of a yellow Colour, a little inclining to the Grey: When a Woman is under such hard Labour that you must be forc'd to cut the Child, and take it out piece-meal, you need only put this Insect into her Hand, and she will be deliver'd with the same Ease as a Ewe when her Time is come.

Tsong che tells us, His Head is like that of a Horse, his Body like a Crayfish's; his Back resembles the Spine, being nothing but a

Continuation of Joints and Articulations. His Length is two or three Inches. *Song* ſays, The Book intitled *I yu tu*, that is, *the Figures of uncommon Fiſhes*, relates, that when the Fiſhermen draw their Nets in the Sea they find abundance of theſe Fiſhes hanging a-top of the Threads; they take them, and dry them, and pair them a Male and a Female together.

Shi chin yue ſays, We read in the Book intitled *Shing tſi tſong lu*, that the Female *Hay ma* is yellow, and the Male grey.

In the *Su pyan*, &c. we have this Account of it: There is in the Sea a kind of Fiſh, the Head of which reſembles that of a Horſe; it has a Sort of Snout hanging down. Some of them are yellow, and others blackiſh. Seamen frequently catch them, but not to eat; when they have dry'd them, they either roaſt or broil them, to aſſiſt Women in Delivery.

Pau po tſe ſays, *Fong i* took Water-Horſes, *Shwi ma*, with a ſort of Spider ſpotted with red Points, and made a kind of Pills of them called *Shwi ſyen wan*, which communicated a Faculty of tarrying a long time under Water; but the Receipt is loſt.

Its Qualities and Effects.

THE *Hay ma* has a ſweet Taſte, is ſomewhat hot in Quality, without Venom: Its Virtues are, *viz.* If a Woman is difficult to be deliver'd, carrying this Creature about her will have a very good Effect: When her Labour approaches, you muſt burn it, reduce it to Powder, and give it her to drink, putting a whole one into her Hand at the ſame time, and ſhe will immediately find herſelf relieved. *Tſang ki* aſſures us of this, and *Su long* ſays much the ſame. It gently warms the noble Parts, is good againſt peſtilential and other invenom'd Tumours, and eſpecially the Diſeaſe call'd *Hyau quay*. This is a Lunar Diſeaſe, which ſeizes the Patient the firſt and fifteenth Day of each Moon in ſuch a manner that he can neither eat nor drink, and is diſordered for theſe two Days with a perpetual rattling in his Throat: Some have been afflicted with this Diſtemper from their Infancy to a great old Age.

Decoction of HAY MA.

'TIS good for the Diſeaſe juſt mention'd; when it is inveterate, take a Male and a Female *Hay ma*, one Ounce of *Mu hyang*, [*an odoriferous Wood*] of roaſted Rhubarb and *Pe kyen nyew*, of each two tenths of an Ounce, 49 Grains of *Pa tew*, [*a wild Bean*] and two Ounces of *Tſing pey*; infuſe the whole in a Child's Urine till it be ſoftened, and the *Pa tew* becomes of a purple Colour, after which it muſt lie ſeven Days longer in the Urine, then be taken out and fry'd dry with Wheat Bran till it becomes yellow; throw in ſome Husks of *Pa tew* among it, and laſtly grind the whole to a Powder, of which let the Patient take one fifth of an Ounce, when he is going to ſleep, in a Cup of Water that hath boiled up four or five times.

Powder of HAY MA *againſt Poyſon.*

THIS Powder is excellent for Boils, Swellings and Ulcers in the Back. Take a Male and Female *Hay ma*, and dry them at the Fire till they turn yellow; take of *Chwen ſhan kya* [*a Sort of Scaly Hedg-hog*] yellow Earth dry'd over the Fire, *Chu ſha*, [*a Mineral*] Quickſilver, of each a Mas, three Mas of *Hyong whang*, a ſmall Quantity of Dragon's-Brain, with a little Muſk; pound the whole to a Powder ſo that the leaſt Globule of the Quickſilver cannot be diſtinguiſhed. Apply never ſo little of this to any Boil or Ulcer but once a-day, and it will infallibly draw out the Venom.

Of the Che hyay, *or petrify'd Crab-fiſh.*

The Deſcription of it taken from divers Authors.

CHI ſays, this Fiſh is found in the Southern Sea of *China*; it is generally ſaid that 'tis of the common kind of Crab-fiſh, which after a great Length of Time is petrify'd by means of the Slime which mixes with the Water near the Shore, and penetrating with that into their Bodies fixes there, and grows hard by degrees till it forms a kind of Stone; for the Crab-fiſh come out of the Slime which is on the Sea Shore every Tide, and bury themſelves in it again when the Tide goes out: There is another kind which retires into Holes, and is form'd in the ſame Manner. Both Sorts, when beaten to a fine Powder, are compounded with all Sorts of Medicines, and are of great Uſe in Phyſic.

Song ſays, At preſent they are found in all maritime Places, with their Fleſh and the reſt of their Body petrify'd, and are in all reſpects like other Crabs; they lie upon the Mud and the rough Stones.

She chin ſays, We read in the Book intitled *Hay tſi lu*; That in a Village of the Diſtrict of *Ngay chew*, called *Yu lin*, there is a Stream about half a League in length, wherein there is a kind of Earth very fat and very cold, which penetrating by means of the Water into the Bodies of the Crab-fiſh, and not being able to circulate with the Juices, hardens gradually into Stones. They who find them call them Stone-Crabs.

We read in the Book intitled *I ngan*, that theſe Crab-fiſh have Virtue to clear the Sight. There are alſo Stone Crab-fiſh, which reſemble the common ones, and are found on the Sea-ſhore; and there are Fiſhes of Stone, like true Fiſh, in the Territory of *Syang ſhan hyen* in a Mountain called, from that Effect, *She yu ſhan*; but neither of them are uſed in Phyſic.

The Book intitled *I tong ſhi* relates that in the Territory of *Fong Syang fu* there is a City called *Ten hyang hyen*, Weſt of which is a Mountain, where on breaking the Stones they find Fiſh incloſed in them. They ſay, theſe Fiſh are good to cure the Venom that Caterpillars leave on the Skin in crawling over it.

Its Qualities.

THE petrify'd Crab-fiſh has a ſalt Taſte, is of a cold Nature, and has no pernicious Quality.

Its Virtues.

IT cures cutaneous Diſeaſes proceeding from Debauchery, and other ſuch like Swellings, ſays *Kay paú*. It is an Antidote againſt all Sorts of Poiſons; it is likewiſe good againſt a venomous Kind of Worm bred in the Body, called *Ku tu*; it is uſed with Succeſs in contagious Fevers, aſſiſts Delivery, contributes to the Motion and Circulation

Circulation of the Blood: It muſt be pounded in warm Water, and then given to the Patient: theſe are Doctor *Ta min*'s Preſcriptions. They pound it in Vinegar, and rub large Ulcers and extraordinary Tumours with it. Pounded in warm Water it is given as an Antidote againſt the Poiſon of Metals or Minerals. Theſe Receipts have *Su ſong* for their Author.

A Receipt for Wearineſs, Pain, Puffing up and Swelling of the Throat.

POUND petrify'd Crab-fiſh in Quick-ſilver, and ſtroke the grieved Part with a Feather dipt in it.

Of *MUSK*:

Its Preparation.

HYTAU tells us, That the beſt Way of uſing Musk is to take it entire with the Cod that contains it; this Cod muſt be open'd on thoſe Days of the Year which have for Characteriſtic the Letter * *Tſe* and the Musk bruiſed a little. [**According to the* Chineſe *Period, which conſiſts of two different Numbers of ten and twelve Letters; theſe combin'd together make the ſexagenary Period, or of ſixty Couple of Letters, the different Names of diſtinguiſhing their Years, Days and Hours.*]

Its Taſte.

IT is of an inſipid Taſte, hot in a low Degree, but without any Malignity: *Chin kven* tells us that Musk is inſipid, and an Enemy to the Eye; *Li ting fey* ſays, We muſt not ſuffer it to come nigh the Noſe, becauſe it contains little white Inſects, which penetrate to the Brain. If thoſe who are troubled with an inveterate Itch carry any of it about them, it will penetrate their Skin, and cauſe ſome new Diſtemper.

Its Virtues and Uſe.

IT purifies a bad Air, expells the three Sorts of Inſects that breed in the Stomach of ſome ſick Perſons, is good for intermitting Fevers, and for Diſorders occaſion'd by ſudden Frights; the frequent Uſe of it ſubdues the Malignity of Diſeaſes, and prevents troubleſome Dreams.

It delivers from all Sorts of Ills and Faſcinations, from thoſe Diſorders of the Heart and Stomach, where the Patient ſeems ſwollen and over-charged with ill Humours; takes off Blemiſhes in the Face, and Pearls in the Eye; procures eaſy Child-birth: So ſay various Authors. Carry'd about one, or worn in an Ear-ring, it drives away evil Dreams and Fantoms, cures the Bite of a Serpent. This is taken from *Hong king*.

Pau po tſe gives us the following Direction: When you go among the Mountains put a little Ball of Musk between the Nail and Fleſh of one of your Toes, and you will find it a Security againſt Serpents: The Reaſon is, that the Animal that carries the Musk feeds on Serpents, and conſequently the Musk has the Virtue of driving them off; it is good alſo againſt the Bite of a Serpent, and againſt the Venom of certain little Worms or Inſects found in ſtanding Waters; it deſtroys Worms bred in the Stomach, and all Kinds of Inſects infeſting the Entrails; it is good againſt intermitting Fevers, carries off Phlegm produced by cold Wind, and, in a word, is ſucceſsful againſt the Malignity of all kinds of Diſeaſes: It forwards Conception in Women, kindly warms the noble Parts, and cures a Teneſmus proceeding from a cold Cauſe; All this from *Je wha*. When diluted a little with Water it cures ſudden Frights in Infants, fortifies the Heart, maintains a good Complexion, cures the diſmal Diſorders of the Natural Parts, and has the Virtue of bringing all Kinds of Tumours and Impoſthumes to a Suppuration. This is from the *To ſing*, a Book that treats of the Nature of Remedies.

They ſay, if a Perſon takes a Pill of Musk, he emits a Smell of Musk from all the Paſſages or Pores, and from every Hair of his Body. It cures a hundred Sorts of Diſtempers, cleanſes all Sorts of bad Air, is a Remedy againſt Frights and Melancholy. This from *Meng ſin*. It penetrates into all the Channels of the Body, opens the Veſſels, enters the very Fleſh and Bones, is good againſt the Diſtempers of Drunkards, digeſts cold Fruits and Vegetables which which lie on the Stomach, remedies Inconveniencies from unwholeſome Winds, and every thing hurtful in the Body, is good againſt Phlegm, and againſt a Complication of all ſorts of bad Humours: This Account is from *She ching*.

For a ſort of Diſtemper occaſion'd by Wind, whereby a Perſon loſes his Senſes.

TAKE two tenths of an Ounce of Musk, reduce it to a Powder, mix it in two Ounces of tranſparent Oil, and beat them well up together; then pour it all into the Patient's Mouth, and he will come to himſelf.

For Infants ſubject to ſudden Frights, and to be always crying, with an obſtinate Thirſt.

TAKE a little Musk, and infuſe it in fair Water, and then let them take of it thrice a-day,

For the Diſorders of Infants, whoſe Excrements are clear as Water.

YOU need only take Pills of Musk, of the Bigneſs of a good Pea, ſoak three at a time in the Mother's Milk, and let the Child take them three or four times.

For Wounds that have been expoſed to the Air.

IF the Wound ſwell and look angry, and the Pain be inſupportable, take a little Powder of Musk, and throw it into the Place, and you will immediately ſee the Effect, for the Matter will all work out.

For Sickneſs of the Heart, and an Inclination to Vomiting.

TAKE one tenth of an Ounce of Musk in half a Tea-cup of Vinegar.

For Stomachs chilled with eating of Fruits.

IF the Belly be hard, and the Breath ſhort, take of Musk, Wood of green Cinnamon, an Ounce of each, with ſome boil'd Rice, and make them into Pills of the Size of a ſmall Pea; you may give fifteen of theſe for a Doſe to a grown Perſon, and ſeven to a Child, waſhing them down with warm Water. The Reaſon is, becauſe Musk makes Trees to ſhed their Fruit, and Cinnamon their Wood to wither.

For Pains in the Head, whether in the Middle or Sides.

IF the Pain be inveterate, when the Sun has been riſen ſome time, put aſide the Hair from the afflicted Part; then take half an Ounce of Musk, and a tenth of green Rice, reduce both to a Powder, which wrapt up in a thin Paper apply to the Place where the Pain is felt, warmly

ly covering the Musk with ſome parched Salt bound in a hot Linen-cloth; when the Salt grows cold, change it, doing the ſame thing over and over, after which the Pain will be gone.

For a ſpeedy and eaſy Delivery.

LET the Patient take a tenth of an Ounce of Musk infus'd in Water, and ſhe will be immediately deliver'd. This is an admirable Receipt.

Another Receipt, more precious than Gold.

TAKE one tenth of an Ounce of Musk, and one Ounce of *Yen ſhe*, wrap them in a Piece of clean old Linen, roaſt them over the Fire, and reduce them to a Powder; then give one fifth of an Ounce of this Powder to the Patient in a Glaſs of Wine, upon taking of which ſhe'll be immediately delivered. *The* Yen ſhe *is made with black Beans boil'd, and kept for ſome Days till there is a kind of Mouldineſs on the Top of them, when they muſt be waſh'd, dry'd and pickled.*

For a Woman labouring with a dead Child.

TAKE a Cod of Musk, two Mas of Heart of Cinnamon, reduce them to Powder, which give the Patient in warm Wine, and ſhe will ſoon be freed of her Load.

For the Piles, when they are much ſwell'd, and don't bleed.

TAKE a Cod of Musk, and as much Saltpeter which grows on the Walls, and rub the grieved Part only three times with it.

For the Bite of a Rat.

RUB the Hurt with Musk, which will prove an excellent Remedy.

Againſt the Inſects which are the Cauſe of the Tooth-ach.

TAKE of the Oil called *Hyang yew*, and rub the Gums with it; then take of the beſt Musk, and wrap it up in a little Cotton, heat it, and clap it hot to the Patient's Teeth overagainſt the Part where the Pain is felt, changing it two or three times. This will deſtroy the Inſects, and root out the Cauſe of the Diſeaſe.

Of ſome other Drugs uſed in the *CHINESE* Phyſic.

Of the Hyau tſau tong chong: *A Deſcription of this Plant.*

THIS Plant during Summer is an Herb, but when Winter comes it changes to a Worm. Indeed we need only look on it, to be convinc'd that this Name was not given it without Reaſon. Nothing better repreſents a Worm, nine Lines long, and of a yellowiſh Colour. You ſee the perfect Form of the Head, Body, Eyes, Feet, the two Sides of the Belly, and the ſeveral Folds on the Back: This is moſt viſible when it is freſh gathered, for in time it grows blackiſh, eſpecially if expoſed to the Air, and ſoon corrupts by reaſon of the Delicacy and Softneſs of its Subſtance. This Plant paſſes for an Exotic at *Pe king*, being very ſcarce, and rarely to be ſeen but at Court. It grows in *Tibet*; it is alſo found, but in ſmall Quantities, on the Frontiers of the Province of *Se chwen*, which joins to the Kingdom of *Tibet*, or *Laza*, called by the *Chineſe Sang li*. We have not been able to get an Account of the Shape of its Leaves, the Colour of its Flowers, or the Height of its Stalk.

Its Virtues.

THESE are very like thoſe aſcribed to *Jin ſeng*, with this Difference, that the frequent Uſe of this Root does not occaſion Hemorrhages, as *Jin ſeng* doth. It never fails to corroborate the Body, and reſtore loſt Strength, whether proceeding from Exceſs of Labour, or long Sickneſs. "This, ſays Father *Parennin*, I have experienc'd myſelf: I had loſt my Appetite and Reſt, and, notwithſtanding the various Remedies they gave me, I was grown very low and faint, by the frequent Journies I was oblig'd to take during the Rigour of a cold and wet Seaſon. The *Tſong tu* of the two Provinces of *Se chwen* and *Shen ſi* being come into *Tartary*, to pay his Duty to the Emperor, brought with him according to Cuſtom the moſt curious Things he could procure in his Diſtrict, and amongſt others ſome Roots of *Hyau tſau tong chong*: As I had been acquainted with him before, he came to ſee me, and being concerned for my ill State of Health, adviſed me to uſe that Root, which I knew nothing of. He prais'd it highly, as they commonly do, who give, or think they give, ſpecific Remedies, and taught me the Way of preparing it. Take, ſaid he, five Drams of this Root whole with its Tail, ſtuff the Belly of a tame Duck with it, and boil it over a gentle Fire; when it is boil'd take out the Drug, the Virtue of which will have paſſed into the Fleſh of the Duck; eat of this Morning and Night for eight or ten Days together. In effect, when I had made the Experiment, I found my Appetite return'd, and my Strength reſtored. The *Tſong tu* was raviſh'd to ſee before his Departure the Succeſs of his Remedy. The Emperor's Phyſicians, whom I conſulted on the Virtue of this Root, gave me the ſame Account as the *Tſong tu*, but told me that they only preſcrib'd it at Court, becauſe of the Difficulty they had to procure it, and that if it was to be met with in *China*, it was only in the Province of *Hu quang*, which, among Plants peculiar to it, produces many others that grow in the neighbouring Kingdoms. I wrote to a Friend who lived there, and deſired him to ſend me ſome of it; but that little of the Root, which he made me a Preſent of, was black, old and rotten, and coſt four times its Weight in Silver."

Of the *SAN-TSI:*

A Deſcription of this Plant.

THE *San tſi* is eaſier to find; it is a Plant that grows without cultivating on the Mountains in the Provinces of *Yun nan*, *Quey chew*, and *Se chwen*. It ſhoots forth eight Stalks with never a Branch, the middle Stalk being the higheſt, and of a round Body, from which proceed three Leaves like thoſe of Mugwort, hanging to the Stalk by a Tail of a moderate Bigneſs, theſe Leaves are not tufted but ſhining, and of a deep Green; the other ſeven Stalks, which are not above a Foot and half high, and of a triangular Form, ſpring from the middle one, three on one Side, and four on the other; theſe have only one Leaf each, which grows on the Top. Hence they gave it the Name of *San tſi*, that is to ſay, three and ſeven, becauſe the middle Stalk has three Leaves, and the ſeven others only ſeven in the whole: All theſe Stalks ſprout from a round Root of four Inches

diameter

diameter, which ſhoots out other ſmall ones, oblong, and of the Thickneſs of one's little Finger, the Rind of which is hard and rough, but the inner Subſtance ſofter, and of a yellowiſh Colour. They are theſe ſmall Roots which are particularly uſed in Phyſic: The middle Stalk is the only one that bears white Flowers, which grow to a Point like a Grape, and bloſſom at the End of the ſeventh Moon, that is, in *July*. To propagate this Plant, they take the large Root, and cut it in Slices, which they ſet in the Earth towards the vernal Equinox: In a Month the Stalks begin to appear, and at the End of three Years the Plant is full grown.

Its Uſes.

THE *Chineſe* Phyſicians gather the Stalks and Leaves towards the Summer Solſtice, then they pound them to get out the Juice, which mixing with Lime, they work like Meal into a Lump; this they dry in the Shade, and then uſe it to cure Wounds. This Juice alſo, mixed with Wine, is uſed to ſtop the Spitting of Blood. But this Medicine has no Virtue but in Summer, and upon thoſe who are on the Spot. For this Reaſon, at the End of Autumn they take up the large Roots, and cut off the ſmall oblong ones, which I juſt now mention'd, then dry them in the open Air, and tranſport them to other Provinces. The heavieſt of theſe ſmall Roots, which are of a grey Colour, inclining to black, and grow in a dry Soil on the Hillocks, are eſteem'd the beſt; thoſe which are light, yellowiſh, and grow on the Banks of Rivers, have little or no Virtue. A Dram of theſe ſmall Roots pulveriſed will cure ſpitting of Blood, and Hemorrhages. What is ſaid above is taken from a *Chineſe* Phyſician and Botaniſt, who lived in the Country where that Root grows. He tranſported it into the Province of *Kyang nan*, where he reſided. He aſſures us that it thrives very well there, but he had not made tryal of its Virtues.

Of RHUBARB.

I AM not ignorant that this Plant and its Properties are very well known in *Europe*; however the Reader may perhaps be glad to ſee this Deſcription of it, which was given by a rich *Chineſe* Merchant, who bought it in the Place where it grew, and came to ſell it at *Pe king*.

The *Tay whang*, or Rhubarb, grows in many Parts of *China*. The beſt is that of *Se chwen*; that which comes from the Province of *Shen ſi*, and the Kingdom of *Tibet*, is much inferior to it. The Stalk of Rhubarb is like the ſmall *Bambu*, [Chineſe *Cane*]; it is hollow and very brittle, three or four Foot high, and of a dark purple Colour: In the ſecond Moon, that is, *March*, it ſhoots forth long and thick Leaves, four and four in Order on one Spray, facing each other, and forming a Calix. Its Flowers are yellow, tho' ſome are purple. In the fifth Moon it produces a ſmall black Seed, of the Size of Millet; in the eighth Moon they dig it up. Its Root is thick and long, and that which is the moſt weighty, and marbled within, is the beſt and moſt eſteem'd; it is of a Nature very hard to dry. The *Chineſe*, after pulling and cleaning it, cut it in Slices an Inch or two long, and dry it on large Stone Tables, under which they kindle a Fire, and turn the Pieces over and over till they are thoroughly dry; but if they had Ovens, as we have in *Europe*, they would not uſe theſe Tables: As this Operation is not ſufficient to extract all the Moiſture, they make a Hole thro' every Piece, ſtring them up like Beads, and hang them in the fierceſt Heat of the Sun, till they are in a Condition to keep without Danger of rotting.

Its Uſes.

THE *Chineſe* Notion of the Virtues of this Plant is pretty much like ours in *Europe*, tho' they ſeldom uſe it crude, or in Subſtance. It tears the Bowels, they ſay; that is, it cauſes Gripes: And as the *Chineſe*, for the moſt part, had rather not be cured than undergo great Pains in the Cure, they chuſe to take Rhubarb in Decoction with abundance of other Simples, which are ſorted according to their Rules of Art. But if it be neceſſary to take it in Subſtance, they firſt prepare it thus:

They take a ſufficient Quantity of Pieces of Rhubarb, and ſteep them a Night and a Day in Rice-wine, [*Grape-wine would be better if they had it.*] till they are well ſoftened, and may be cut into pretty thin Slices. After this they place a kind of Kettle over a Furnace of Brick, the Mouth of it being two Foot Diameter, but growing narrower downwards in Form of a Grenadier's Cap; this they fill with Water, covering it over with a fine Sieve of *Bambu*-Bark, turn'd upſide down, and fitted to the Mouth of the Kettle. Upon the Bottom of this Sieve they place the Slices of Rhubarb, and cover the whole with the Bottom of a wooden Sieve, over which they throw a Felt beſides to keep in the Steam of the hot Water. Then they kindle the Fire, and make the Water boil, the Steam of which paſſing thro' the Sieve penetrates the thin Bits of Rhubarb, and takes off their Acrimony; after which the Steam condenſing as in an Alembic falls back again into the boiling Kettle, and turns the Water yellow, which the *Chineſe* reſerve for Diſeaſes of the Skin. Theſe Slices ſhould lie at leaſt eight Hours in the Circulation of the Steam, after which they are taken off, and dry'd in the Sun. They repeat the Operation twice, and then the Rhubarb is prepared, and of a black Colour. It may now be pounded, and made up into purging Pills. Five or ſix Drams make a Doſe, which works gently, and without griping; it brings away a greater Quantity of Urine than is uſual, and of a reddiſh Colour, which the *Chineſe* ſay indicates an unnatural Heat that is carry'd off this Way. Such as diſlike ſwallowing ſo many Pills, take the ſame Quantity of dry Bits, and boil them in a ſmall Earthen or Silver Veſſel with nine Ounces of Water, till it is reduced to three, which they drink lukewarm: Sometimes they mix it with other Simples.

Mr *Pomet*, in his Hiſtory, aſſures us that the Part of the Rhubarb thro' which it is ſtrung being given in Powder, in a Morning faſting, to the Quantity of a Dram in a Glaſs of Roſe or Plantane-Water, is an infallible Remedy for a Looſeneſs. Another leſs famous Druggiſt has ſaid the ſame thing in Print; but a *Chineſe* Doctor ſays that it always corrupts firſt in this Hole, that the Powder made of that Part is good for nothing, and that they take great care to throw

it away, and make uſe of none but the inner Part of the Root, which is heavy and well veined.

Of TANG QUE.

THIS Root is highly Aromatic, and deſerves a particular Regard: The *Chineſe* Phyſicians, who preſcribe it, are not acquainted with all its Uſes, becauſe they know not how to ſeparate its Parts by Chymiſtry. They call it *Tang que*; it is always moiſt, by reaſon of its oily Nature.

Its Virtues, ſay they, are to nouriſh the Blood, to help its Circulation, ſtrengthen it, *&c.* It is eaſy to come at a Quantity of it, and at a cheap Rate; it may be even tranſported into other Nations without fear of its ſpoiling, provided they take the ſame Precautions as the *Chineſe*, who tranſport the Roots entire from *Se chwen* to other Provinces, where they keep them in great Storehouſes, whence Retailers furniſh their Shops, and cut this Root, as they do all others, into very ſmall Slices. Therefore if *European* Merchants want to purchaſe *Chineſe* Drugs at *Kauton*, they ought to buy them from the great Magazines, where the Roots are kept whole, and not out of the Shops, where they are cut in Pieces before they are ſold.

Of NGO KYAU.

A Deſcription of it, and the Manner of preparing it.

THE Province of *Shan tong* hath ſeveral Cities of the firſt Order, one of which is called *Ten chew fu*, in the Diſtrict whereof there is a City of the third Order, called *Ngo hyen*; nigh this City is a natural Well, or Hole in the Form of a Well, ſeventy Foot deep, which, the *Chineſe* ſay, communicates with a Lake, or ſome great ſubterraneous Water. Its Water is extreamly clear, and more ponderous than common Water; if it be mix'd with foul Water, it refines it inſtantly, by precipitating the Filth to the Bottom of the Veſſel. The Water of this Well they uſe in making the *Ngo kyau*, which is nothing but a Glue of the Skin of a black Aſs.

They take the Skin of that Animal when freſh killed, and ſoak it for five Days together in the Water of this Well, after which they take it out to ſcrape and clean it both within and without; then they cut it into ſmall Bits, and boil it over a ſlow Fire in Water of the ſame Well till it is reduced to a Glue, which they ſtrain thro' a Linen Cloth in order to keep back the groſſer Parts, which would not diſſolve, then evaporate the Moiſture, and give it what Form they pleaſe. The *Chineſe* caſt it in a Mould with Characters, Seals or Signs of their Shops. And dry it and make it up in different Forms.

Its Properties.

THE *Chineſe* aſcribe abundance of good Properties to this Medicine; they affirm that it diſſolves Phlegm, is a Friend to the Breaſt, facilitates the Motion of the Lobes of the Lungs, makes the Short-winded to breathe more freely, reſtores the Blood, keeps the Bowels in a proper State for diſcharging their Functions, ſtrengthens the Child in the Womb, diſperſes Wind and Heat, ſtops Hemorrhages, and provokes Urine. What is moſt certain is this, that if it be taken faſting it is good for Diſtempers of the Lungs, as has been often experienc'd. It is ſlow in Operation, and muſt be continued for a long time together. They give it in Decoction with Simples, and ſometimes in Powder, but more ſeldom.

Of WHITE-WAX.

Made, by Inſects, and called Chang pe la, *that is to ſay*, the White-Wax of Inſects.

Kl ſays, The White Wax, we here treat of, is not the ſame as the White Wax of Bees, but is made by ſmall Inſects. Theſe Inſects ſuck the Juice of Trees called *Tong tſin*, and at length change it into a Sort of White Fat, which ſticks to the Branches. Some ſay it is the Dung of thoſe Inſects, which clinging to the Tree form this Wax. In Autumn they take it off by ſcraping the Branches, then melt it over the Fire, and, having ſtrain'd it, pour it into cold Water, where it congeals into Lumps. When you break it, you perceive in the ſhatter'd Pieces Veins like thoſe in the White Stone, or congealed Subſtance, called *Pe ſhe kau*. It is gloſſy and ſhining, and, being mingled with Oil, is work'd up into Candles. It far exceeds Bees-Wax.

Shi chin tells us, that they knew nothing of Wax made by Inſects before the Dynaſty of the *Twen*, tho' its Uſe be now very common, both in Phyſick and in Candles. 'Tis found in the Provinces of *Se chwen*, *Hu quang*, *Yun nan*, *Fo kyen*, *Che kyang*, *Kyang nan*, and generally in all the South-Eaſt Parts; but what is gather'd in the Provinces of *Se chwen* and *Yun nan*, and in the Territories of *Hen chew* and *Yung chew*, is the beſt.

The Tree which bears this Wax has Branches and Leaves like thoſe of the *Tong tſin*, is always green, bears white Flowers in Tufts during the fifth Moon, and its Fruit is a Berry as big as the Fruit of a Dwarf *Kin*, green before ripe, but blackiſh afterwards, whereas the Fruit of the *Tong tſin* is red. The Inſects that faſten on it are very ſmall. While the Sun is in the latter Half of *Gemini*, they climb the Boughs in Swarms, draw out the Juice, and let out of their Mouths a ſort of Slaver, which, changing to a white Fat, hardens afterwards into the Form of Wax, ſo that you may call it a white Jelly hardened by Cold. While the Sun runs thro' the firſt Half of *Virgo* they pull the Wax off the Branches; if they ſhould put off their Wax-Harveſt till the Sun be paſt that Sign, it would be difficult to get it off even by ſcraping. Theſe Inſects are white when young, and then they make their Wax; grown old, they are of a Cheſnut inclining to black, when they fix themſelves on the Branches in ſmall Cluſters. At firſt they are of the Bigneſs of a Grain of Millet, but towards the Spring Seaſon they begin to grow big and ſwell, and hang to the Boughs like Grapes, ſo that, to ſee them, you wou'd ſay it was a Tree loaden with Fruit. When they are juſt ready to lay their Eggs they make their Neſts like the Caterpillars, and every one of theſe Neſts or Cluſters contains ſome hundreds of little white Eggs. They gather them while the Sun is in the laſt Half of *Taurus*, and wrapping them in Leaves of *To* [*a Simple with large Leaves*] hang them about on Trees. When the Sun is gone out of *Gemini*, the Cluſters open, and the Eggs produce Inſects, which iſſue, one Company after another, from the Leaves that enwrapped them,

and

and getting upon the Tree there fall to making of Wax. You muſt take care to keep the under Part of the Tree as it ought to be, and ſecure it from Ants, which eat theſe Inſects. There are two Trees on which you may plant theſe little Creatures, and which will bear Wax alike: One is called *Tyen chu*; the other is a kind of Water-Tree, with Leaves pretty like thoſe of the Linden.

The Properties and Effects of this WAX.

IT is of a Nature neither cold nor hot, and hath no hurtful Quality. It makes Fleſh to grow, ſtops Bleeding, eaſes Pain, reſtores Strength, braces the Nerves, and joins broken Bones together. The Powder made into Pills kills the Worms that are the Cauſe of a Conſumption.

Chi hen ſays, White Wax is under the Dominion of Metal: Its Spirits corroborate, fortify, and are proper to collect and bind. It is a Drug abſolutely neceſſary for Surgeons: An Ointment made of White Wax, and the Skin of *Ho whang*, is of wonderful Virtue to produce new Fleſh, and make it grow.

Of the U PWEY TSE.

THIS Drug is not entirely unknown in *Europe*, for it is come to the Hands of Mr *Geoffroy*, a celebrated Academician, to whom it was recommended as a Drug uſed by the *Chineſe* in Dying. After having examin'd it like a skilful Naturaliſt, it appear'd to him to have a great Conformity with thoſe Excreſcences which grow on the Leaves of an Elm. He found it very ſour to the Taſte, and ſo highly aſtringent as to be in that reſpect preferable to all other kinds of Galls made uſe of by Dyers, for which reaſon he looks on it as one of the moſt powerful Aſtringents of all Vegetables, and thence juſtly conjectures that it might have its Uſes in Phyſic.

'Tis true, the Figure of the *U pwey tſe* is irregular and uneven, like the Bladders on Elms; they are cover'd with a ſhort Down, ſoft to the Touch, and are lined on the Inſide with a white and grey Duſt, like that in Elm-Bladders, among which are ſeen ſmall wither'd Inſects, but no Sign of an Opening by which they might eſcape. Theſe kinds of Bladders or Tubercles harden alſo in drying, and their Subſtance, which is a reſinous Membrane, is tranſparent and brittle. Yet notwithſtanding theſe Reſemblances, the *Chineſe* do not look upon the *U pwey tſe* as an Excreſcence or a Production of the Tree *Yen fu tſe* where they are found; but are perſuaded they are little Worms, who make Wax and ſettle on this Tree, where they erect this little Cot for a Retreat in their old Age, as the Silk-Worms form the Cods in which they lodge; that is to ſay, of the gluey Slaver which they draw from the Juices of the Tree, they erect for themſelves on the Leaves and Branches a Lodge, where they may in quiet work out their Metamorphoſis, or at leaſt lay their Eggs in Safety, which are the Duſt whereof the *U pwey tſe* are full. And ſo the *Chineſe* Herbaliſt compares them to the Neſt of certain little Birds of a very odd Figure; whence they are called *Chung tſang*. He aſſures us alſo that they are ſo many little Houſes which theſe Worms make for themſelves. When the Time, ſays he, in which they lay their Eggs approaches, *Tſyang-i-lu-u*, they build themſelves a Houſe, *Tſo fang*. The Wax-Worms produce that little Houſe out of their Subſtance, juſt as they produce the Wax, *Kye ching*; this Term is common to both Operations. Thus it appears that the *U pwey tſe* are as it were a Sort of Cods, wherein theſe Worms, after they have produc'd their Wax on the Tree, incloſe themſelves to lay their Eggs.

There are *U pwey tſe* as big as one's Fiſt, but ſuch are rare. This may happen from the Worm's being extremely vigorous, or when aſſociated with another, which is ſometimes the Caſe with the Silk-Worms, he ſhuts himſelf up in the ſame Lodge. The *Chineſe* Book ſays, that the *U pwey tſe* is at firſt very ſmall, that it ſwells by Degrees, grows, and comes to a Conſiſtence; that it is ſometimes as large as a Man's Fiſt, the ſmalleſt being of the Bigneſs of a Cheſnut; that it is for the moſt part of a round and oblong Form, but they ſeldom reſemble one another in outward Shape; that at firſt it is of a dark Green, the Colour no doubt of the Worm that produces it, but afterwards turns a little yellow; that then this Cod, tho' firm enough, is very brittle; that it is hollow and empty within, containing only one Worm, or ſmall Worms, for the *Chineſe* Character ſignifies both.

The Peaſants take care to gather the *U pwey tſe* before Froſt comes on; they put them *in Balneo Mariæ*, that is, they lay them covered on an Oſier Sief over the Steam of boiling Water, which kills the Worms; without this Precaution they would not fail to pierce their brittle Lodging, which would then crack, and eaſily be deſtroy'd: This would be a Loſs, for, beſides that this Drug is proper for Dying, it is of great Uſe likewiſe in Phyſic.

However, the Dyers of *Pe king* uſe it in dying Cottons, Woollen Stuffs, Felts, and *Chew-tſe*, which is a Sort of flimſy Taffety. They find the *U pwey tſe* give too weak a Dye, and make uſe of Indigo, which is excellent in *China*; and for a Black, they uſe *Syang wan tſe*, that is, the Fruit of a Tree called *Syang*; which ſerves them inſtead of Galls. It is of the Size and Shape of a Cheſnut, and pretty near the Colour, with a double Rind, and has ſome Appearance of being what we call a Horſe-Cheſnut. The Tree *Syang* is firſt cover'd with Catkins, and afterwards bears its Fruit, of which the Dyers uſe only the two Cups, or prickly Coat that incloſes it. Tho' the Fruit be very harſh, Hogs feed on it. The Mountaineers of *China* ſay that after they have ſtript it of its inner Skin in warm Water, and boiled it in a ſecond Water with Vinegar, they freely eat of it. Since we are aſſured that about *Conſtantinople* the Horſe-Cheſnut is good for broken-winded Horſes, 'tis poſſible this Fruit might be good to preſerve thoſe Mountaineers who work in the Coal Mines from the Aſthma, or Difficulty of breathing, which their continual Labour might bring upon them; however this be, the Tree is as tall and as thick as our Cheſnut-Trees. It likes the Soil in the North of *Pe king*, and in the Province of *Che kyang*, and probably might thrive as well in the Mountains and barren Countries of *Europe*.

They uſe the *U pwey tſe* at *Pe king* to give a deep and durable Black to Paper: In the Provinces of *Kyang nan* and *Che kyang*, whence come thoſe large and fine Pieces of Cotton, they uſe it to dye Silks before they are put to the

the Loom. The Literati among the *Chineſe* make uſe of it likewiſe to dye their Beards black when they grow white, it being often their Intereſt to conceal their Age, either for the ſake of obtaining ſome Employment, or keeping one they have.

Young Students, for Diverſion, ſometimes uſe them for drawing magic Characters. They dip a new Pencil in Water wherein *U pwey tſe* have been boiled, and draw Characters on white Paper. When all is dry, you perceive nothing of a Letter; but if you take Water a little thicken'd with Allum, and waſh the Writing with it, the Characters become very legible. In like manner, when they write with Water in which Allum has been ſteep'd, you can diſtinguiſh nothing; but as ſoon as they waſh the Writing with Water in which *U pwey tſe* have been ſoaked, the Characters appear very black. The *U pwey tſe* are alſo much uſed by the *Chineſe* Dyers to give a Black to white Damasks, in manner following:

They dip a Piece twenty times or more in a Kettle, or Vat of *Tyen*, that is, *Woad*, and let it dry after every Dipping. At laſt it takes a Black mix'd with Red, like the Colour of ſome Raiſins. At the ſame time they prepare to give it a fine Black; which is thus done: The firſt Ingredient to this Purpoſe is a Pound of Vitriol, called *He fan*, *black Vitriol*, or *Lu fan*, *green Vitriol*; the Mars is predominant in it, but 'tis blended with an obſcure White. They infuſe this Vitriol by itſelf in cold Water, and when the Water is ſettled, they throw away the Sediment. Then they take three Ounces of *U pwey tſe*, and three Pound of *Syang wan tſe*, and make a Liquor of theſe two Drugs by infuſing them together in a Basket, which is hung in the Vat, where they are boiled. After theſe firſt Operations, they take the Piece of Damask, which has been already in the ſtrong Dye, and dip it in the boiling Liquor of the *U pwey tſe* and *Syang wan tſe*. There the Damask changes Colour, and becomes wholly black; then they draw it out, wring it, and leave it to dry. After this, they dip it once in the Vitriol Water, which was kept warm, wring it, and hang it in the Air. Then 'tis carry'd back to the Liquor of the other two Drugs, where it takes ſeveral Walms, and becomes of a much deeper Black; which done, they throw over it a good Ladle-full of Vitriol Water, taking care that the Piece be wetted with it in all Parts alike. Again they dip it a third time in the Liquor of the *U pwey tſe* and the *Syang wan tſe*, which is kept boiling, and force it down on all Sides, but without throwing any Vitriol-Water on it. Only in a Vat, where they had laid aſide a Quantity of the Liquor of the Drugs, they throw three Ounces of the Meal of little green Peas, called *Lu tew fwen*, mixing it ſo well, as not to let the Water thicken. In this they plunge the Piece of Damask, minding that it be equally penetrated, then draw it out, wring it, and leave it to dry. Laſtly, to give it Perfection with a Gloſs, they paſs, in an eaſy and uniform Manner, the Taylor's Gooſe over it.

But that which merits moſt Attention, and makes this Drug much more eſteem'd, is its many Medicinal Virtues, it being ſucceſsfully uſed in the Cure of Diſeaſes both internal and external. According to the *Chineſe* Book, the *U pwey tſe* are uſed in Diarrheas, Dyſenteries, bleeding of the Hemorrhoids, after large Wounds for ſtopping of Blood, and bleeding at the Noſe. They are good to reſtrain exceſſive Evacuations, a Specific for Inflammations, malignant and cancerous Ulcers, and a Preſervative againſt Poiſons; they are a Remedy not only aſtringent and incraſſating, but likewiſe refreſhing, fortifying, attenuative and inciſive, and diſſolve thick and glutinous Humours, ſo that they diſperſe of themſelves, or find a Vent outwardly.

They are alſo uſed with Succeſs in Dropſies, Conſumptions, Epilepſies, Catarrhs, Diſorders of the Heart, Defluxion on the Eyes or Ears, *&c.* They are taken in Powders, a Bolus, or Decoction: As the *Chineſe*, in the Receipts they give, compound them with ſeveral other Drugs, the Names of which are unknown in *Europe*, I ſhall content myſelf with ſetting down a few of the moſt ſimple.

Receipts in which the U PWEY TSE *are an Ingredient.*

For too frequent Sweats.

WHETHER theſe Sweats happen in the Day-time, which is leſs dangerous, or in the Night, and are violent, take Powder of *U pwey tſe*, and with Spittle make it up into a Paſte, which apply to the Cavity of the Navel, let it ſtay there all Night, and the Sweatings will go off. 'Tis aſſured alſo, that this Remedy, apply'd after the ſame Manner, ſtills the continual and eager Cryings of Infants by Night.

For Diſorders of the Heart, and Pains in the Lower Belly.

REDUCE the *U pwey tſe* to a very fine Powder; put a Dram of it in an Iron Spoon, and hold it over the Fire till it ſends forth a black Smoke, then pour gently into the Spoon a Glaſs of good Wine; drink down the whole, and the Diſeaſe will inſtantly vaniſh.

To aſſuage a great Thirſt, and the Fames Canina.

TAKE thrice a-day a good Spoonful of the Powder of *U pwey tſe*, and mix it with Water, the better to ſwallow it.

For the frequent Vomiting of Infants.

TAKE *U pwey tſe*, part ſuch as they come from the Druggiſt, part heated and dryed at Home, and add thereto as much Liquorice as the Hollow of your Hand will hold; wrap the whole in Paper a little wetted, and roaſt it in hot Embers; then reduce it to Powder, and give it in Water wherein Rice hath been parboiled. This is look'd upon as a moſt effectual Remedy.

For a Looſeneſs occaſion'd by Heat.

IF under this Inconvenience nothing but Water comes away, the Powder of *U pwey tſe* with boil'd Rice, made up into Pills of the Size of a pretty large Pea, is a very good Remedy. Let the Doſe be twenty Pills in a Decoction of Nenuphar Leaves.

For a Dyſentery, or Teneſmus.

IF this Diſtemper proceed from Heat, add to an Ounce of *U pwey tſe* five Drams of burnt Allum, ſo that it be black, reduce the whole to a very fine Powder, and with ſome Liquor make it up into Pills of the Bigneſs of a Pepper-Corn, of which

which take fifty at a time in the first, and that but thin, Decoction of Rice. If the Tenesmus resists this Remedy, take an Ounce of *U pwey tse*, half raw, half roasted, and make it into Pills of the Size of a Pepper-Corn; thirty are a Dose. If what comes from the Patient be stain'd with Blood, take them in *Aqua Vitæ*; if it be a white slimy Matter, take them in Water-Wine [*so called because very weak*]; if nothing but Water comes away, in Rice-Water. There is another Way of preparing this Remedy for a slimy Tenesmus, that is, to fry the *U pwey tse* brown with a little Vinegar, which must be repeated seven times; then reduce them to a Powder, which take in Rice-Water. If the Patient, whether old or young, void Blood after a Stool, give a Dram of Powder of *U pwey tse* in Mugwort-Water.

For the Piles.

BATHE the Part with a Lotion wherein *U pwey tse* have been boiled: You may also make a Fumigation with the same Drug. In a stubborn Prolapsion of the Anus, put a Bit of Allum to two Drams of Powder of *U pwey tse*, and boil the whole in a little Sawce-pan of Water, and wash the grieved Part therewith. Some boil half a Pound of *U pwey tse* in Water till it comes to a Paste; this they stir about in a Bowl, over which the Patient is held asquat, and while the Mixture is warm, they gently restore the Gut to its Place.

For Impostbumes in the Ears.

IF there be a Pain and Swelling, dip a Rag in cold Water impregnated with Powder of *U pwey tse*, and clap it to the Ear: when dry take it off, wet it, and apply it afresh. If Matter come out of the Ear, blow the Powder into it, in order to dry up the Source of the Humour. Another Way is, Take an Ounce of *U pwey tse*, and toast them a little, to make them the dryer, to which add three Drams of Scorpions toasted whole in like manner: Pulverise them all together, and make an Injection in the Ear that is apt to run with Matter.

For violent Bleeding at the Nose.

SNUFF up, or put up, into the Nostrils the Powder of *U pwey tse*. The Effect will be the more sure, if at the same time you swallow two Drams of the same Powder, with an equal Quantity of burnt Cotton, in Rice-Water.

For the Tooth-ach.

IF the Pain be acute, and no Tumours appear, let an Ounce of *U pwey tse* be roasted, and apply half a Dram of it to the Part where the Pain is felt, upon which a glutinous kind of *Saliva* will come away, and the Pain will cease, at least be greatly abated.

For malignant Impostbumes in the Throat.

THERE happens sometimes a sort of cancerous Impostbume in the Throat; the Tongue swells, and the Passage is in danger of being stop'd, which creates acute Pains. In this Case, take the Powders of *U pwey tse*, of dryed Silk-worms which dyed before they begun to spin, and of Liquorice, an equal Quantity of each, and with the beaten Pulse of the Fruit of *U mwey tse* [*very near that we call* the tart Plum] make it into Pills, which being rolled in the Mouth will melt, whereby the Impostbume opens, and a Cure succeeds.

For a Thrush in the Mouth of Infants.

MIX Allum with calcin'd *U pwey tse*, reduce them to Powder, and lay them on the sore Part.

For all Sorts of malignant Tumours.

THE *U pwey tse* roasted till they change to a purple Colour a little inclining to the black, and mixed with Honey, is excellent in these Cases.

For Tetters.

TAKE the fine Substance inclos'd in the *U pwey tse*, which is never done but for this Remedy, and toast it with an equal Quantity of Allum; pulverise them, and rub the Sores with the Powder. If the Powders are quite dry, moisten them with Oil (Nut-Oil is better than *Chinese* Oil) and lay it on the Place.

For Impostbumes and Ulcers.

MAKE an Ointment of powder'd *U pwey tse*, Wax, and Lees of Vinegar, and bind it about the Ulcer.

For Wounds by Iron or Steel.

WHEN it is difficult to stop the Bleeding of any Wound, the Powder of the *U pwey tse* may be apply'd with Success; if the Breathing be hurt, add to two Drams of this Powder a proper Quantity of the Drug nam'd *Long ku*, that is to say, *Dragon's Bone*.

For a violent Cough, especially in antient People; and a Consumption attended with a Cough, but without spitting of Blood.

TAKE of *U pwey tse* a Pound or more, as you shall judge proper; break them into Bits as big as a Bean, and clap them into a Mortar. Then boil some of the Rice called *No mi* [*a kind of Rice of a long, shining, glewy, and very white Grain, such as, it is said, they have in* Italy] to a Pap almost as thin as Broth: While it is hot pour it gently on the *U pwey tse*, till it rise an Inch above them; having so done, without more ado place the Mortar aside. After ten or twelve Days take notice if there appear all over the Surface of the Liquor a yellowish Skim, and if the *U pwey tse* be well penetrated and softened; if not, you must wait some Days longer. When they are come to Perfection beat them till they are reduced to a sort of Pease-Soup, and let it stand in the Sun till it be cover'd with a new Film; then beat it over again, and expose it as before. This Operation must be renewed till it come to a Consistence, and begins to dry: Then make it into Pills of the Weight of two Grains, which being well dry'd in the Sun, shut up and carefully preserve. When you are tormented with a dry Cough, take one of these Pills before you go to Bed, and let it dissolve in your Mouth. You will find a Virtue in its pungent Sweetness to draw a Humour proper to cut the Phlegm, stop the Cough, and to remove the Cause of the internal Heat, whereby Respiration will become free, and the Lungs have liberty to play. This Remedy is principally of use to aged Persons: It is not proper for those whose Cough proceeds from a great Decay of Strength, or from internal and habitual cold Causes, tho' it may be good for a Cough owing to a sudden and accidental cold Wind. It is especially proper for a dry Cough produced by Phlegm, which indicates an immoderate inward Heat:

Medicinal Lozenges, in which the U pwey tſe *are predominant.*

THESE Lozenges are very much uſed in *China*, and in a great many Caſes. At a certain Time of the Year the Emperor makes Preſents of them to the Grandees of the Court, and ſometimes even to the *Europeans* at *Pe king*, when he would ſhew them any particular Mark of Diſtinction. They are ſold at the Druggiſts, but as the Goodneſs of them depends very much on the great Care and Attention taken in making them, thoſe which are compounded in the Palace by the Emperor's Order are preferable to any other.

Theſe Lozenges are called *precious Nails of a purple Colour*, and are eſteem'd as *Europeans* eſteem Confection of Hyacinth, and Alkermes. The *Chineſe* Phyſicians ſay they are of great Service in an infinite Number of Diſeaſes, both internal and external, that they ought to be kept in every Houſe, and that every one who ſets out on a long Journey ſhould ſtock himſelf with them.

The Lozenges are compounded of two Ounces of *U pwey tſe*, two Ounces of *Shan tſe ku* with the Skin peel'd off and roaſted, one Ounce of *Tſyen kin tſe jin*, (after taking away from that ſmall Fruit, or its Kernel, what is of an oily Nature) one Ounce and a half of *Hung ya ta kye*, (having firſt taken off from that Bark its ſuperfluous Outſide,) and three Drams of Muſk. All theſe Drugs ought to be deſcribed, that they might be known. All that I can ſay is, that the *Shan tſe ku* and the *Tſyen kin tſe jin* are Laxatives, but their Force is moderated by the predominating *U pwey tſe*. The *Hung ya ta kye* is the Bark or Rind of a Plant or Reed, which has the Virtue of diſperſing bad Humours. After having reduced all theſe Drugs ſeparately into a fine Powder, they mix them together, and make them into Paſtils or Lozenges, with the Water in which they have boiled *Su mi*, or Millet, for ſome time till it becomes a very clear Soup.

The eſſential Point is to ſpare no Pains, and to take time in beating up this kind of Paſte, which is at firſt very looſe: Afterwards Lozenges of any Form may be made of it, tho' they are commonly of the Figure of a long and thick Nail without a Head. Each Lozenge ſhould be the Weight of a Dram, and they muſt be thoroughly dry'd in the Shade, that they may keep the better.

Theſe Lozenges in general are proper to exhilarate the Heart, and to reſtore the Conſtitution when broken by any means. You need only bite off a good Bit, chaw it, and ſwallow it. But to ſpeak more particularly of their different Uſes, they are excellent, as the *Chineſe* Phyſicians affirm, againſt Poiſons, contagious Air, and any thing of a venomous or unwholeſome Nature accidentally eaten or drank. In ſuch Caſes beat up one of theſe Nails in freſh Water, and be ſure to ſwallow it at once; upon this Vomiting will enſue, but not violent or troubleſome, or elſe a few gentle Stools, and you will find yourſelf cured.

In caſe of Impoſthumes, or malignant Boils; as ſoon as they appear, apply a Paſtil bruiſed and diſſolved in a Glaſs of Wine. In Diſorders of the Heart they may be taken inwardly, diſſolved in the ſame manner. For an Apoplexy, they may likewiſe be taken in warm Wine.

In burning and malignant Fevers, in Swellings and Inflammations of the Throat, take a Paſtil in a Decoction of *Po ho*, that is, *Penny-royal*; as alſo for Diarrheas, Vomiting, and Dyſenteries.

If a Man hangs himſelf out of Deſpair, as it often happens in *China*, or is unfortunately drowned, and but the leaſt Warmth is perceived near his Heart, he may be recover'd by pouring down his Throat a Paſtil diſſolved in cold Water. The ſame may be uſed under the Attacks of a Conſumption.

For intermitting Fevers, a little before the Fit comes on, take a Paſtil in Wine, or in ſome other Liquor in which the Tops of the Branches of a Peach-tree have been boiled. For a Dropſy, take this Lozenge in Water ſweeten'd with Barley-Sugar.

Of the U KYEW MU, *or Tallow-Tree.*

IT is alſo called *Ya kyew*, ſays *Shi chin*, becauſe the *Ya*, or Crow, is a great Lover of this Fruit; hence its Name is compounded with the Character *Ya*, which ſignifies a Crow. The other Character, *Kyew*, which alſo makes part of the Name, ſignifies a Mortar to pound Rice in order to huſk it; becauſe when this Tree is old, its Root grows black, rots underneath, and becomes hollow in the Shape of a Mortar.

Kong informs us that this Tree grows in the moiſt Plains ſituate at the Foot of the Southern Mountains: It is very tall, its Leaves reſembling thoſe of an Apricot, and is covered with ſmall Flowers of a pale whitiſh Yellow during the fifth Moon; its Fruit inclines ſomething to black.

Tſon ki ſays, Its Leaves are fit to dye black. They extract an Oil from its Fruit, which they uſe in Lamps. Its Light is extremely clear. *Tſong ſhe* tells us that its Leaves are like a ſmall Apricot's, but a little thinner, and not of ſo deep a Green. Its Fruit is ripe in the eighth or ninth Month, being green at firſt, but afterwards inclining to black. It is divided into three Grains. There are a prodigious Number of theſe Trees in the Southern Provinces, being planted in moiſt and level Grounds, eſpecially in the Province of *Kyang ſi*. The Inhabitants gather the Fruit, and after baking it draw from it an Oil, whereof they make Candles.

Of the Properties and Virtues of its Root.

THIS Root is bitter, of a cooling Nature, and no way hurtful. It muſt be roaſted at a gentle Fire till it be dry, and a little burnt: The white Rind, or ſofteſt Part of this Root, is good againſt a Diabetes, and thoſe callous and moveable Schirrus's that gather in the Inteſtines. *Shi chin* ſays, The Property of the Root of *U kyew* is at once to ſublimate and precipitate, it being equally diaphoretic and diuretic. A Peaſant, who was otherwiſe ſtrong and vigorous, found himſelf very much ſwollen: He dug up one of theſe Roots, and pounded it to a Paſte; this he boiled in Water, and drank a Cupful of the Decoction, which gave him ſeveral Stools,

and

A General MAP, of *EASTERN* and *WESTERN* TATARY, commonly call'd TARTARY; drawn from the Particular *MAPS* of the *JESUIT MISSIONARIES*.

Humbly Inscribed to the Right Honorable Thos *Lord* LOVELL,

by his most obedient and dutiful Serv.t Ed: Cave.

Advertisement by the Editor.

The Country of the Kalkas *and other Lands, lying to the West of the Head of the River* Tula, *and North of the River* Onon, *were not measured by the Jesuits. The Lake* Paykal, *River* Irtish, *and the Neighbouring Parts, were Layed down from the Reports of the* Mongols; *whether was the rest Surveyed so compleatly as* China: *For in Eastern Tartary they seem to have made but two Tours; and in Western Tartary only one; as appears from the Order in which Places are inserted in the Tables of Latitude and Longitude. Nor are the Observations thereof in Tartary, in China. As for the Longitudes they are only computed as resulting from the Geometrical Measures, they having made no Observations thereof in Tartary.*

The Rivers Tolon, Kir *and* Ilma *are Layed down from the First Sheet of* Tibet, *which agrees better with the Table of Latitudes than the First Sheet of Tartary.*

The Scales Surrounding the Map are graduated on the Bounding Meridians and Parallels for ease of rendring the degrees equal: Whereby the Side Scales are made for measuring distances exactly; which they would not be if drawn the common Way.

The Roads and Table of Latitude were added by the Editor.

Explanation
- The Chief City or Country.
- Cities of the First Rank.
- Villages of the Third Rank.
- Kalmuk Tents.
- Obs. Places of Lat. were observed.

More a Line under the name of a Place denotes a Lake observed & Long. both Lat. & Long.

Long.e from Paris

Long.e from Pekin

Longitude from Peking

Longitude from Paris

TARTARY

ELUTH

DESART of NOMIN KOBI

DESART of KOBI or Sandy Desart; by the Chinese SHA-MO

THE GREAT

MONGOLS

KOKO NOR

TARTARS of ORTUS

TARTARS of KALKA

SOLON

TARTARS of KORCHIN

TARTARS of JEHOL

TARTARS of KAOLI

TARTARS of LIAU-TONG

TARTARS of TYEN-TONG-WEI

THE GREAT WALL

CHINA

PE-CHE-LI

SHEN-SI

SHAN-SI

SHAN-TONG

Part of CHINA

Whang-Ho-kiv, or Mouth of the Yellow River

Gulf of LIAU-TONG

WHANG-HAI or the YELLOW SEA

SEA of JAPON

KOREA

JAPON

Lake Paykal

R. Irtish

R. Amur

R. Onon

R. Tula

R. Selinga

R. Kerlon

R. Yellow

R. Hoang

R. Yalu

R. Tumen

The Latitudes observed & Longitudes determin'd geometrically, whereon this Map is grounded.

Places	Lat.d	Long.e
In KOREA	37. 38. 30	
King-ki-tau	140. 30. 30	7. 45. 30
Fong-yang-hing	141. 44. 15	8. 35. 20
Jeden Hotun, or Chin-yang	141. 50. 30	7. 15. 50
Mukden Hotun	142. 29. 00	9. 6. 40
In EASTERN TARTARY	43. 46. 48	13. 16. 00
Pan-ta Hotun	44. 24. 15	15. 8. 00
Kirin-ula Hotun	43. 20. 10	15. 46. 30
Ningute Hotun	44. 1. 14	18. 00. 00
Chilgha Hotun, on y Island	44 47. 00	19. 58. 10
Chilgha Hotun, on y Usuri	49. 24. 00	8. 32. 00
Chilgha Hotun	45. 15. 40	2. 15. 00
Tondon Kajan	45. 35. 00	7. 56. 40
Jeuanez Hotun	43. 59. 00	8. 57. 30
Pamin Hotun	44. 39. 30	6. 56. 20
Chahar Hotun	47. 54. 00	7. 27. 40
Pere Hotun	49. 12. 00	20. 59. 00
Chai Hotun	50. 00. 55	8. 33. 50
Tinkkar		
Nerphan Hotun	47. 28. 48	3. 0. 0
Jaghalian Hotun	48. 5. 0	1. 48. 10
In WESTERN TARTARY	48. 50. 24	0. 45. 0
River Kalka, inort.o part	48. 32. 48	0. 0. 50
most North part	48. 8. 24	0. 35. 30
River Kerlon, Mouth	48. 25. 48	1. 0. 0
A Station on it.	48. 3. 36	1. 30. 0
2	48. 4. 48	2. 45. 30
3	49. 53. 20	22. 33. 30
4	49. 31. 30	18. 33. 30
Para Hotun	40. 37. 12	7. 0. 0
Haini	40. 31. 30	4. 40. 15
Taptaur Pay chang	40. 49. 24	2. 20. 0
Tapson Hotun	41. 15. 30	1. 18. 0
Shihhay Hotun	42. 55. 48	1. 30. 0
Kuikuku Hotun	40. 58. 30	18. 33. 30
Kiktu Hotun	41. 7. 0	7. 0. 0
Kara-nayman Sume	40. 37. 12	4. 40. 15
Chan-nayman Sume	40. 31. 30	2. 20. 0
Hara Hotun	40. 49. 24	1. 18. 0
Jeho Hotun	42. 55. 48	1. 30. 0

this Island belongs to Japan

Note that the Distances between the Meridians on the Bounding Lines are not equal, as differing from the Degrees on the Parallels, and the Divisions of the Scales.

The first Sheet of Chinese Tartary, containing the Province of Lyau-tong and the parts about Kirin-ula, the Country of Karchin and other districts of the Mongols

The MAP of this Country drawn by the Peres Regis Jartoux & Fridelli in the Year 1709 with improvements by the Editor.

Inscribed to Sam. Long of Rouſdion in Cornwall Esq.

Places in Quan tong

	Lat.	Long. from Pe.
Sin-tyen tse	41.10.30	5.13.20
Hyen-chu'ang	41.00.25	6.13.20
King-chew	39.00.00	5.27.50
* Kulla shan nyen Kajan	40.5.30	7.27.50
Fong-whang-ching	40.30.30	7.45.30
Inden Hotun	41.44.25	8.35.20
Yega Kajan	42.56.20	7.49.40
* Mukden Hotun or Shin-yang	41.50.30	7.31.50

Places in Eastern Tartary

	Lat.	Long.
Poro to Kajan	43.48.00	5.50.00
Kura Pay-chang	42.18.00	4.3.00
Ko-jin-po Kamon	42.4.15	2.46.40
Suway-po	41.50.30	2.25.00
* Sina-e-pisay-po	42.15.36	1.58.20
Parin	43.35.00	2.15.00
* Chakka Hotun	43.59.00	1.26.40
* Poro to Kamon	44.26.48	0.30.00
Poro Hotun	44.1.30	2.57.30
* Pan-se Hotun	42.29.0	0.6.40
Kirin ula Hotun	43.46.48	0.24.30
* London Kiamon	43.57.36	0.26.0

Sand Hills

Places in Western Tartary

	Lat.	Long. from Pe.
Sara-ergi-hi Kamon	44.56.48	5.18.0
* Talati kaya	44.49.18	4.46.30
Quisai	43.58.6	4.36.40
Karen Pira	44.26.33	3.03.00
* Arolish Pira	42.52.18	3.5.00
* Kara-nihuai Kamon	42.44.12	2.56.50
Ta-kya-tun	42.42.20	0.28.0
* Qaara Pira	42.29.12	0.04.12
Hamy Kaya	43.0.40	0.25.22
Anhan Kiamon	43.49.18	0.45.15
Tyuter hotok	44.46.18	2.2.40

NB. * before the Name shews that the Place is not laid down from Observation.

[TYEN-TONG-WEY or] the GULF of LYAUTONG

The Bounds of Korea, the Roads & Names of the Mongol Tribes are added by the Editor

Palisade separating the Province of Quan-tong or LYAU-TONG from Tartary

KORCHIN

KOREA

Uchu muchin

Whachit

Aba-han ar

Kechiken

Onhiot

Turmede

Nayman

Tumet

Shaot

Parin

Pasin

Inden

Kirin ula Hotun

Khaltar Alin

Khil Pira

Tchahan Omo

Tchahan Hotun

Puro Hotun

Tapsita Omo

Tapsita Hotun

Tchahan Subarkan Hotun

Kara Hotun

Tchew Hotun

Yegha Hotun

Hay-chew

Kay-chew

Yau-chew

Ning-ywen chew

King-chew

Nyew-chwang

Sarun Hotun

Fadea Hotun

Ma-pu Hotun

Yun-shan Hotun

Oden Hotun

Tyeling Hotun

Hara Hotun

Whey Kan Hotun

Nadan-hwen Hotun

Pa-tse Hotun

Srewywen Hotun

Weywen Hotun

Chang-kye Hotun

Kirin ula

Longs. from Pe-king

Lats.

The Second Sheet of Chinese Tartary, comprizing the Country about Ninguta (wch is properly ye Ancient Seat of ye Manchew's) & ye most Northern Extremity of Korea.

Long.e from Paris. 127 128 129 130 131 132 133 134 135 136 137

43 44 45 42 41 40

Lat.e from the Equator

COUNTRY of the MANCHEWS

Who conquered CHINA

Hinka Lake

SEA OF JAPAN.

Pendjinani ye Rivers along this Coast

Explanation

Pay chang ..... a Walled place.
Kotun ..... City or Town
Alin ..... Mountain
Kutâ ..... a Rock
Pira ..... a River
Tâbâhân ..... High Mountain or Pass.
Kiâmen ..... Post house.
Ulâ ..... Great River
Shân ..... Mountain

a Line under ye Name of a place, denotes the Latitude observed.

Li or Chinese furlongs in a degree.

50 100 150 200 250

Common Leagues of France.

5 10 15 20 25

English Miles.

10 20 30 40 50 60 69½

This MAP, drawn on ye Spot by ye Peres Regis Jartoux & Tridelli in the year 1709. Is Inscribed to Miss ELIZ: CARTER

Table of ye Latitudes (observed) & Longitudes (determined Geometrically) whereon this Map is grounded.

Places	Lat.e	Long.e
Ninguta Hotun	44° 25′ 45″	43° 16′ 00″
Source of Kiu chi Pira	43 · 31 · 00	43 · 15 · 00
Kingta Hotun	42 · 54 · 01	43 · 36 · 00
Chulghey Hotun	43 · 20 · 10	45 · 08 · 30
Chulghey Hotun, on the Swifond.	44 · 1 · 12	45 · 36 · 00
Tapkû hinkâ on ye South Coast.	44 · 33 · 0	16 · 34 · 00
Chulghey hotun on ye Usuri Pira.	44 · 47 · 10	18 · 00 · 00

As ye Jesuits did not proceed farther Eastward than Chulghey Hotun on ye River Usuri, or Southward than Yong ta hotun on ye R. Sumen, it may be presumed all ye Coasts & Country, both of Eastern Tartary & Korea beyond those bounds, are layed down from ye Maps & reports of ye Inhabitants.

Long.e from Pe-king 12 13 14 15 16 17 18 19 20 21 22

The third Sheet of Chinese Tartary, containing the Territories possessed by the Mongols to the North of the great Wall, with part of the Country of Ortûs, inclosed by the Whâng Ho.

Long.d from Paris 103 104 105 106 107 108 109 110 111 112 113 114

This Map drawn on the Spot by the Peres Jartoux, Fridelli and Bonjour, in the Year 1711. with Improvements by the Editor, is Inscribed to John Hamilton Esq.r.

The two Capitals of Tartary, during the Empire of the Mongols or Moguls, fall within these Limits the first was Holin or Kara kûram, where the Khâns resided from the time of Jenghiz Khân to Hopelye or Kûblay Khân who removed the Court to Shângtû on the River of the same name / which was situated in or near the place where Chau nayman Sûmè is set down in the Map, & is probably the Ulug yurt of Eastern Authors. Both these great Cities are now in ruins, but the Jesuits who made the Map have overlook'd these, as well as all other Antiquities in their Survey. If the Latitude of Holin, which was observed by the Chinese or Tartars, in the time of Kûblay be exact, it must have stood in or about the place where it is inserted, otherwise I should be inclined to give it the Situation it has in M.r D'Anvilles Maps on the River Onghin towards the Lake Kurahân ûlen: The Longitude is computed by Fere Gaubil.

N.B. A Line under the name of a Place or a * in the Map denotes the Lat.d observ.d

A Table of Lat.d Observ.d & Long.d determin.d geometrically, whereon this Map is grounded.

Places	Lat.d	Long.d
Kisan Omo	41. 15. 36.	8. 42. 0W.
*Pûlûthay Hotun	40. 37. 12.	7. 0. 0.
Kûtûkhû Hotun	40. 31. 20.	4. 40. 30.
Kûkû Hotun	40. 49. 20.	4. 45. 15.
Kara Hotun	41. 15. 36.	2. 0. 0.
Ulân Hûtok	41. 55. 22.	1. 1. 0.
Chân qûtû	43. 0. 25.	1. 25. 30.
Ulân Hotun	41. 46. 48.	0. 33. 0.
*Nâring shorong Alin	41. 55. 19.	9. 30. 0.
Altân Alin	41. 10. 20.	9. 15. 55.
*Onnhin shorong Alin	41. 20. 17.	8. 44. 45.
*Kachar hoshо	41. 21. 22.	8. 6. 10.
*Tahân ten Alin	41. 15. 58.	7. 33. 12.
Mok hosho	40. 45. 54.	7. 35. 20.
Motchok hosho	40. 48. 43.	7. 31. 50.
Kara Mânnay Omo	40. 18. 12.	8. 4. 30.
Hatamal Alin	40. 45. 9.	6. 40. 20.
*Algaytû Alin	41. 11. 24.	6. 21. 40.
*Podantû Alin	40. 57. 0.	6. 6. 0.
Pay hongûr Alin	41. 7. 30.	5. 54. 20.
*Tel Alin	41. 15. 36.	5. 53. 45.

Places	Lat.d	Long.d
Ulân Hâta	41. 38. 27.	4. 13. 20W.
Ani sûmè Hâta	41. 38. 51.	4. 29. 41.
Kara-sin Alin	40. 59. 52.	4. 45. 53.
Ongon Alin	40. 59. 6.	4. 38. 20.
Cherdé Modo Alin	40. 52. 3.	4. 12. 40.
*Apka-hâra Alin	40. 38. 10.	4. 12. 53.
Obai Alin	40. 23. 5.	4. 26. 50.
Oshi Alin	40. 50. 57.	5. 13. 33.
Koniraneay Alin	41. 58. 20.	1. 8. 57.
*Asâlkû Alin	41. 42. 56.	1. 34. 0.
*Kalûkonteu Alin	42. 7. 14.	2. 24. 45.
Cher chûrâhé	42. 26. 56.	3. 37. 20.
Pâyen obo	41. 57. 10.	4. 6. 12.
Serbey Alin	41. 57. 25.	3. 52. 47.
Chau-nayman Sûmè	42. 25. 0	0. 11. 50.
[Holin or Kara kûram	43. 11. 0.	10 11. 0]

N.B. a* before the name, Latitude or Longitude of a Place denotes a variation from the Map.

KOBI or Sandy Desert.

[:: KARAKURA Mulgarly Karacorom, called also Ordubâlik by the Mongols, and Holin by the Chinese, stood here or here about.]

TARTARS the Mongols & the Kalkas.

KALKA MONGOLS

ORTUS TARTARS

There is nothing here but Sand and Shrubs.

Explications.

Omo	a Lake.
Hata	a Rock.
Kiamen	a Post-house.
Alin	a Mountain.
Pira	a River.
Ulan	a River.
Hotun	a City.
Kara	Black.
Kajan	a Village.
Pay-shang	a Walled place.

Long.d from Pe-king 10 9 8 7 6 5 4 3 2 1 0

The fourth Sheet of Chinese Tartary, including part of the Kobi or Sha-mo, that is, the Sandy Desert, as far as Hami.

NOMIN KOBI or DESERT.

KOBI Desert called by the Chinese SHA-MO

Chaghaltai Alin
[Soroto Anga]
Surtú [or Soroto] Alin
Kethon mureu [or Kochon Nolo]
Mirutan Pulak
Ara Tabahan Alin
Ortu Pulak
Soyoty Alin
Haratú Alin
Payhongur Alin
Chálgtú Alin
Itpaqtú Alin
Pahan Ulan
Archátú Alin
Taki Kiamen
Konkeré Kiamen
Uneken-ússú Kiamen
Hongú Kiamen
Háránitú Kiamen
Tächá Kiamen
Kurkire Kiamen
Tugherik Kiamen
Nichúkon Kiamen
Tajár Kiamen
Ürgúsúey [or Ergúsúey] Pulak
Nomin Pulak
Kokelon Breek
Eluke Pulak
Sira Joterchey Alin
Türkút [or Terrek] Omo
Chalamahá Alin
Tohochi [or Tohochik] Hotun
Asana [or Asták] Hotun
Sumen harho Hotun
HAMI [or KHAMUL] HOTUN
Sira Ulússu
Edemúr [or Eldemer] Sheri
Kaxan Yentú [or Kexer Yanton]
Pürkelú Alin
Wigon Haratú Alin
Hupatart Sait Kan Alin
[Hüptar or Hupatar Pay-chang]
Noyon-kárá Alin
Hürjütz Pulak
This Map is Inscribed by the Editor to The Revd Saml Ley A.M. of Lamorran, Cornwall.
It was Drawn on the Spot by the Pères Jartoux, Fridelli & Bonjour in the Year 1711. But it differs widely from the first Sheet of Tibet (which comprizes great part of the same Country) particularly as to the Course of the Rivers Quendülen & Pülonghir, with the places Situate on or near ye latter, the Figure of ye Lake Parkul, the local Names &c. Besides a great number of Mountains, Towns, Villages & small Stations are found in the other that are not in this, which seems to be copyed wth less care
Chau Udük
Chahon Udük
Kara Tabahan
Ethome
Ithon [or Ithon]
Ulán-sierin [or Ulán-charim]
Tálük Pülak [or Tálá Oso]
Tekelik
Serek tura Udük
Ototolok mánni Pülak
Qua-chew
Pülonghir [or Polonhur] Pira
Cho-chew [or Sha-chew] Hotun
Yam Pira
Sirkuli Pira [or Sirkuchi]
Tariti Pülak
Graham Pay-chang
Alak Omo
Sikon R.
Ketha R.
Tiarti Alin
Soho [or Sükük] Omo
Sopo [or Sopú] Omo
Ejinay [or Echine] Pira
Quendülen R.
Li or Chinese Furlongs in a Degree.
Common French Leagues.
English Miles.

A Table of Latitudes (observed) & Longitudes (determined geometrically) whereon this Map is grounded.


Places	Lat^d	Long^d
[Ürtú Pülák]	44. 50. 35	21. 38. 20. W.
in the Map	44. 50. 35	21. 20. 38
Soroto Anga	44. 54. 0	22. 25. 0
Ergúsúey	44. 12. 0	23. 00. 0
Urtú Pülák	43. 48. 0	23. 00. 0
Astay [or Astane]	43. 2. 35	22. 48. 20
Hami [or Khamul]	42. 53. 20	22. 23. 20
Hüptar Paychang	42. 21. 30	19. 30. 0
Tekelik	41. 8. 10	19. 49. 12
Tapson nor	40. 38. 20	18. 23. 30
Wey-lo	40. 26. 24	17. 9. 40

N.B. a Line under the name of a Place denotes the Latitude observed. Places and Names between Hooks were omitted in the original.

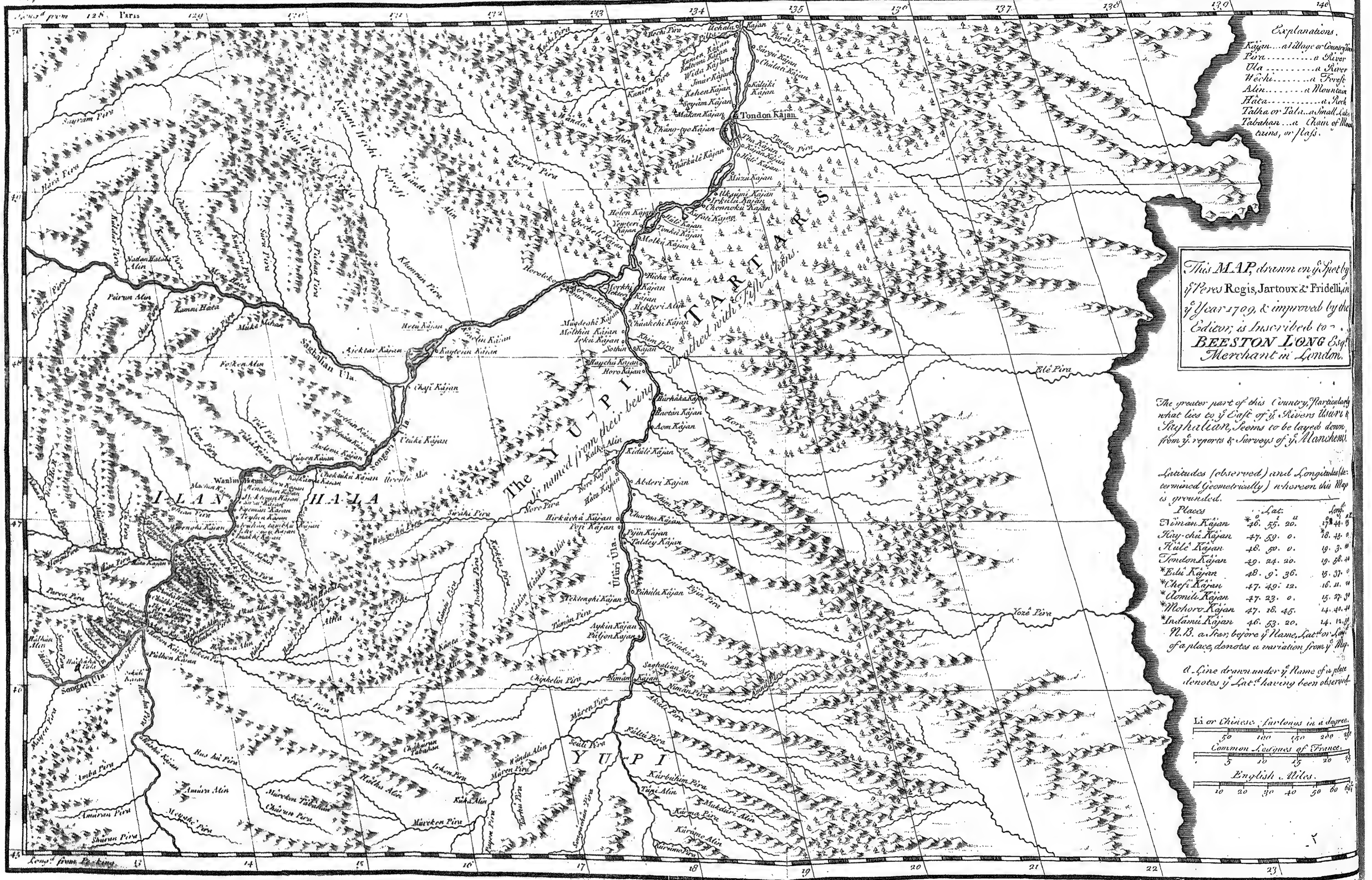
Explanations.

Alin	Mountain.
Pay-chang	A Walled Place.
Pülák	A Fountain.
Tübáhan	Pass in ye Mountains.
Kiamen or Hiamen	A Post House.
Hotun	A City or Town.
Omo	A Lake.
Nor	A Lake.
Pira	A River.

The Fifth Sheet of Chinese Tartary, containing ye Parts about Tsitsikar & Merghen the Countries of the Taguri & Solons, with the Eastern extremity of ye Great Sandy-Desart.



The Sixth Sheet of Chinese Tartary, containing ye Country of ye Yu-pi Tartars, & Ilan Hala, which is ye ancient Seat of ye Manchew's.



The Seventh Sheet of Chinese Tartary, containing the greater part of the Country possessed by the Kalka Tartars.

This Map, drawn on the Spot by the Peres Jartoux, Bonjour & Fridelli, in the Year 1711, with Improvements by y.e Editor, is Inscribed to M.r Jn.o Chamney.

A Table of Latitudes (observed) & Longitudes (determined geometrically) whereon this Map is grounded.

Places	Lat.d			Long.d		
	°	′	″	°	′	″
Stations on the Kerlon						
2.d Station	48	8	24	0	35	20 W.
3.d Station	48	25	12	1	0	0
4.th Station	48	3	36	2	0	0
Pára Hotun	48	4	48	2	49	30
Kúrúmé Omo	47	51	36	4	1	50
*Ekúré hâlka	47	37	00	5	15	52
Tono Alin	47	7	12	6	35	16
Junction of y.e Tono with y.e Kerlon	48	11	48	7	22	50
Kúrfa Alin	48	8	00	8	14	5
Hân Alin	47	49	30	9	5	17

Places	Lat.d			Long.d		
	°	′	″	°	′	″ W.
Poro Pira	48	22	48	10	0	0
Púrong han Alin	49	36	24	11	22	45
*Junction of y.e Eghé with y.e Selingha	49	27	10	12	22	15
Residence of the Kútúktú Lâma on the River Iben	49	26	47	10	59	0

N.B. The Lat.de of this last place, omitted in y.e General table, was communicated by P. Gaubil to P. Souciet.

A * before y.e name of a Place denotes a variation from y.e Map.

A Line under the name of a Place denotes the Lat.d observed.

Limits between the Mongols & Kalkas

Four Chinese Furlongs in a Degree.

Common French Leagues.

English Miles.

Explanation.

Omo ..... Lake.
Pira ..... River.
Púlák ..... Fountain.
Alin ..... Mountain.
Tabahân ..... a Pass.

Long.d from Paris

Long.d from Peking

The Eighth Sheet of Chineſe Tartary, *containing the beginning of the Country of the* Eluths, *adjoyning Eaſtward to that of the* Kalkas.

Fol II p.

Long^{d} from Paris

All the Country included in this Map above the pricked Line, drawn between **Abchâhah Alin** & **Elgwi Pulak**, was layd down from the Reports of the Inhabitants, and requires great Amendment; thus the **Irchis** or **Irtiſh**, whoſe Source is Marked tolerably well by computation from the River **Tegurik** is made to run North instead of Weſt, as far as the Lake **Honhoti** or **Sayſan**; and conſequently the other Lakes & Rivers, lying to the Eaſt, with the Northern branch of the Mountain **Altay** are out of their Places, the names of places (at least the appellatives Omo, Para &c. joined to them) are Manchew, inſtead of Monaol, as well in this as the other Sheets of Western Tartary.

Inſcribed by the Editor to, his very much eſteemed & worthy Friend, **John Hacket** Esqr

Latitudes Obſerved and Longitudes Determined Geometrically whereon this Map is grounded.

Places	Lat^{d}	Long^{d}
*Apkan alin	48. 7. 12	12. 45. 36 W.
*Pawsiri Puriti	48. 23. 50	13. 31. 42
*Tâlarho kâra Pâlsaſon	47. 32. 24	13. 21. 30
Erdeni chau	46. 57. 36	13. 5. 25
*Kekû Omo	48. 21. 00	15. 36. 48
Hurimtû keber	45. 38. 55	16. 41. 00
Kongora ajirhân Alin	45. 26. 00	18. 19. 20
Elgwi Pulik	45. 15. 12	19. 40. 25

N.B. a * before the name of a Place denotes a Variation from the Map.

Explanations.

Omo	a Lake.
Kâra or Kâra	Black.
Para	a River.
Alin	a Mountain.
Subarkân	a Pyramid

A Line under the Name of a Place denotes the Latitude obſerved.

[COUNTRY of the ELUTHS called, by the Mohammedan Tartars and Ruſsians, KALMÛKS]

Pûkâ Kobi

Altay Alin mts

Honhoti Omo or Sayſan Nor

Kûrahâ Omo

Hotoch-bari Alin

Kuſaltas Omo

Nitrio-toroy Pulik

Elgwi Pulik

Kûrû Kurbekû Omo

Tonkiol Omo

Chapan Omo

Hurimtû Keber

Kekû Omo

Payen Alin

Orok Lake

Sira Puriti

Kongoro Ajirhân Alin

Tâlarho-kâra Pâlhaſun

Subarkân Alin

Erdeni-chau

Hangay Alin

Abchahah Alin

Egwi Omo

Hongay Alin tube

Orbeki Alin

Sayhân Alin

Wendûr Alin

Hurimtoho Alin

Chârhâ-ighûl

Poji-kojo Kiamen

Hoſpochi Kiamen

Sira puriti Kiamen

Li or Chineſe Furlongs in a Degree.

50 100 150 200 250

Common French Leagues.

5 10 15 20 25

Engliſh Miles.

10 20 30 40 50 60 69½

Long^{d} from Pe-king.

The Ninth Sheet of Chinese Tartary exhibiting its Limits on the Side of Russian Tartary.

This MAP drawn by the Revd Regis Jartoux & Fridelli in the Year 1708 & Improved by y. Editor, is Inscribed to William Fawkener Esq.r

The Country seems to have been layed down for y. most part from y. Surveys & Reports of y. Manchews, the Missionaries having made observations only at two Places within this Compass and probably proceeded no farther than the last of them, at least y. Course of the Rivers Ergoné and Sághálian with the Countries to North and West of those Rivers in all likelyhood are more truely as well as amply exhibited in the Maps of the Russians particularly that of the Russian Empire by M.r Kyrilow.

The Latitudes (observed) and Longitudes determined geometrically, whereon this Map is grounded.

Places	Lat.e	Long.e
Sághálian Úla	50. 00. 55	10. 59. 00 E.
Ulásá Midan	51. 21. 36	10. 27. 00

A Line under the name of a Place denotes the Latitude observed.

Explanations.

Háta	a Rock
Pirá	a River
Sekim	Source of River
Alin	a Mountain
Omo	a Lake
Úla	a River

Longitude from 116 Paris 117 118 119 120 121 122 123 124 125 126 127 128

Longitude from 1 Peking 2 3 4 5 6 7 8 9 10 11 12 13

55 54 53 52 51 50

Tor Pirá · Neighé-ulée Pirá · Ighé Pirá · Bulghé Pirá · Unen Pirá · Urkáir Pirá · Enguré Omo · Kunda Pirá · Nuuni Pirá · Tienien Pirá · Nara Pirá · Chikan Úla · Ongha Pirá · Thomo Pirá · Peitom Pirá · Tien Pirá · Kalin Pirá · Enun Pirá · Ussaré Pirá · Aay-hom a ruined City · SAGHALIAN-ULA HOTUN

Perouda Pirá · Elghé Pirá · Yaksa a Fortress, destroyd pursuant to the Treaty of Peace between the Chinese and y. Russians who Built & calld it Albasin Koy

Usisi Pirá · Chekchekchi Pirá · Ajighe Kerbechi Pirá · to the Chinese Tartars · to the Russians · Or Pirá · Chekchen Pirá · Amba Kerbechi · Emui Pirá · Pani Pirá · Ulur Pirá · Imui Pirá · The River & called Amur by the Russians, Helong Kyang by the Chinese, and Sághálian Ula by the Manchews.

The Rivers Ergone & Ajighe Kerbechi were made the Boundaries between the Russians & Chinese Tartars by y. Treaty of Nip-chu.

The City of Argunskow belonging to y. Russians & Situate here about on y. River Ergoné

Tsose Háta · Piragen Pirá · Humar Pirá · Welekè Pirá · Ilur-ka Pirá · Ulásá Midan are y. Advance Guard of the Chinese Tartars · Ilkuri Alin · Nonni Sekim · Tchki Pirá · Nagan Pirá · Nonni Úla · Elghé-how Pirá · Quen Pirá · Lanan Pirá · Ulur Pirá · Pila Pirá · Uyon or Wion Pahé · Kalor Pirá · Odo Pirá · Chomko Pirá · Khanni Pirá · Laddurik Pirá · Kelbir Alin · Tchkur Pirá · Hebon Pirá · Hú yur Pirá · Lakon Pirá · Tilburg Pirá · Kuna Pirá · Ergoné or Argun R. · Merikkeul Pirá · Ilkuri Alin · Nonni Sekim · the Kukka

The Tenth Sheet of Chinese Tartary, containing the Country of Ke-ching, the fall of the Sâghâlian Ula into the Eastern Sea & of Great Island opposite thereto.

Longitude from Paris. 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146

Longitude from Pe-king 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

This MAP drawn by the Peres Regis, Jartoux & Fridelli, in the Year 1709 and improved by the Editor, is inscribid to Mr Peter Mallet.

Explanations.

Hatâ	a Rock or Island
Pira	a River
Oforo	a Cape
Sekim	Sourse of a River
Tun	an Island
Omo	a Lake
Kâjan or Kachan	Village or Burrow
Ula	a great River
Talha or Tala	a Lake or Marsh

Hinkân, a Chain of Mountains

[SÂGHÂLIAN-ANGA HÂTA or the Island of the Black (River/Mouth]

EASTERN OCEAN

The Country seems to have been layed down in the same manner as that contained in the Ninth Sheet: only we meet with no observations at all for this part.

Li or Chinese Furlongs in a Degree
50 100 150 200 250
Common French Leagues
5 10 15 20 25
English Miles
10 20 30 40 50 60 69½

The Eleventh Sheet of Chinese Tartary, containing ye Country West of Nipchû Subject to Russia.

100 101 102 103 104 105 106 107 108 109 110 111 112 113 114

54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

PAYKAL OMO

Oyhon ûlin

Her Kew Pou

Kandik ûlin

Nadan-chu Pay chang

Udey Pay chang [or Uldinskoy]

Chu ku Pay chang [or Selinginskoy]

Vâldin chu Piré

Udé Piré

Chaillahu Piré

Aman-u piré

Selingha Piré

Chelturé Piré

Chaché piré

Kaitay ûlin

Chanhaley Piré

Kaitui Piré

Chá ku Piré

Tirben Piré

Marhaikei Piré

Tulutzey Piré

Turbahâtzey Piré

Ulen Piré

Ukshá Piré

Parshé Piré

Tirghé Piré

Wená Piré

Nipchu Piré

Saghalian ula

NIP CHU VI-PO-CHI

[or Nercinskoy]

Enighée Piré [or Jingodey]

from Pe-king

Road

This River runs towards ye South but how Shall be by the Inhabitants is called by the Manchow's Saghalian ula or the Black River; By the Chinese Ye-long-kyang or Black Dragon River; and by the Kalkans Amur.

Lesser Chinese Furlongs in a Degree.
30 100 150 200 250

Common Leagues of France.
5 10 15 20 25

English Miles.
10 20 30 40 50 60 69 1/4

This Map drawn on ye Spot by the P.P. Jartoux Fridelli & Bonjour, in 1711. is Inscribed to —— Sr Thomas Robinson, Baronet.

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by the Editor.

All this Country is layed down from the Reports of the Inhabitants, except Nip chu or Nerchinskoy & perhaps Chuku paychang or Selinghinskoy the first is inserted According to ye Observation of P. Gerbillon in 51.° 46. Lat.e the Situation of the other agrees with that given it by M.r Kyrillow in his Map of the Russian Empire, where the Selingha runs from Udey Pay chang or Uldinskoy N. N. W. into the L. Baykal or Baykal which is very narrow and lies N.E. & S.W. The Island also is there called Okhon not Oyhon.

Explanation

Pay-chang. —— a Walled Town.
Omo. —— a Lake.
Piré. —— a River.
Ulin. —— a Mountain.

The twelfth Sheet of Chinese Tartary.

Explanations

Pay-chang ..... a Walled Town.
Omo ..... a Lake.
Pira ..... a River.
Alin ..... a Mountain.

This Map is inscribed to M.r W.m Bolton by the Editor. The Countrys included in this Sheet were layed down, like those in the former, from the Reports of the Inhabitants, by the Peres Jartoux. Bonjour and Fridelli in the Year 1711. ——

Li or Chinese Furlongs in a Degree.
50 100 150 200 250
Common French Leagues
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69 1/4

Long.d from Paris.
93 94 95 96 97 98 99

Latitude from Pe-king.
21 20 19 18 17 16 15 14

55 54 53 52 51 50

Ehem Pira [or the R. Jenisea]
Pay-chang
Us Pira
Egulon Alin
Ulham Pira
Orker R.
Pira
Whey poldok Alin
Hulunkul Omo
Sirá talan Alin
Ojik kargana
Wonghia R.
Entey Pira
Terki R.
Ubur-nadan-kul Pira.
Erni Pira
Tar-tahtay Pira
Chaburá Urashey Pira
Ehemshik Pira
Chuchee Pira
Chu gatai
Ula Pira

and cured him. They uſe the ſame Root with Succeſs in various Diſtempers.

1. For ſtoppage of Urine boil this Root in Water, and drink the Decoction.

2. For Coſtiveneſs, Take about a ſquare Inch of this Root, ſlice it, and boil it in Water, and drink half a little Cup-ful of the Decoction.

3. For Stoppage of Urine accompany'd with Coſtiveneſs, a Diſtemper that carries a Man off in two or three Days. Take the white Rind of one of the Roots of *U kyew* that lie to the South-Weſt, dry it, then pulveriſe it, and take two Drams of the Powder in a warm Decoction of two Ounces of *Man ſyau* [*a kind of Saltpetre*]. It is a powerful Emetic.

4. For flatulent Swellings occaſion'd by humid Vapours. When the Urine ſcalds, and comes away with difficulty, take of the Bark of *U kyew*, and Wood of the Arek-Tree, about two Ounces, and pulveriſe them: Take two Drams of this Powder at a time in Water wherein Rice hath been waſhed.

5. For the Scab in Infants, whether born with them, or coming upon them immediately after their Birth. When they have their Heads full of Scabs, take of the Root of an *U kyew* planted by the Water-ſide, pound it, and mix it with Male Sulphur; to theſe add a ſufficient Quantity of raw Oil, and rub the Sores therewith.

Of Oil of U KYEW.

IT is ſweet, cool, and no way hurtful. Rubbed on the Head, it changes white Hairs into black; it provokes Urine, and cures an Hydrocele, and all ſorts of Blotches and Swellings that have Matter in them; or you may uſe a Broth made of the roaſted Fruit of the ſame Tree for theſe Purpoſes.

For the Itch, when the Skin is thin, and apt to burſt; Take two Ounces of this Oil, and two Drams of Quickſilver, with five Drams of Camphire: Beat the whole together, mixing it with Spittle, till no more Bubbles ariſe thereon: Waſh the Scabs well with warm Water, then apply this Ointment.

For Boils in little Children that have Worms in them; dreſs them in a Suit of old Taffety ſmeared with this Oil, and the next Day the Worms will come out, and appear a-top of the Oil.

A REMEDY *for the* Bloody Flux.

THIS Medicine was communicated to P. *Parrenin* by a Mandarin of the firſt Rank, on condition it ſhould not be publiſhed in *China*, becauſe, as is common, he wou'd leave it to his Children.

When he gave me the Receipt, ſays the Father, I put but little Truſt in it, becauſe its Preparation ſeem'd to me tedious, and clogg'd with Conditions that ſerved only to render it more difficult and myſterious. However I was willing to try it, and gave the Receipt to P. *Rhodes*, Phyſician and Apothecary, and after his Death to Fryar *Rouſſet* his Succeſſor. Both aſſur'd me, that of a hundred Sick they cured above fourſcore; that it is not ſo violent as the *Hypecacuana*, which cauſes painful Crippings; it does not gripe at all, nor purge like the other; 'tis eaſily taken, and the Doſe but ſmall.

I have often given it myſelf to Poor and Rich, and very ſeldom failed of a Cure. Two of our Miſſionaries, who had tryed ſeveral *Chineſe* and *European* Remedies in vain, were cured by it. Its Preparation and Ingredients are as follows.

The firſt Ingredient is called *Man ſhan tſang chew*; which is compoſed, you ſee, of four Characters: The two firſt, *Man ſhan*, denote the Place where it is gather'd, which is a Mountain in the Province of *Kyang ſi*. It muſt be ſteep'd a Day and a Night in warm Water, wherein Rice has been waſh'd in order for dreſſing, adding thereto a Handful of fattiſh yellow Earth. The whole being well mix'd and ſoak'd for 24 Hours, they take it out, and dry it in the Shade, and then make the Earth that ſtuck to it fall off by ſhaking it, and rubbing it between their Hands.

The other Simples have no need of Preparation. 'Tis difficult to give a Notion of dry and exotic Roots, where neither Stalk nor Leaf, Flower nor Fruit are to be ſeen. I could not get them, becauſe none of thoſe Roots are found in the Provinces bordering on *Pe king*. So, not certainly knowing what *European* Name to give them, I ſhall only propoſe my Conjectures.

The Second Simple ſeems to me a ſort of Elder, or *Yeble*.

The Third is a long Root, odoriferous when freſh, and gather'd in the Province of *Se chwen*. I know not what to compare it to. The *Chineſe* ſay it diſperſeth Humours, and diſcharges them by Perſpiration.

The Fourth, which is Rhubarb, is well enough known.

The Fifth, called *Tſau u*, is a kind of Wolfbane. The *Chineſe* know this Plant to be Poiſon, but the Mixture of other Simples blunt its Venom, and makes it wholſome.

The laſt Ingredient is fifty Apricot-Kernels, of which, the Skin, and the ſharp End or Bud, muſt be taken off; in a word, they muſt be husked and pounded in a Stone Mortar, and the Oil ſqueezed out, which muſt be thrown away, and nothing but the dry Subſtance uſed, which muſt be pounded finely with the other Ingredients. You may make this Powder into Pills, or preſerve it in a Pot well cloſed.

The Doſe for grown Perſons is from 20 to 24 Grains. To thoſe of a ſtrong Conſtitution from 30 to 36, but only ten Grains to an Infant. As to a Vehicle, the *Chineſe* ſay, you muſt obſerve the Colour of the Fæces: If they are red, and mixed with Blood, this Medicine muſt be taken in a Decoction of *Teng tſau*; if they are white, in a Decoction of Ginger; if they are of the natural Colour, in Rice-Water. If the Sick nauſeate, and have an Averſion to Eating, let him take it in Broth of a Gammon of Bacon not muſty. It matters not at what Hour of the Day it be taken. And I believe theſe ſorts of Vehicles ſignify nothing, or but very little. I never order'd any other Vehicle than Rice-Water, and it very ſeldom failed of its Effect at the firſt Taking.

IT would be needleſs to give a longer Detail of theſe kind of Preſcriptions; the *Chineſe* Herbal, Extracts of which I have given, would furniſh enough to fill ſeveral Volumes; but of what Uſe could they be in *Europe*, where the very Names of the Roots and Simples are abſolutely unknown?

'Tis certain, that the *Chineſe* are not leſs skilful in the Cure of Diſeaſes with their Medicines than the *European* Phyſicians; but what is really ſingular in them is, the Art of diſcovering the different Diſtempers by the bare Feeling of the Pulſe, which Piece of Knowledge, ſo very important for the ſure Application of Medicines, could only be obtained by long Experience, and a yet longer Exerciſe of Patience, to which the Phlegm of a *Chineſe* can with leſs Difficulty ſubmit, than the Vivacity of an *European*.

I ſhall finiſh this Article of the *Chineſe* Phyſic with an Extract of a Work tranſlated by Father *Dentrecolles*, which will further ſhew the Taſte and Way of Thinking among the *Chineſe*. The Author of it does not appear very favourable to the Phyſicians of his Nation. After having, for a long time, ſtudied the beſt Books of Phyſic, he pretends to have found out the Secret of living without the Help of Phyſicians. It is by a Regimen of his own preſcribing, by which he cured himſelf of two or three mortal Diſtempers, and arrived free from all Infirmity at a good old Age: This Regimen he propoſes to his Countrymen, exhorts them to practiſe it, and ſo become their own Phyſicians.

This Piece was publiſh'd the 36th Year of the Reign of the late Emperor *Kang hi*. The Author intitled it *Chang ſeng*, which ſtrictly ſignifies the Art of procuring Health and long Life. But you muſt not imagine that he ſet himſelf to collect all the profound Secrets of the *Chineſe* Phyſic. He confeſſes he had read much, but did not pretend to make a Show of his Reading, or give an Idea of his Learning: He only ſets forth the Means which Reading, Reflection, and his own Experience had taught him wherewithall to reſtore his broken Health, and to arrive, as he did, at a robuſt Old Age, free from all Infirmity.

His Zeal for the Preſervation of his Fellow-Citizens engages him to communicate to them a Regimen, which he had obſerved ſo much to his own Advantage, and which every one is capable of underſtanding: He pretends that, by following this Method, every one may eaſily become his own Phyſician, without having recourſe to a multitude of Medicines, which Nature is averſe to, and which often alter the Conſtitution.

Every one is deſirous of underſtanding what ſo nearly concerns him; nothing is more natural to Man than the Love of Life, and a Regard to the preſerving it under proper Regulations muſt be commended; we are no more at liberty to run ourſelves raſhly into the Danger of loſing it, than a Soldier is to quit the Poſt aſſign'd him. The Sacrifice of Life is then only glorious when either the Honour of God, or the Publick Good may be promoted by it; for then the Offering is look'd upon as heroic, becauſe it *coſts Nature infinitely dear*.

The Author of Nature himſelf hath ſtrongly imprinted on his Work this Inclination; he wou'd have us diſcover what is ſuitable or unſuitable to the Frame of our Body, not only by the two ſlow Aſſiſtance of Reflection and Reaſoning, but much more by a quick and lively Senſe of Pain and Pleaſure; and it is by a Diſpoſition worthy his infinite Wiſdom that the fineſt Nerves of the three Senſes, *Smell*, *Taſte*, and *Sight*, proceeding from the ſame Part of the Brain, unite together in order to form that exquiſite Senſation, which produces ſo uſeful an Effect.

But what will no doubt be a Surprize is this, that our *Chineſe* Phyſician, although an Unbeliever, ſets leſs Value on the Virtue of his Medicines, and the careful Obſervance of the Regimen he preſcribes, than upon the *Aſſiſtance of Heaven*. He is perſuaded, this is to be obtained by the Practice of Virtue, and by a conſtant Care in governing the Motions and Affections of the Heart; theſe are (as will be ſeen) the firſt Inſtructions which he gives to thoſe who would preſerve their Health, and prolong Life.

CHAN SENG: Or, The Art of procuring Health and long Life.

THO' *Tyen* hath number'd our Days, and is the Maſter of them, yet, if taken rightly, it may be ſaid that he hath left them in our own Diſpoſal; for the Supreme *Tyen* is no Reſpecter of Perſons: Nothing moves him but Virtue, and whoſoever practiſeth it hath within himſelf a ſure Evidence of his Friendſhip. They then who would prolong their Life muſt immediately ſtudy to be virtuous. A regular Care of the Body, ſupported by the conſtant Practice of Virtue, will make the Conſtitution hail and ſtrong, from whence will follow a long and happy Life. Give me leave in this Place to relate what happened to myſelf.

The blind Fondneſs of a Mother, who had not the Reſolution to contradict me in my Infancy, but indulg'd my Appetite in every Thing, entirely ruined my Conſtitution, and loaded me with Infirmities. My Father, who had already loſt my two elder Brothers, and who in an advanc'd Age had no Child but me, was inconſoleable. He had applied to the moſt able Phyſicians, but their Medicines only increas'd my Diſorder. When there were no Hopes of my Recovery, my Father ſaid within himſelf, There is but one Way left to ſave my Son, and that is to do Works of Charity, which move the Heart of *Tyen*; from that time he ſet himſelf upon building Bridges, repairing Highways, giving Cloaths to the Poor, Tea to Travellers, and ſending Victuals to the Priſoners, ſo that in one Year's time he was at a conſiderable Expence in theſe charitable Works; nor was this in vain, It was viſible that, without uſing any Phyſic, I by little and little regain'd an healthy Look, my Stomach and my Strength return'd, and my Father found me in a Condition fit to apply myſelf to Study; he provided me an able Maſter, and of a very mild Temper, ſuitable to my delicate Conſtitution; but my Application to Reading at length occaſioned a very dangerous Relapſe, out of which I with great Difficulty eſcaped. Then my Father made me a choice Collection of more than one hundred Books of Phyſic,

Phyſic, and gave me Orders to confine my Study to that Science: "This, ſaid he, will do you Service, and make you helpful to others." I read thoſe long Treatiſes, but ſo far from learning to recover my Strength thereby, that I perceived it grew leſs every Day; ſo I gave over Phyſic, and bent my Thoughts ſincerely to practiſe Virtue: I conſulted with able Perſons, I peruſed alſo ſome Books proper to my Deſign, and adding my own Reflections to what I had learnt, I framed for myſelf a Regimen of Life, which hath ſucceeded perfectly well with me; for, from a lean and infirm State, I in a few Years found myſelf plump and ſound, and for one of my Age I have a freſh Colour, a Body ſtrong, and free from all Indiſpoſition, and ſee myſelf the Head of a numerous Family, which enjoy perfect Health.

In ſhort, among the many Maxims which have been communicated to me in Converſation, or which I have found in Books, ſome not ſufficiently warranted I rejected, others which were ſcarce intelligible I cleared up, and out of all I have formed to myſelf a Plan of Life, which hath eſtabliſhed me in my preſent happy State: However confin'd my Obſervations may be, yet I believe the World will be obliged to me for making them publick, becauſe they may be of uſe to preſerve Men from the Infirmities ſo common in Life, and to procure them, as I have done, an agreeable old Age, without having my Hearing, Sight, or any other of my Senſes impaired thereby.

Theſe Maxims may be reduced to four Heads, which conſiſt in the Regulation of, 1. The Heart and its Affections; 2. The Uſe of Diet; 3. The Buſineſs of the Day; 4. Reſt at Night.

The Regulation of the Heart and its Affections.

THE Heart is in Man what the Roots are to the Tree, and the Spring to the River; it preſides over the whole Man, and as ſoon as the Art of governing it is known, the Faculties of the Soul and the five Senſes are likewiſe under command; it ought therefore to be our firſt Care to keep a Guard over the Deſires and Affections of the Heart; and that your Care may be attended with Succeſs,

I. *Employ not yourſelf in any Thoughts and Deſigns but what lead to Virtue.* The principal Duties of Society are theſe, Fidelity to the ſupreme Magiſtrate, Obedience to Parents, Moderation and Equity. Upon the Practice of theſe Virtues every one ſhould, when he retires in order to make his Evening Reflections, ſeriouſly examine himſelf. Limit not your Endeavours only to the perfecting yourſelf, but ſtrive moreover to make your Virtue beneficial and uſeful. Comes there then any Thought into your Head? Are you about to ſay any Thing? Do you form any Scheme in your Mind? Reflect upon it beforehand, and ask yourſelf theſe Queſtions: Is what I think, what I am about to ſay or do, beneficial or injurious to others? If it be beneficial, ſpeak or act, notwithſtanding the Difficulties that diſcourage you; if it be injurious, never allow yourſelf in ſuch Views, Diſcourſes or Attempts.

Further, that you may keep from being ſurprized into the committing what is wrong, watch every Moment over your Heart, deſcend often into yourſelf, and pardon yourſelf no Fault. It is only by vigorous Endeavours, eſpecially at the Beginning, that we improve in Virtue. A Man thus attentive and watchful over himſelf, tho' he muſt, according to the Courſe of Human Affairs, be expoſed to various Accidents, yet he will find by Experience the Effects of a ſecret Protection, which by unknown Ways will preſerve him from every Misfortune.

II. *Keep Peace in your Heart.* When a Man's Heart is filled with agreeable Views, and ſuch as are proper for maintaining Union in Civil Society, his Thoughts ſhine forth in his Countenance; his inward Joy and Serenity of Mind ſparkle in all the outer Man, and every one perceives the true and ſolid Sweetneſs and Satisfaction which he taſtes in the inmoſt Receſſes of his Soul. This is what the Antients would have us underſtand by theſe figurative Expreſſions: A ſerene Sky, a fine Sun, a gentle Zephyr, charming Clouds, inſpire Men, and even Birds, with Joy; on the other hand, gloomy Weather, boiſterous Wind, heavy Rain, violent Thunder, and continual Lightnings, terrify the very Birds, who fly for Shelter to the thickeſt Woods. A wiſe Man therefore ſhould always appear with a Countenance breathing that Peace and Tranquillity which he enjoys within himſelf.

It is a Maxim, that violent Paſſions, ſuch as Hatred, Anger, Sorrow, rend the Heart. As it is no eaſy Matter to live in Society without frequent Subjects of Diſpute and Uneaſineſs, we ought to take prudent Meaſures, and be upon our Guard againſt theſe Enemies of our Peace. Am I threatned with a troubleſome Affair? I meet the Storm with a compoſed Mind, and endeavour to quell it: Am I involved in it againſt my Will? I labour to ſurmount it, without loſing any Thing of my uſual Freedom of Temper. Have I taken wrong Meaſures? I am not obſtinate in juſtifying my Proceedings. If, to retrieve a Misfortune, any one gives me diſhoneſt Counſel, I am ſo far from following it, that I do not give it the Hearing. If in any Affair there happens a Diſappointment which I could not prevent, I ſuit myſelf in ſome meaſure to it: Is it over? I think no more of it. If a Man, after having acted according to his Knowledge, ſubmits the Event to the Decrees of Heaven, nothing can diſturb the Joy of his Heart.

On the contrary, if upon the bad Iſſue of a raſh Undertaking, a Man is obſtinately bent upon making it ſucceed, if he revolves in his Mind a thouſand uſeleſs Projects, and gives up himſelf to the violent Motions of Anger, he kindles a Fire in his Bowels which conſumes them, his Lungs are as it were burnt up, the Blood and Humours alter'd and put into an unnatural Ferment, the corrupt Phlegm drowns the Internals, and the Habit of the Body being thus diſorder'd viſibly waſtes away. Were thoſe Phyſicians, *Lu* and *Lyen*, to come again into the World, they could not, with all their Skill, and with the Aſſiſtance of Vegetables and Minerals, repair the radical Moiſture already deſtroy'd; hence comes that Saying, *That if the Exceſſes of Debauchery make great Havock in the Body, the Vexation and Pain of the Mind make ſtill greater.*

I obſerve, in particular, three great Diſorders of the Body which are cauſed by Anger and Sorrow.

1. The Liver is hurt, and by this means the active Principles of the Blood, the Source of the Vital Spirits, are not ſecreted, but remain blended together. Sometimes the Liver communicates its Diſorder by Conſent of Parts to the Pleura, which degenerates into a Tumour and univerſal Inflation.

2. The Lungs are damaged; whence it happens that the Blood, and the Air that is taken in, endeavouring to find a Paſſage, where obſtructed, an Irritation enſues, thence a ſpitting of Blood, which at laſt ends in a confirm'd Conſumption.

3. The Stomach is ſpoiled, and conſequently the Lymph of its Glands, whence proceeds the Fermentation proper for Digeſtion, becomes viſcous, and loſes its Virtue with its natural Fluidity; this deſtroys the Appetite, till at laſt the Stomach is diſabled from receiving Nouriſhment. The *Oeſophagus*, or Gullet, is ſeiz'd with a ſort of Palſy, which prevents it from laying hold of, and thruſting forward the Food towards the Mouth of the Stomach, which turns and riſes at the leaſt Approach of it.

Such are the fatal Effects of violent Paſſions: when a Heart is habitually poſſeſs'd by them, What Help can a Man hope for, and of whom can he complain but of himſelf?

III. *Reflect often upon the Happineſs of your Condition.* He is happy who underſtands his Happineſs: And yet how many do we ſee who have not a contented Mind amidſt the greateſt Proſperity! They are unhappy becauſe they will be ſo: The Empire is in Peace; the Year is fruitful; ſee the great Felicity which *Tyen* hath freely given us: If I lead an eaſy and quiet Life at Home, what have I more to wiſh for? That I may the better reliſh my Happineſs, I often conſider that I live at eaſe in my Houſe, whilſt ſo many Travellers have the Inconveniencies of Wind, Duſt and Rain to undergo; or ſail upon Rivers or Lakes in the Height of a Storm, which raiſes Mountains of Water ready to ſwallow them up every Moment; whilſt ſo many Sick are confin'd to their Beds, and feel the acuteſt Pains without finding eaſe from Medicines; whilſt ſo many unfortunate Perſons are under unjuſt Proſecutions, or languiſh in a Priſon, deſtitute of Friends, ſuffering Hunger, Thirſt, Cold, and many other Miſeries inſeparable from their Confinement; whilſt ſo many Families are in Mourning for the Death of their neareſt Relations, or undone by a Fire, or ſome other like Accident; and whilſt many others ſeek to end their Miſeries with their Lives by violent Means. When I compare myſelf with theſe unhappy Perſons, and ſee myſelf free from the Evils with which they are ſurrounded, cannot I be content with my Lot?

He who never met with Croſſes knows not the Value of a quiet Life. Thoſe which I have experienc'd are now of great Uſe to me; for beſides the two great Fits of Sickneſs already mention'd, which had brought me thro' much Pain to the Gates of Death, I very narrowly eſcap'd Shipwreck. When a Diſappointment befalls me, I make myſelf eaſy by thus reaſoning with myſelf: Is there any thing in this Affair comparable to any one of thoſe Trials which I have already gone thro'? Did we recur to the ſame Remedy in Affliction, we ſhould learn from our own Experience, that it is in our Power, with a little Reflection, to make a good Uſe of that Portion of Happineſs which *Tyen* hath given us. On the contrary, he who ſets no Bounds to his Deſires, were he to acquire the Riches and Glory of an Empire, wou'd ſtill think he wanted every Thing. Let us conſider that our Powers are limited; let not then our Deſires be unbounded; let us take Things as they come; and eſpecially be careful not to give up ourſelves to continual Solicitude and Anxiety, which will rob us of the moſt valuable Moments of Life.

The celebrated *Yen*, my Countryman, had a fine Maxim; "If, ſaid he, your State of Life be mended, think leſs upon what you have not, than upon what you have, otherwiſe you will be always deſiring, and will never ſee your Deſires ſatisfied. If you fall below your former Condition, ſay thus to yourſelf: What is left is ſufficient; my Subſtance may be taken from me, but none ſhall rob me of the Tranquillity of my Heart, which is the greateſt of all Goods." With ſuch Sentiments, notwithſtanding the Decreaſe of your Fortune, you will be richer than you imagine. This is the Moral of that antient Fable. Seeing a Gentleman before me on a fine Horſe, while I was mounted upon an Aſs: Ah! ſaid I to myſelf, how different is my Condition from his! But upon turning my Head, I ſaw a good likely Countryman driving a heavy Wheelbarrow: O then! ſaid I, if I am not his Equal who goes before me, at leaſt I am much his Better who follows me. This Fable is ſufficient on ſome Occaſions to revive my Spirits: I have wrote it on a Scroll, and ſet it up in my Study, that I may ſtill call it to Mind.

IV. *When you enjoy a good State of Health, know the Value of it, and ſtudy to preſerve it.* Diſeaſes and Infirmities are the Lot of Man, and it is difficult for him to be entirely free from them. The ſlighter ones imbitter Life by their Variety and Continuance; the greater are attended with Fears and Apprehenſions. Every part of Life is ſubject to Miſery. Infancy is, if I may ſo expreſs myſelf, condemn'd to Cries and Wailings; Manhood and old Age are expos'd to the long Abſence of a Family, to Changes of Fortune, and to grievous Diſtempers. We ſee others who have much more reaſon to complain; ſuch as are born or become deaf, blind, dumb, half paralytic, Cripples, and thoſe who have loſt the Uſe of all their Limbs. I have already told you what I ſuffer'd from a Complication of Diſtempers; I have rid myſelf of them, and now enjoy a ſound and vigorous Health, I have my Hearing quick, my Sight clear, a good Appetite, and a cheerful Temper. Another may acquire firm Health as well as I, but when it is once obtain'd, he ſhould know how to preſerve it.

One of the beſt Means is to reſiſt that natural Propenſity which we have to ſenſual Pleaſures, and to uſe very moderately even the allowable. An old Man, who feels himſelf as lively and eager after Pleaſures as if he was in the Vigour of his Age, ſhould learn to reſtrain himſelf by the following Reflections: After the fiftieth Year Man is in his Decline, the Blood begins to run weak, the Spirits fail, and feeble old Age is not far off. Tho' a Man could promiſe himſelf to live an hundred Years, is that ſo long a Term?

Term? And will he not ſoon be at the End of that Race? But are there many who arrive at an hundred Years? Our Life is ſo ſhort, that we ought to avoid every Exceſs that may make it yet ſhorter. Do we not perceive that our End draws nigh, when in reading the Eyes are ſubject to Dazzlings; when the Feet ſtagger with Walking; when after Meals the Nouriſhment loads the Stomach; when after having ſpoke ſome time together we find ourſelves out of Breath? Does not all this teach us that we are not young, and that we muſt bid adieu to Pleaſures, which will quickly conſume the weak Remains of Health, which it is of ſo great Moment to husband for the Preſervation of Life? The Lamp, ſays the Proverb, goes out when the Oil is ſpent: More Oil may be added to the Lamp as the Flame waſtes it; but if the radical Moiſture of the Body be once conſumed, have we any Means to repair that Loſs? This requires ſerious Reflection.

The Regulation of Diet.

WE muſt eat and drink to ſupport the Body; the Nouriſhment which we take, if it be well regulated, keeps the Stomach in a Situation agreeable to it. The Stomach is the Concocter and Digeſter of Food, the firſt Source of the Blood, Vital Spirits, Juices, and Humours diſperſed into the different Parts of the Body to maintain their natural Vigour. He therefore who regards his Health, ought to be very exact in obſerving certain Rules relating to Eating and Drinking.

I. *Let Hunger and the Want you feel within regulate your Food, and take great Care that you do not offend in Quantity.* Exceſſive Eating hurts the Vital Spirits, and fatigues the Stomach. The vitiated Chyle, carried into the Maſs of Blood, makes it thick, and unapt to a ſpirituous Fermentation. For the ſame Reaſon never think of Drinking but when you are dry; quench your Thirſt without Exceſs. Too much Drink damages the Blood, and fills the Stomach with Wind by precipitating the indigeſted Chyle; ropy Wine occaſions Wind in the Fermentation, whence follows an Inflation.

II. *Breakfaſt early.* The Air is drawn in by the Noſtrils, and the Juices of the Earth by the Mouth, the Exhalations of which we take in. It greatly concerns us never to go out of Doors faſting: This Caution is eſpecially neceſſary in Epidemical Diſtempers, or in going among ſick People. In Winter a Glaſs or two of Wine is an excellent Preſervative againſt unwholeſome Air; it is good to take ſome Food, but in a ſmall Quantity, which ſerves to employ and ſettle the Stomach, and is a ſort of Cordial. In Summer it prevents Injuries from bad Air, and keeps off Cholicks, Vomitings, Dyſenteries, &c. In Winter it fortifies againſt ſevere Cold, and noiſom Fogs. In Spring it is of great Virtue againſt high Winds, the Serein [*an unwholeſome Vapour that falls after Sunſet in hot Countries*] and Dews ſo frequent and plentiful in that Seaſon.

I riſe very early, and before I have either waſh'd my Face, or cleans'd my Mouth, I ſwallow a Porringer of Rice-Gruel, taking a little of the Rice. Barley or Rice-Gruel are agreeable to the Stomach, and to very good purpoſe moiſten the Ferment incloſ'd in it: For want of Rice-Gruel I uſe warm Water, ſweeten'd with a little powder'd Sugar.

III. *Make an hearty Meal about Noon* on the plaineſt Meats, which are moſt wholeſome and nouriſhing. Suffer not ſome ſorts of Ragouts, which are invented only to provoke or pleaſe the Appetite, to come on your Table. There are five ſorts of high Sauces, and each of them, if frequently us'd, hath unwholeſome Qualities: Meats too ſalt offend the Heart; too ſour, the Stomach; too bitter, the Lungs; too poinant, the Liver by their Tartneſs; too ſweet, the Reins. But what is moſt to be avoided in Seaſoning is too much Salt: Salt ſlackens the Motion of the Blood, and occaſions a Difficulty of Breathing: Salted Water flung into the Blood of a Creature juſt kill'd immediately curdles it. Hence they whoſe common Food is ſalt Meats have a pale Complexion, a ſlow Pulſe, and are full of corrupt Humours.

Accuſtom yourſelf therefore to the ſimpleſt Food, it will preſerve you from many Diſeaſes, and keep you in perfect Health. But take care to eat your Meat hot; never eat cold Meat, eſpecially when it is fat: This ſort of Food, by ſtaying too long in the Stomach, will produce Crudities, which occaſion Gripes, a Diarrhœa, and ſuch like Diſorders.

IV. *Eat ſlowly, and chew your Meat well.*

1. This ſlow Chewing breaks the Food in pieces, mixes it with the *Saliva*, reduces it to a proper Fineneſs, which is the firſt Diſſolution, and fits it for the Fermentation of the Stomach.

2. The Digeſtion thus begun by the Teeth, and by the Help of the *Saliva*, is eaſily perfected by the Ferment of the Stomach.

3. Thus we eſcape many Accidents which befal ſuch as eat haſtily; ſuch as Coughs, Hickups, and the *Itſe*, that is, an Irritation of the Gullet, which is ſometimes mortal.

What can be at once more diſagreeable and ridiculous, than to ſee a Man catch his Meat as a Tiger ſeizes his Prey, to eat in a hurry, cramming his Mouth inceſſantly with both Hands, as if he was fighting for it, or fear'd it ſhould be ſnatch'd from him?

V. *Do not ſo far gratify your Appetite as to riſe from Table quite ſatiated.* A large Quantity of Food diſturbs the Stomach, and hurts Digeſtion. Tho' you have at the ſame time a ſtrong Stomach, and which eaſily digeſts its Food, do not employ its whole Strength, but keep ſome of it in Reſerve. I will explain my Meaning by a Similitude: A Man who can lift or carry an hundred Weight, if loaded with only fourſcore is not much fatigued: But lay on him a Load much heavier, his too-extended Nerves will feel the Weight, his Bones will not bear up under it, and after a few Steps he will ſtagger, and fall backwards. The Application is eaſy. When we are accuſtomed to a ſober Life, the Uſe of Meats is much more beneficial. In ſhort, it is by long ſuffering of Hunger and Thirſt that we ſhould learn Moderation: The ſatisfying to the full the Demands of either is the ready Way to expoſe us to certain Sickneſs, becauſe neither the Animal nor Vital Spirits will be ſufficient for their Functions.

VI. *Sip betimes, and ſparingly.* It is better

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to eat oftner if there be a Neceſſity. It is uſual in Summer, in the fifth and ſixth Moons, when the Days are longeſt, to make four Meals; the firſt at early riſing, the ſecond at Eleven, the third towards Sun-ſet, and the fourth juſt before Bed-time; in the other Seaſons of the Year three Meals are enough. I would have every one determine, as near as may be, the Quantity of Rice and other Food to be taken at one Meal, agreeably to his Conſtitution and Way of Life; and that he ſhould keep to that Rule, making it a Law to himſelf never to tranſgreſs it, unleſs on ſome Occaſions, when the Victuals pleaſe the Palate, and give an Inclination to take more than ordinary: But this Temperance is moſt neceſſary at Supper, which ought to be very light.

Generally ſpeaking eat no Meats which are hard of Digeſtion, ſuch as thoſe whoſe Subſtance is glewy and viſcous. Abſtain from Meats half raw, or very fat, thoſe that are cook'd up with rich Sauces, from high-ſeaſon'd Ragouts, which carry Fire into the Bowels; from new Corn, which Men are fond of eating at its firſt coming, and which is not wholeſome till it is come to Maturity by inſenſible Fermentation, and evaporating its plenteous volatile and pungent Salts: This Advice chiefly regards old Perſons, and thoſe of a weak Stomach.

VII. *Take care that your Food be tender and thoroughly dreſs'd*; for if it be hard, and not eaſily chew'd, the Stomach will with difficulty digeſt it. Fleſh that is tough, fibrous, or half-dreſs'd, is very hard of Digeſtion. When a Man is in the Strength and Vigour of his Age, when the Blood hath all its Fire, and the Stomach is ſtrong, he will ſuffer leſs Inconvenience from ſuch kind of Food; but it will infallibly make him ſick, if he be of a weak Stomach, or advanc'd in Years. As for my own part I give Orders that the Rice, Fleſh, Fiſh, Roots, Herbs, and in general every thing that is brought to my Table, be thoroughly done, and very tender, otherwiſe I would not touch it.

VIII. *Sleep not till two Hours after your Meals.* The Food which paſſes by the Gullet into the Stomach ſhould be ground and diſſolved there, that it may be able to circulate, be filtrated and aſſimilated. Sleep taken immediately after Supper deprives the Stomach of the Liberty of acting upon the Aliments, which not being ſufficiently attenuated, ſtagnate there, cauſing Crudities, ſour Belchings, and often a Lientery, and confirm'd Diarrhœa. If this continues for ſome time there appears a Wanneſs in the Face, and the Body becomes languiſhing, feeble, and bloated: The Digeſtion being thus hinder'd by unſeaſonable Sleep, Chylification is obſtructed, and the vitiated Chyle being diſpers'd by the circular Motion into all the Bowels, and ſtopt there by its Thickneſs, becomes more and more coagulated by its depraved Acid, which is the Source of a multitude of Diſtempers from the Obſtructions which happen in the Glands. I adviſe then walking a while after Meals; this gentle Motion facilitates Digeſtion. Take care alſo that you do not eat immediately after a violent Fit of Anger; Anger cauſes an Effervescence in the Juices that are ſtrain'd thro' the Salivary Glands; the *Saliva* with its noxious Ferment goes into the Stomach, infects the Chyle, and corrupts the Maſs of Blood.

IX. *Begin your Meal with drinking a little Tea.* It moiſtens the Throat and Stomach, and preſerves the radical Heat and Moiſture from rude Attacks: Cloſe alſo your Meal with a Cup of Tea to waſh your Mouth and Teeth; it is a Method which will faſten them, and preſerve them even to old Age. I do not adviſe drinking much either of Tea or any other Liquor; the Stomach does not like to be too moiſt, a little Dryneſs and Heat put it in a Condition moſt ſuitable to its Functions. I freely own I do not love Tea, and when I am oblig'd to drink it I perceive my Stomach nauſeates it. The Weakneſs of my Conſtitution in Youth may have contributed to this Averſion: I do not diſtinguiſh even the beſt Tea from the worſt: This ſometimes draws upon me the Raillery of my Friends, but I in my turn laugh at their Niceneſs, and pleaſe myſelf with my Inſenſibility.

But 'tis a common Saying, He who does not love Tea, covets Wine. [*The* Chineſe, *as I have obſerv'd, make their Wine of diſtill'd Rice, and it is very ſtrong.*] I do indeed drink Wine, but I never take more than four or five ſmall Glaſſes; more than that would give Shortneſs of Breath, a Dizzineſs, Sickneſs at Stomach, and next Day I ſhould be like one expecting a Fit of Sickneſs. Wine moderately taken refreſhes drooping Nature, revives its Forces, and gives to the Blood and Pulſe their natural Vivacity; but drank to Exceſs, it produces windy Fermentations, Obſtructions in the Reins, and fouls the Stomach.

Nothing appears to me either more ſhameful, or more unworthy reaſonable Men, than the contending at a Feaſt who ſhall drink moſt Bumpers, or ſhall ſooneſt empty his Bottle. For my part, when I entertain my Friends, I invite them chearfully to drink two or three Glaſſes to put them in good Humour; but I ſtop there, without preſſing them further, or inſiſting on Compliances which would deſtroy their Health: Theſe are my Maxims in Diet; they are eaſy, and if they are practis'd, I am ſure they will be found beneficial.

The Regulation of the Actions of the Day.

IN the common Actions of Life we are attentive enough to great Matters, which give a viſible Blow to Health; but there are many ſmall ones which are look'd upon as Trifles, and thought below Notice: And yet due Care with regard to theſe Trifles may keep us from many Inconveniencies, and a contrary Conduct ſhorten the Term of Years which *Tyen* deſign'd us.

In general, our Life depends upon the regular Motion of the Spirits: Of theſe there are three Sorts; the Vital which we call *Tſing*; the Animal, which we call *Ki*; and a third Degree of Spirits, much more noble, more free from Matter, and to which the Name of *Spirit* does much better agree, which are called *Shin*.

The Vital Spirits produce the Animal, and of both theſe is begotten a third Degree of Spirits deſign'd for intellectual Operations. If the Vital Spirits happen to fail, the Animal muſt unavoidably droop; and this ſecond ſort of Spirits being exhauſted the third cannot ſubſiſt, and the Man muſt die. It concerns us therefore not idly to waſte theſe three Principles of Life, either

ther by an immoderate Uſe of ſenſual Pleaſures, or by violent Labour, or by too intenſe and conſtant Application of the Mind.

NOTE.] What the *Chineſe* Author here ſays agrees well enough with the Sentiments of a modern Writer. Thus the latter expreſſes himſelf, and it will ſerve as an Illuſtration.

All the Springs (*ſays he*) of a human Body would be uſeleſs and unactive, if God had not produc'd and appointed the Vital Spirits, to make them act, and to imprint on them a lively Motion, and the Animal Spirits to put the internal and external Senſes in exerciſe: So he has diſpos'd, as the general Inſtrument of the vegitative Soul in the Animal, the Arterial Blood, which is alſo call'd the Vital Spirit, when it hath been warm'd and purified in the Heart. The Animal Spirits are much ſuperior to the Vital, as they are the Inſtrument of a more noble Life. 1. The Particles which compoſe the Animal Spirits are much ſmaller, and more ſubtle than thoſe which compoſe the Vital. 2. The Particles of the Animal Spirits move in every Senſe ſeparately as the Particles of Air: This is the *Chineſe Ki*. The Particles of the Vital Spirits creep gliding one over another, as the Parts of Water: This is the *Chineſe Tſing*. 3. The Particles of the Animal Spirits are ſo rapid that they are imperceptible to all the Senſes; and the fineſt Part of theſe Spirits is called *Shin*. The Operations of Growth, Nouriſhment, *&c.* are Vital Operations, and aſcrib'd to the *Chineſe Tſing*. Thoſe of Perception, both by the internal and external Senſes, are Animal Operations. The Animal Spirits, according to the Ancients, are nothing but a ſubtle Air, a very fine Breath, exactly anſwering to the *Ki*. It is a Compoſition of ſmall Bodies, in a briſk and continual Motion, like thoſe Particles which make the Flame of a lighted Torch: Theſe Spirits, according to the Moderns, are nothing but a ſubtle Humour, which flows from the Brain into the Nerves with ſuch an impetuous Force, that if open'd they are very difficult to be ſtopt." The Author, I quote, means by the Animal Spirits, a pure and ſubtle Breath, which anſwers to the *Chineſe Ki*; and moreover a Flame finer than that of *Aqua vitæ*, which is the *Chineſe Shin*.

I. THE moſt important Advice, which I can give, for maintaining the Body in a due Temperament, is to be very moderate in the Uſe of the Pleaſures of Senſe, for all Exceſs weakens the Spirits. Do not labour to diſcover what is out of the Reach of your Sight, and you will preſerve the Liver in good Order; hearken not after any Thing with a too earneſt Attentiveneſs, and your Kidneys will be ſound; abſtain from too much and too frequent Spitting and Spawling, and your Lungs will be well; undertake not very curious and fine Works, and the Heart will keep its Force and Vigour: When you have ſuffer'd Hunger don't immediately eat much, and above all keep from Food of a crude and cold Nature, leſt the Stomach ſhould ſuffer by it: This regards the internal Parts.

As to external Actions; walk not too long at once, for your Nerves will be fatigued by it; ſtand not for Hours together in one Poſture, for the Bones will hardly ſupport you; ſit not too long, the Fleſh will ſuffer by it; lie not down more than is neceſſary, for thereby the Blood will be leſs fluid, and it will have more difficulty to paſs thro' the Veins.

In different Seaſons there are alſo Rules to be obſerved to defend yourſelf from too great Heats and Colds: In Winter keep not yourſelf too hot, nor in Summer too cold. My Maxim is to prevent in time all ſorts of Diſtempers, and to take Precautions againſt their weakeſt Attacks.

II. As ſoon as you are awake rub over your Breaſt where the Heart lies with your Hand ſeveral times, leſt coming warm out of Bed the cool Air ſhould ſeize you on a ſudden, and ſtop the Pores of the Body, which would occaſion Rheums, and other Inconveniencies; whereas a few Frictions with the Palm of the Hand put the Blood in motion at its Source, and prevent from many Accidents: In waſhing your Face, as ſoon as you are out of Bed, keep your Eyes ſhut, leſt the Salts of the Gum of the Eyes and the Sweat entering with the Water there fret, and at length produce a ſerous Inflammation.

III. As of all the Paſſions which ruffle us, Anger does the moſt Miſchief, ſo of all the unwholeſom Affections of the Air Wind is the moſt dangerous, eſpecially when it comes thrö' any narrow Paſſage, is cold and piercing, and ſurprizes us unawares; it inſinuates into the Body, penetrates the Nerves and Arteries, and often cauſes the torturing Pains of the Gout, Palſy, and ſuch like grievous Diſeaſes. The antient Proverb therefore adviſes us to avoid a Blaſt of Wind as carefully as the Point of an Arrow: Likewiſe after hot Bathing, or hard Labour, when the Body is in a Sweat, by no means leave off any of your Cloaths, nor expoſe yourſelf to the freſh Air, for this light Refreſhment may coſt you dear. The cold Air cloſes the Pores, and thence comes a Gathering of ill Humours, which would have found vent this Way, either by ſenſible Sweat, or inſenſible Perſpiration, eſpecially at the Feet, the Back, and Belly, which ſhould not feel the Cold. Therefore even in Summer, when we wear very thin Cloaths, it is proper to cover the lower Belly with a large Cotton-Cloth to preſerve it from Cholical Diſorders, which ſudden Cold would occaſion there. I know the Remedy in this Caſe is Sudorifics; but tho' they cure the preſent Diſorder, they weaken the Maſs of Blood, and alter its Fermentation, whence ſimilar and heterogeneous Particles are evacuated promiſcuouſly.

IV. In the fourth and fifth Moons, *May* and *June*, if there be long and continued Rains, as it happens in ſome Southern Provinces, the Dampneſs of Houſes ſhould be remedied by burning odoriferous Herbs in them, or Wood well dried, and which makes a clear Fire. He who ſits or lies down in a moiſt Place is in danger of a Fit of the Palſy, or at leaſt a very obſtinate Flux. In ſultry Weather, when you ſweat much, ſhift your Linen frequently, but do not put on what hath been juſt dried in the Sun.

V. When the Juice is ſqueez'd out of the Canes don't burn the Wood and Husks under your Eyes, that ſort of Fire having the malignant Quality of clouding the Sight. You will find the ſame Inconvenience by burning Train-Oil inſtead of common Oil: Musk, and the Bloſſoms of young Oranges contain imperceptible Inſects, therefore do not put your Noſe to them leſt theſe ſmall Vermin get up to the Brain. The Air is full of imperceptible Eggs of various ſmall Inſects, which we ſuck into the Stomach with our Breath, but they cannot be hatch'd there for want of a fit Medium; whereas the Inſects, which lay their little Eggs in the mealy Cup of Flowers, may be drawn up by the Noſe with a Ferment proper to hatch them.

VI. During the three Spring Months, when Nature is on all ſides in a Ferment, we ſhould conform ourſelves to it; to this end we ſhould ſtir about, and walk, that the Limbs may be more pliant, for a ſedentary and unactive Life are at this Seaſon directly contrary to Health. If there ſhould be ſome warm Days, don't leave off your Winter-Cloaths too ſoon, nor all at once, but by degrees, leſt you ſhould be ſurpriz'd with ſudden cold Weather, which in that Seaſon very commonly ſucceeds Heat.

VII. In Summer the Spirits in the Body are much ſpent, the Reins are weaken'd, the radical Moiſture is waſted, and, if I may uſe the Ex-

preſſion, evaporates in Water and Sweat. At this Time we ought to take our Meat a little warm, and adapted to procure a moderate Heat within. If after violent Exerciſe you drink what is warm, and capable of raiſing a Sweat, let it take its Courſe, and be not ſo ill-adviſ'd as to ſtop it by throwing off your Cloaths, much leſs by wiping it off as faſt as it riſes, or with a wet Cloth; nor is it good while you ſweat to fan yourſelf.

VIII. During the three Winter-Months, when the Waters have not their free Courſe, the Blood in our Veins becomes ſlow, heavy, and apt to turn ſour. The Veſſels being too full for want of Perſpiration, this Fulneſs hinders the free Motion of the Fluids, and makes it too ſlow; beſides the Air being full of Nitre, which is drawn in by the Breath, carries into the Maſs of Blood ſtimulating Particles, by which the Chyle is clogg'd, and contracts an Acidity. It is therefore neceſſary to redouble your Care to maintain the natural Heat, and vital Spirits: Do not then, during that Seaſon, ſtir out of Doors but upon great Neceſſity, keep yourſelf warm within, and riſe not too early leſt you be pinch'd by the firſt Cold of the white Froſts. Wear Cloaths fit to keep you warm, but do not load yourſelf with Furr. Don't hover continually over a Fire, which may cauſe a violent inward Fermentation enough to give you a Fever. Eſpecially be adviſ'd to wear a double Girdle about four or five Inches broad, for the Heat which that keeps up in the Reins warms the reſt of the Body.

IX. In Travelling, if you go by Water, as it is not eaſy to provide Rice in the Morning, furniſh yourſelf beforehand with ſmall Pills of *Ti whang*, and as ſoon as you awake ſwallow three or four Drams of them in a Cup of warm Water. Theſe Pills are called *Ti whang*, becauſe the *Ti whang* is the principal of its five ſmall Ingredients; but for want of theſe Pills you may take the *Ti whang* by itſelf.

If in travelling by Land, you croſs Mountains burnt up by the Sun, tho' ever ſo dry, do not drink of Spring or River-Water on which the Sun ſhines; for, beſides that it hath at that time pernicious Qualities, it is often full of the Spawn of innumerable Inſects.

If you travel in the midſt of Winter, and your Feet are frozen, as ſoon as you come into your Inn, order ſome Water to be brought juſt lukewarm, and bathe your Feet and Hands with it, rubbing them gently, to ſoften them, and to recal the natural Heat into the Veins and Arteries. After that firſt Operation you run no Risk in waſhing them in ever ſo hot Water; but if, neglecting that Precaution, you plunge your Feet all at once into boiling Water, the frozen Blood coagulates, the Nerves and Arteries will be hurt by it, and you are in danger of being lame ever after. In like manner when you come in benumbed with Cold, it is not wholeſome preſently to drink any thing hot, but ſtay half an Hour before you drink.

NOTE.] The *Ti whang* is nothing elſe but the Root of the *Great Comfrey*; the beſt grows in the Province of *Ho nan* about the City of *Whay king*, whence it is called *Whay king ti whang*. Theſe Roots, when dry, are as big as one's Thumb, and a great deal longer This Root has excellent Properties; much is aſcribed to its Virtues in *Europe*, much more in *China*. A *Chineſe* Phyſician, who is a Chriſtian, affirms that the richer ſort, who regard their Health, take every Morning ſome ſmall Pills of *Ti whang*, juſt as we ſee many in *Europe* drink Coffee or Chocolate; ſome cut this Root into little Slices, and boil it, or elſe diſtil it *in balneo Mariæ*; others bruiſe it, make it up into a Bolus, and ſwallow it in warm Water. It is uſually compounded with five Ingredients, *viz.* Aromatics, Cordials, Diuretics, gentle Sudorifics, and weak Acids, the better to quicken and convey to the Viſcera the Virtue of the *Ti whang*, which always predominates in theſe Pills. Of theſe Ingredients the principal is *Fu lin*. You muſt not confound this Root with the *Tu fu lin*, which is the *Eſquina* or *China* Root. The *Tu fu lin* is very common in *China*, and exceeding cheap; the *Fu lin* which is very much eſteemed, and is very dear taſtes ſweet, is of a temperate Quality, and has nothing hurtful in it, or that needs a Corrective. It is a good Remedy in Diſeaſes of the Liver and Stomach, in the Dropſy and Aſthma. What there is of Heat in it helps to cut the Phlegm that annoys the Mouth and Throat, and diſperſe Windineſs in the Stomach and Sides. Moreover it appeaſes Grief of Heart, and the violent Diſorders which ariſe in the Mind by an Exceſs of Sorrow or Fear; it relieves the great Dryneſs of the Mouth and Tongue; it hath the double Virtue of curing a violent Flux and a Stoppage of Urine; it ſtays immoderate Vomitings, and Convulſions in Children, and, by ſtrengthening the Kidneys, diſpoſes Women with Child for an eaſy Labour. No Vinegar nor acid Meats muſt be taken while this Medicine is uſed. It may perhaps be ask'd, What ſort of Shrub grows from the *Fu lin*, of what Figure are its Leaves, Flower, and Fruit? The *Chineſe* Herbaliſt, who never fails to take notice of theſe Particulars in treating of Plants, does not aſcribe to the *Fu lin* either Stalk, or Leaves, or Flowers; which gives room to conjecture that it ought to be placed in the Claſs of Truffles. There is good *Fu lin* to be met with in the Province of *Shen ſi*; and there is ſince found better in the Province of *Yun nan*, which only is uſed at Court, where a Pound of it is ſold for a Tael. A Merchant, ſays Father *Dentrecolles*, brought me one of theſe Roots a Foot long, but not ſo thick in propartion, and as broad as one's Hand, which weighed three Pounds; I believe that the reddiſh Bark which covered the white Subſtance conſiderably increaſed the Weight of it. The *Fu lin* grows alſo in the Province of *Che kyang*, and is uſed in the Southern Provinces, where it bears a good Price; but is not comparable to that of *Yun nan*. A learned Phyſician gives this Reaſon for it, *viz.* The *Fu lin* of *Che kyang*, being of a ſpungy Subſtance, hath leſs Body and Strength than that of *Yun nan*, and cannot reſiſt the ſharp and nitrous Air of *Pe king!* On the contrary, the *Fu lin* of *Yun nan* and *Shen ſi* is ſolid, has few Pores, and is very ponderous. This Difference of Texture, according to the Remarks of a *Chineſe* Author, comes from hence, That the Mountain Pines, ſuch as thoſe of *Shen ſi* and *Yun nan*, are of a more ſolid Subſtance than thoſe which grow by or near the Sea: But it may be ſaid, To what purpoſe do you here ſpeak of Pines? This is the Reaſon of it, and it confirms the Conjecture already made concerning the Nature of the *Fu lin*: The *Chineſe* Herbaliſt, ſays Father *Dentrecolles*, affirms, 1. That the good *Fu lin* is found under Ground, upon Mountains, or in Valleys near thoſe Places where old Pines have been cut. 2. That it is form'd and receives its Growth from a very ſpirituous Subſtance communicated from thoſe Pines, and ſpreading in the Soil, upon which Account I have been of Opinion that the *Fu lin* might be formed and grow in the ſame manner as Truffles, which are not faſten'd to the Earth by any perceptible Root. Perhaps the *Fu lin* is a ſort of Fungus from the great Roots of Pines which have been cut, whoſe nutricious Juice kept in the Earth runs to a Maſs, and produces that Subſtance, which is at firſt ſoft, and more or leſs ſpongy in proportion to the Fatneſs of the Pine. The *Fu lin*, which I have had in my Hands, ſeem'd to me to have had no Roots to connect it to thoſe of the Pine, and Books ſay nothing of them. Now did it firmly cohere to the Roots of the fell'd Pine, it might be conſidered as a ſort of Miſſeltoe of thoſe Roots, juſt as the Pine hath Miſſeltoe on the Outſide, which is not faſtened to it by any Fibre, tho' it be nouriſh'd by it. Theſe are the Conjectures of this Father, which will perhaps put us on ſearching in *Europe* after the *Fu lin* on the Mountains whence Pines have been long ſince cut. The ſame Phyſician, adds Father *Dentrecolles*, having aſſured me that the *Fu lin* is planted and cultivated, I then thought myſelf miſtaken in my Conjecture of placing it in the Claſs of Truffles; but when he told me that he did not think it had a Stalk and Leaves when planted, I returned to my firſt Opinion: For having read in the Dictionary of the Academy, that there are Places whither they tranſplant ſmall Truffles to make them larger, and that being tranſplanted they ſhoot neither Stalk, Branches, nor Leaves, it ſeemed to me poſſible to be thus with the planted and cultivated *Fu lin*. Here are two Obſervations to be made, which I ought not to omit; the firſt is, That the *Fu lin* is prepared for Uſe by taking off the Rind, which is uſeleſs, and ſlightly boiling the inner Subſtance: The ſecond is, That, according to the *Chineſe* Herbaliſt, to find the good *Fu lin*, whoſe Subſtance is ſolid and cloſe, ſuch as comes from *Yun nan*, you muſt ſearch for it about ſix Foot round the great Pines, digging ſix or ſeven Foot deep. It is pretended that from the Place where it is found there ariſes a fine Vapour, which the Skilful diſtinguiſh by the Eye: The good *Fu lin* has this Property peculiar to itſelf, that it lies in the Ground without rotting, or Damage by Worms, and the longer it lies the more it grows, and the better it is.

The Regulations for Reſt at Night.

I Shall take notice of Particulars which may appear of little Importance, and perhaps be treated as Trifles; but Experience has convinced me that theſe very Things, as inſignificant as they ſeem, are not to be neglected, ſince by obſerving

obſerving them they contribute to the Preſervation of Health.

I. AS there remains, in the Evening, in the Mouth and between the Teeth, an unwholeſome Filth from the Food of the Day, or ſoul Vapours from the Entrails, before you go to Bed rinſe your Mouth well with Water, or with Tea lukewarm, and rub your Teeth with a ſoft pliant Bruſh to keep them clean; you will then feel in the Mouth and upon the Tongue an agreeable Freſhneſs. This Practice will ſeem a little troubleſome, but it will be only at firſt, for after a few Days you will find Pleaſure in it, and if by Forgetfulneſs, or any other Accident, you omit it, you will not be eaſy.

II. THE Middle of the Sole of the Foot is as the Outlet and Opening of a great many Sources of the Spirits diſperſed all over the Body; the Veins and Arteries, which end there, are like the Mouths of Rivers, which muſt be kept open, otherwiſe they are oppreſs'd and overflow. The fuliginous Vapours of the Blood are carried off by inſenſible Perſpiration, and as vicious Humours diſcharge themſelves upon the Legs, ſome Way muſt be open'd to facilitate that Perſpiration: It is a healthy Cuſtom, when you are undreſs'd, and ready for the Bed, to take your Foot in one Hand, and with the other ſmartly rub the Bottom of it as long as you can, and till you feel there a great Heat; then rub ſeparately every Toe till you are weary. This is an effectual Method for preſerving and repairing the Vital and Animal Spirits.

NOTE.] What is here recommended I have ſeen practiſed, ſays P. *Dentrecolles*, by an *Engliſh* Gentleman on board whoſe Ship I was. He uſed every Night to have his Feet rubbed by one of his Servants, following probably an *Engliſh* Preſcription, which in this agrees with our Author's Maxim: The *European* Phyſicians adviſe Plaiſters to the Soles of the Feet, to allay Burnings of a Fever attended with Deliriouſneſs, and to mitigate the ſharp Pains of the Cholic. This makes it credible that the Practice, recommended by our *Chineſe* Author, might be uſeful to ſuch as would ſubmit to it.

III. BEFORE you lie down don't amuſe your ſelf with Things that ſhock the Imagination, and leave Impreſſions which may diſturb your Reſt, ſuch as Apparitions of Spirits, monſtrous Births, ſtrange Feats of Legerdemain, or Tragical Stories. Theſe render your Sleep unquiet, which will interrupt the Elaboration of the Spirits, and ſtop Perſpiration ſo neceſſary to Health.

IV. As ſoon as you are in Bed you ſhould lull the Heart to ſleep, I mean you ſhould compoſe it, and caſt aſide every Thought which may baniſh Sleep. Lie upon either Side, bend your Knees a little, and ſleep in that Poſture, which will prevent the Diſſipation of the Vital and Animal Spirits, and keep the Heart in good Caſe. Every time you awake ſtretch yourſelf in Bed; this will render the Courſe of the Spirits, and the Circulation of the Blood, more free. Sleep not in the Poſture of a dead Man, ſays *Confucius*, that is, lie not on your Back. Let not your Hands reſt upon your Breaſt or Heart, and then you will have no frightful Dreams, or Fancy that ſome *Yen*, or evil Spirit, oppreſſes you, and holds you as it were benumbed, ſo that you cannot help yourſelf by ſhaking, or changing Poſture.

V. WHEN once you are in Bed keep Silence, and refrain from all Talking. Of the Internals the Lungs are the tendereſt, which are placed above the others, and ſerve for Reſpiration, and Formation of the Voice: When therefore you are laid down in a proper Poſture, they incline to and reſt upon the Side; whereas, if you talk, you force the Lungs to raiſe themſelves in part, and by ſtrongly heaving they ſhake all the other noble internal Parts. A Compariſon will help to make you underſtand me: The Voice which comes from the Lungs is like the Sound from a Bell; if the Bell be not hung, you damage it by ſtriking it to make it ſound. It is ſaid, that *Confucius* made it a Law to himſelf not to ſpeak after he was in Bed, no doubt for this Reaſon.

NOTE.] This Author reaſons according to his ſlender Notions of Anatomy, for 'tis plain he knew but little of the Structure of the Lungs, the Separation of its Lobes, and how eaſy it changes its Figure. He is ignorant alſo of the Office of the Midriff, which is the active Inſtrument of Reſpiration, ſince by contracting its Muſcles it admits the Air into the Lungs, and expells it by relaxing them. Would he have thoſe dumb who by mere Weakneſs, or in extreme old Age, are confined to their Beds for whole Years? He ſeeks too much for Myſtery in the Silence which *Confucius* kept at Night; he then forbore to talk with his Diſciples, probably becauſe he had diſcours'd enough with them in the Day, and wanted Reſt.

VI. SLEEP with your Head and Face uncovered, that you may breathe more purely and freely. Accuſtom yourſelves to ſleep with the Mouth ſhut: Nothing tends more to preſerve the Radical Moiſture, which vaniſhes and evaporates thro' an open Mouth. The leaſt Inconvenience that can happen from it is an early Loſs of Teeth, for the Air, by continually paſſing in and out between them, hurts, and by degrees looſens them. Beſides, one is liable to draw in groſs Particles, or malignant Influences, which paſſing thro' the Mouth inſinuate into the Body, infect the Blood, and give riſe to various Diſtempers.

VII. SLEEP not on the Skins of Tigers or Leopards. If the Hairs of theſe Creatures enter never ſo little into the Fleſh, you will find how venomous they are. Neither ſleep in the Air, on the Dew, upon cold Stones, or in a damp Place, nor even upon Beds or Chairs that are varniſh'd: Such Indiſcretion will occaſion Palſies, Ring-worms, and cold Diſtempers. It is alſo dangerous to reſt one's ſelf in Chairs or on Stones heated by the Sun. A malignant Heat might inſinuate into the Body, fix the Humours in ſome one Place, and cauſe an Abſceſs there.

Thus you have a Summary of the Precepts which the *Chineſe* Phyſician gives to preſerve Health, and to prolong Life to extreme old Age. We may no doubt be ſurprized to find the *Chineſe* (who are ſo little vers'd in the Science of Anatomy, which is the moſt important Part of Phyſic for diſcovering the Cauſes of Diſeaſes) reaſoning as if they underſtood it. They ſupply what is wanting in this Part by Experience, and by their Skill in determining by the Pulſe the Diſpoſition of the inward Parts, in order to reſtore them to their natural State by proper Medicines. And, when all is done, no more ſick Perſons die under their Hands than do under thoſe of the moſt able Phyſicians in *Europe*.

Upon the whole, the perſonal Experience of a Phyſician, who knew how to recover his own Health which was ruin'd in his Childhood, ought methinks, to give weight to thoſe Means which he tryed. Yet I doubt whether the Rules he preſcribes will be as well approv'd in *Europe* as they are in *China*.

Geogra-

Geographical Observations on TARTARY,

Extracted from Memoirs of the Miſſionaries who drew the Map.

Tartary ſubject to China.

THE Empire of *China*, beſides its fifteen Provinces, takes in all the Countries beyond the Great Wall ſubject to the *Manchew Tartars*, whoſe ancient Country is properly *Eaſtern Tartary*. Some Writers alſo add to it the Kingdoms of *Nyu-che* and *Nyu-lan*, Names unknown to the *Tartarian* Inhabitants, and only in uſe with the *Chineſe* Geographers, who could have no Informations but from the People of *Lyau tong* or *Quan tong*, no way inclined to commend a Country they could not love. Neither have theſe Geographers given any Deſcription of theſe vaſt Territories, which, tho' inhabited by a Nation which ruled in *China* itſelf, about the thirteenth Century, under the Name of *Kin chau*, yet are in a manner unknown at *Pe king*, even to the Grandees and the Literati. Such is their Contempt of Foreigners.

Map of Tartary.

Our Map of *Tartary*, therefore, even in the Parts neareſt to *China*, is not only new, but the firſt that ever appeared in *China* or in *Europe*; where it ought to be the more favourably received by the Geographers, ſince they have been forced to compoſe their Deſcriptions of the greater Part of *Aſia* merely from uncertain Reports, and Memoirs without Authority.

In reſpect to Names, we thought neceſſary to inſert in our Map thoſe uſed in each Country. To the *Manchew* Places we have given the *Manchew* Names, and to the *Mongols* or *Mongû* the *Mongû* Names.

The Emperor, when we firſt began the Map, commanded the *Tartarian* Names to be written in the *Tartarian*, and the *Chineſe* Names in the *Chineſe* Characters; becauſe it is as impoſſible to write the *Tartarian* Names in *Chineſe*, as it is the *European*, without rendering them unintelligible: The *Chineſe* with all their Characters cannot expreſs many Sounds that are eaſily formed by the *Tartarian* and *European* Letters; whereas the ſeveral Names, as pronounced by different Nations, may be written with our Characters ſo as to be underſtood by the *Chineſe* or *Tartars*. But as the latter have two Languages in common, the *Manchew* and *Mongû*, therefore we have inſerted only three Sorts of Names in our Map in *European* Characters; the *Chineſe* Names for the Towns they formerly poſſeſſed beyond the Great Wall in the Province of *Lyau tong* or *Quan tong*, which for the moſt part have undergone no Alteration; the *Manchew* Names for all the ancient Places of that Country, which, like other Provinces of *China*, are ſubject to Governors ſent thither by the Emperor. Laſtly, the *Mongû* Names, to diſtinguiſh the ſeveral Diſtricts of the *Mongû* Princes, who receive from the Emperor their Inveſtitures and Titles, yet are Sovereigns in their reſpective Territories; which, notwithſtanding their vaſt Extent, have neither Cities, Fortreſſes, nor Bridges, and are in a manner deſtitute of every Convenience of ſocial Life.

Of the Territory of the MANCHEW TARTARS.

Government of Shin yang.

THIS Country is divided into three great Governments, whoſe Extent may be ſeen in the Map. The FIRST is that of *Shin yang*, called by the *Manchews*, *Mugden*; it contains all the ancient *Lyau tong*, and is bounded on the South by the Great Wall, which begins Eaſtward of *Peking*, by a great Bulwark built in the Ocean; on the Eaſt, North, and Weſt, it is incloſed only by a wooden Paliſade, ſeven or eight Foot high, and more fit to mark its Bounds, and keep out petty Robbers, than to oppoſe an Army: The Gates are no better, and guarded only by a few Soldiers. The *Chineſe* Geographers have given the Name of *Wall* to this *Paliſade*, which has occaſion'd the Province of *Lyau tong* to be erroneouſly placed in ſome of our Maps, within the Great Wall. As the Subjects of *Lyau tong* were neither permitted to go out of their own Country, nor into *China*, without Leave of the *Mandarins*, this Government was accounted very profitable: There were alſo fortified Places, but at preſent they are almoſt in ruins, being become uſeleſs under the *Manchew* Emperors.

The Capital of the Country is *Shin yang* or *Mugden*: A City which the *Manchews* look upon as the Metropolis of their particular Nation, and therefore ſince their Poſſeſſion of *China* have not only adorn'd it with ſeveral public Edifices, and ſtor'd it with Magazines, but have ſettled here the ſame Sovereign Tribunals with thoſe at *Pe king*, excepting that call'd *Li pû*. Theſe Tribunals conſiſt of none but Natives, and all their Acts are written in the *Manchew* Language and Character. They are not only ſovereign in *Lyau tong*, but likewiſe in all the Parts of *Tartary*, immediately ſubject to the Emperor.

Mugden is likewiſe the Reſidence of a *Tartarian* General, who has here his Lieutenants General, with a conſiderable Body of Soldiers of the ſame Nation. This has drawn a great Reſort of *Chineſe* from the other Provinces, who carry on almoſt all the Trade of *Tartary*.

Inden.

Not far from the Gates of this City are two magnificent Burying-Places of the firſt Princes of the reigning Family, who took the Title of Emperor from their beginning to reign in *Lyau tong*. One is of the Emperor's Grandfather, and the other of his Great Grandfather: They are built according to the *Chineſe* Architecture; but, what is ſingular, are incloſed by a thick Wall with Battlements, and are ſomewhat lower than that of the City: Several *Manchew* Mandarins of all Ranks are appointed to take care of them, and at ſet Times to perform certain Ceremonies, in which they obſerve the ſame Marks of Reſpect as if the Princes were ſtill living.

The Emperor's Great Great Grandfather lies interr'd in an ordinary Burying-Place at *Inden*, which is more like a Village than a City, tho' the *Manchews* began here to eſtabliſh the Seat of their Empire over *China*. The other Cities of this Province are of little Note, being thinly peopled, ill built, and without any Defence, except a mud Wall; tho' ſome of them, as *I chew* and *King chew*, are very well ſituated for Trade, and have plenty of Cotton.

The City of *Fong whang ching* is the beſt, moſt populous, and has a very conſiderable Trade, being as it were the Key to the Kingdom of *Korea*, and its Commerce. This has drawn hither a great Number of *Chineſe* Merchants, who have handſome Houſes in the Suburbs. The principal Merchandize is Paper made of Cotton, very ſtrong and durable, but neither white nor tranſparent, yet they drive a great Trade with it to *Pe king*, where it is uſed for Saſhes of Palaces and Houſes of Faſhion. The City is governed by a *Manchew*, with the Title of *Hotongta*, who has under him ſeveral other Mandarins Civil and Military of his Nation. It derives its Name from *Fong whan ſhan*, the moſt noted Mountain in the Country. As to the famous Bird, called by the *Chineſe Fong whang*, it ſeems no leſs fabulous than the Phenix of the *Arabians*: We ſhall not ſtay to refute what has been ſaid of the Rarities of this Country, founded only

only on the Reports of the *Chineſe*, who are apt to exaggerate every Circumſtance; ſince having examin'd Things on the Spot, we find nothing remarkable either in the Mountains or Rivers, which are therefore beſt deſcribed as laid down in the Map. Purſuant to this Rule, we ſhall ſay nothing of the Point of *San cha ho*, ſo much taken Notice of by *Chineſe* Authors; it is no more than a Concourſe of three ordinary Rivers, which unite in this Place, and under that common Name diſcharge themſelves into the Sea, but is far from being a Novelty. The Lands of this Province are in general very good, producing Plenty of Wheat, Millet, Roots, and Cotton; they alſo feed Numbers of Sheep and Oxen, which are rarely ſeen in any of the Provinces of *China*. They have little Rice, but plenty of Apples, Pears, Nuts, Filberds, and Cheſnuts, even in their Foreſts. The Eaſtern Part, which borders on the ancient Country of the *Manchews* and the Kingdom of *Korea*, is full of Deſarts and Boggs: Wherefore we need not wonder at reading in the *Chineſe* Hiſtories, that one of the Emperors of the Family of *Tang* was obliged to raiſe a Cauſeway for 20 of our great [*French*] Leagues, in order to march his Army into *Korea*, and compel the King to render him Homage. For when it rains in theſe Parts, as it frequently does, the Water ſinks ſo deep into the Ground, that the Sides of the Hills by which they endeavour to paſs are almoſt as marſhy as the Plains. In ſome Parts of this Country are ſtill to be ſeen the Ruins of Towns and Villages, deſtroyed in the Wars between the *Chineſe* and *Koreans*; but no Monument of Stone, or other Remains to give Light into this Part of Hiſtory.

Government of *Kirin ula Hotun*.

The SECOND GREAT GOVERNMENT is *Kirin ula hotun*, bounded Weſtward by the Paliſade of *Lyau tong*, on the Eaſt by the Eaſtern Ocean, Southward by the Kingdom of *Korea*, and on the North by the great River *Saghalian ula*, (whoſe Mouth is a little on this Side the 53d Degree): So that it extends in Latitude no leſs than 12 Degrees, and almoſt 20 in Longitude.

This Country is but thinly peopled, and has only three Cities, very ill built, and encompaſſed with Mud-Walls. The Chief of them is ſituated on the River *Songari*, there called *Kirin ula*, whence it takes its Name; for *Kirin ula hotun* ſignifies, the *City of the River Kirin*. Here reſides the *Manchew* General, who has all the Privileges of a Viceroy, and commands all the Mandarins as well as the Troops.

The next much inferior, called *Pedne* or *Petune*, ſtands on the ſame River, 45 Leagues almoſt N. W. from *Kirin ula hotun*; it is inhabited moſtly by *Tartarian* Soldiers, under a Lieut. General, and by Exiles.

Ninguta.

The other City, which the reigning Family conſiders as its ancient Patrimony, is ſituated on the *Harka pira*, which runs North into the *Songari ula*: It is commonly call'd *Ninguta*, tho' its proper Name be *Ningunta*; for theſe two *Tartarian* Words, ſignifying *ſeven Chiefs*, are expreſſive of the Riſe of their Kingdom, which was firſt eſtabliſhed by the ſeven Brothers of the preſent Emperor's Great Grandfather's Father; who, having found means to ſettle them with all their Families in this Place, ſoon made himſelf obey'd, thro' Fear or Love, by the reſt of his Nation, which was at that Time diſperſed in the Deſarts that extend to the Eaſtern Ocean, and divided into little Hamlets, each of one Family. The City at preſent is the Reſidence of a *Manchew* Lieut. General, who has Juriſdiction over all the Territories both of the old and new *Manchews*, called alſo *Han hala Ta tſe*, and all the Villages of the *Yu pi Ta tſe*, with ſome other Nations of leſs Note, along the Sea-coaſts towards the Mouth of the *Saghalian ula*.

Soil and Produce.

As the Plant [*Jin ſeng*] which the *Chineſe* and *Tartars* think the moſt precious, grows only in theſe vaſt Countries, and as the *Yu pi Ta tſe* are obliged to pay a Tribute of Sables, the Trade to *Ninguta* is conſiderable, and draws a great Number of *Chineſe* from the moſt diſtant Provinces, whoſe Houſes, with thoſe of the Soldiers, make the Suburbs at leaſt four Times larger than the City. The Emperor has taken care likewiſe to repeople the Country, by ſending hither ſuch *Tartars* and *Chineſe* Criminals as are baniſh'd; ſo that we found Villages, at a good Diſtance from *Ninguta*, where we refreſh'd ourſelves. They make a Shift to live, and have in particular Abundance of Millet, and a Sort of Grain unknown among us, call'd by the *Chineſe* of the Country *May ſe mi*, as being of a middle Kind, between Wheat and Rice; it is wholeſome, and much uſed in theſe cold Countries: It would perhaps thrive in ſome Parts of *Europe*, where no other Grain will grow. Oats, ſo ſcarce every where elſe, are here in Plenty, and given to their Horſes: Which ſeem'd ſtrange to our *Tartarian* Companions, bred at *Pe king*, where they feed their Horſes with a kind of black Beans, very common in all the Northern Provinces. They have but little Wheat or Rice, whether it be the Fault of the Soil, or that thoſe new Inhabitants find their Account more in the Quantity than the Quality of their Grain.

Air.

It is hard to aſſign Reaſons why ſo many Countries, which lie only in the 43d, 44th, and 45th Degrees of Latitude, ſhould differ ſo much from ours in regard of the Seaſons, and the Productions of Nature, as not to equal even our moſt Northern Provinces. However, it may be preſumed, that the Quality of a Country depends rather on its Soil abounding more or leſs in nitrous Particles, than on its Situation. The Cold begins much ſooner in theſe Parts than at *Paris*, tho' the Latitude of this City be near 50°. We felt it very ſharp at the Beginning of *September*; and the Eighth of that Month being at *Tondon*, the firſt Village of the *Tartars* called *Ke ching Ta tſe*, we were obliged to put on Cloaths lin'd with Lamb-Skins, which we wore all Winter: We were almoſt afraid too that the *Saghalian ula*, tho' ſo large and deep, would be frozen over, and that the Ice would ſtop our Boats; it was indeed frozen every Morning a conſiderable Diſtance from its Banks, and the Inhabitants aſſur'd us that in a few Days it would be dangerous Sailing. This Cold is kept up by the great Foreſts in this Country, which are very thick and large the nearer you advance to the Eaſtern Ocean: We were nine Days in paſſing thro' one, and had ſeveral Trees cut down by the *Manchew* Soldiers to make room for our Obſervations of the Sun's Meridian Altitude.

Flowers.

Having paſſed theſe Woods we came from time to time into fine green Valleys, water'd with excellent Rivulets, whoſe Banks are enamel'd with Variety of Flowers, but ſuch as are very common in our Provinces, except the yellow Lillies, which are of a moſt lovely Colour; our *Manchews* were mighty fond of them. Theſe Lillies, in Shape and Height, perfectly reſemble our white Lillies, but are of a much weaker Scent, which we were not at all ſurpris'd at, becauſe the Roſes we found in theſe Valleys had not the Smell of ours, and our Tuberoſes tranſplanted to *Pe king* were become leſs fragrant. The fineſt yellow Lillies grow not far from the Paliſade of *Lyau tong*: for when we had left it ſeven or eight Leagues diſtant, we found them in great Quantities between the 41ſt and 42d Degree, in a Plain which was moiſt but not marſhy, and had been left uncultivated ever ſince the *Manchews* entered *China*. It is water'd on one Side by a ſmall River, and bounded on the other by a Chain of little Hills.

The *Jin ſeng* deſcribed.

But the moſt eſteem'd and uſeful of all the Plants in theſe Deſarts, and which draws a great Number of Herbaliſts thither, is the *Jin ſeng*; called by the *Manchews*, ORHOTA, *the Chief*, or *Queen of Plants*. It is equally valued by both Nations for its Virtues, not only in curing ſeveral Diſeaſes, but in all Decays of Strength from exceſſive Labour of Body or Mind: Wherefore it has ever been the principal Riches of Eaſtern *Tartary*; for what is found in the North of *Korea*, is all conſumed in that Kingdom.

The Value of *Jin ſeng* heretofore may be judged of by the preſent Price it bears at *Pe king*, where an

Ounce ſells for ſeven times its Weight in Silver, notwithſtanding the continual Trade carry'd on between the *Tartars* and *Chineſe*; who cunningly taking the Advantage of the Croud of Mandarins and Soldiers continually paſſing and repaſſing, either for *Pe king*, *Kirin ula*, or *Ninguta*, find means to get at length into the *Jin ſeng* Country, either clandeſtinely, or by Connivance of the Governors.

But in 1709, when we drew the Map, the Emperor chuſing that his *Manchews* ſhould reap this Advantage rather than the *Chineſe*, order'd 10,000 of his Soldiers encamp'd without the Great Wall to go and gather all the *Jin ſeng* they could find, on condition that each ſhould give him two Ounces of the beſt, and take an equal Weight of fine Silver for the Remainder; by which means the Emperor got *in that Year* 20,000 *Chineſe* Pounds of it, for leſs than a fourth Part of the Price it bears at *Pe king*.

Manner of gathering it.

As ſoon as theſe Herbaliſts begin their Search, they are obliged to quit their Horſes and Baggage, carrying with them neither Tent, Bed, nor Proviſion, except a Bag of Millet dryed in the Oven; and at Night lodge upon the Ground, under a Tree, or in ſome wretched Hut run up in haſte with Boughs.

The Officers who encamp at a Diſtance, where there is moſt Plenty of Forage, receive an Account from time to time of their Progreſs, by thoſe they ſend to them with Pieces of Beef or Veniſon. Their greateſt Danger is from wild Beaſts, eſpecially Tygers, againſt which they muſt continually be on their guard: If any one returns not on the Signal for moving their Quarters, they conclude him devoured by Beaſts. This Plant grows only on the Declivity of woody Mountains, on the Banks of deep Rivers, or about ſteep Rocks: If a Foreſt takes Fire, it appears no more there in three or four Years; which proves that the *Jin ſeng* can't endure Heat: But then as it is not found beyond the 47th Degree of Latitude, where the Cold is ſtill more ſenſible, we may conclude, that it can as little bear too cold a Soil. It is eaſily diſtinguiſhed from all other Plants about it, and frequently by a Cluſter of very round and red Fruit, or a Stalk that ſhoots above the Branches: Such was that we ſaw at *Hon chun* in 42 Degrees, 55 Minutes, 26 Seconds Latitude, two Leagues from *Korea*. *Hon chun* is the principal Village of thoſe *Tartars*, who were originally the *Quel ka Ta tſe*, but are at preſent confounded with the *Manchews*, both in Language and Habitation. This Plant, which was about a Foot and half in Height, had but one Knob whence ſhot four Branches parting equally one from another as if they did not ſpring from the ſame Plant; each Branch had five Leaves, and they ſay there is always that Number, unleſs diminiſh'd by accident.

How diſtinguiſhed.

The Root is the only Part uſed in Phyſic, and has this peculiar, that it ſhews the Number of its Years by the Remains of the Branches it has ſent forth; and that by diſcovering its Age, it enhances its Value, for the largeſt and firmeſt are the beſt: But all this will ſtill better appear from the * Figure of it, deſign'd on the Spot by Pere *Jartoux*. This Plant, together with three others, was brought us by one of the Inhabitants of *Hon chun*, who went in queſt of them five or ſix Leagues; this is the fartheſt Extent of the Territories of theſe *Quel ka Ta tſe*, whoſe Country is in other Reſpects agreeable enough, and, what is very uncommon among *Tartars*, well cultivated, whether it be owing to Neceſſity, on account of their Diſtance from the *Monchews*, (the neareſt of whom are 40 Leagues off, and the Road very bad) or the Example of the *Koreans*, whoſe very Hills are cut into Stories, and cultivated to the Top.

Proſpect of *Korea*.

It was a new Sight to us, after we had croſſed ſo many Foreſts, and coaſted ſo many frightful Mountains, to find ourſelves on the Banks of the River *Tû men ûla*, with nothing but Woods and wild Beaſts on one Side, while the other preſented to our View all that Art and Labour could produce in the beſt cultivated Kingdoms. We there ſaw wall'd Cities, and placing our Inſtruments on the neighbouring Heights geometrically determined the Situation of four of them, which bounded *Korea* on the North. But as the *Koreans* underſtood neither our *Tartars* nor *Chineſe*, we could not learn their Names till we came to *Hon chun*, where live the Interpreters whom the *Tartars* employ in their daily Commerce with the *Koreans*.

We have ſet the Names of theſe Towns in the Map, juſt as they are in the Emperor's, which has them in *Chineſe*; for this Kingdom has been time out of mind dependent on *China*, whoſe Habit the *Koreans* wear, as the Conſent of the Emperor is neceſſary before the hereditary Prince can aſſume the Royalty.

Accuracy of its Map.

The *Tû men ûla*, which divides the *Koreans* from the *Tartars*, falls into the Ocean ten Leagues from *Hon chun*: As this was an important Point, we drew a Baſe of 43 *Chineſe* Li to a high Hill near the Sea, whence we had a Proſpect of two of the Cities fixt by our former Obſervations, and could alſo diſtinguiſh the Mouth of the *Tû men ûla*; ſo that the Reader may depend on our Map for the exact Limits of the Kingdom of *Korea* on the Side of *Tartary*; and could we have enter'd it, as was propoſed, to the Emperor, who did not approve of it, nothing would have been wanting to complete the Geography of that Kingdom. The Addition of the Eaſtern and Inland Parts of the Kingdom is laid down from Obſervations made by the Imperial Envoys ſent the Year following, with a Mandarin of the Office of Mathematics, who took the Latitude of the Capital called *Chau ſyen*, or *King ki tau*; as alſo from the Maps of the *Koreans*, which were communicated to us. For this Reaſon we cannot warrant the exact Poſition of the Eaſtern Cities, nor ſeveral of the Southern; yet after all, our Map is incomparably more correct than any hitherto publiſhed, which were only made from uncertain Reports, or Tranſlations of ſome *Chineſe* Geographers, who indeed never ſaw ſo much as the Frontiers of the Kingdom, much leſs did they ever fix any Points with an Inſtrument, tho' abſolutely neceſſary; for Geography, being a laborious Science, is not perfected in the Cloſet without painful Obſervations, which ill agree with the Indolence of the *Chineſe* Doctors. They call *Korea*, *Kau li quê* †; the *Manchews*, *Solgon Kuron*: The Name *Tû men ûla*, common to both, is a *Manchew* Appellation, and anſwers the *Chineſe Van li kyang*, i. e. *the River of ten Thouſand Li*, or *Chineſe* Stadia, equal to 1000 of our Leagues; but the Map ſhews this to be falſe.

Great Wall of *Korea*.

The *Koreans* had built a ſtrong Wall on the Bank oppoſite to the *Tartars*, almoſt like that on the North of *China*; but the Part towards *Hon chun* was quite ruin'd when the *Manchews* ravaged *Korea*, which they made their firſt Conqueſt; in Parts more remote it continues almoſt entire. Beyond the *Tû men ûla*, in our Progreſs into the ancient Country of the *Manchews*, we came to a River called *Suifond pira*, the Latitude of which we took at its Fall into the Eaſtern Ocean; it is very famous among theſe *Tartars*, tho' it ſcarce deſerves Notice. Here we ſaw the Ruins of a City called *Fûrdan hotun*, accounted once perhaps a fine Place, being ſituated in an open Plain fit for Tillage: It has only a ſlight Mud Wall defended by a ſhallow Ditch. The other Rivers of this Country are much leſs conſiderable than *Suifond pira*, whence doubtleſs proceeds the Eſteem which the ancient *Manchews* ſtill retain for it.

The *Yu pi Tartari*.

The River *Uſuri* is incomparably the fineſt, both for Clearneſs and Length of Courſe. It falls into the *Saghalian*, and belongs to the *Yu pi Ta tſe*, who live in Villages by its Banks; it receives a great many large and ſmall Rivers, inſerted in the Map. It muſt be extraordinary full of Fiſh, ſince they ſerve the Inhabitants both for Food and Raiment: The *Tartars* know how to dreſs the Skins, to dye them three or four Colours, to cut them out in Shape, and ſew them in ſuch a delicate Manner, that at firſt you wou'd

* See Plate Vol. I. p. 323.

† *Quê* in the *Chineſe*, and *Kuron* [or *Koron*] in *Manchew*, ſignify Kingdom.

wou'd imagine they made uſe of Silk, till on ripping a Stitch or two, you perceive an exceeding fine Thong cut out of a very thin Hide. They dreſs like the *Manchews*, in the *Chineſe* Habit; the only remarkable Difference is, that the Bottom of their long Robes is commonly bound with a green or red Border on a white or grey Ground; the Women alſo hang ſmall Pieces of Braſs Coin, or little Bells, at the Bottom of their Mantles, which give Notice of their Approach; their Hair, which parts into ſeveral Treſſes, falls upon their Shoulders, and is loaded with Bits of Looking-glaſs, Rings, and other Baubles, which they prize as Jewels. Their Manner of Life is no leſs extraordinary: All the Summer they ſpend in fiſhing: One Part of what they catch is laid up to make Oil for their Lamps, another ſerves for their daily Food, and the reſt which they dry in the Sun without ſalting, (for they have no Salt) is laid up for their Winter's Proviſion, whereof both Men and Beaſts eat when the Rivers are frozen. We obſerved, however, a great deal of Strength and Vigour in moſt of theſe poor People; yet the Animals, which are fit to eat, are very ſcarce in this Country, and their Fleſh of ſuch an intolerable Taſte, that we could hardly believe them when they told us of it. We procured a Pig, which is the Meat moſt in requeſt with them, and had it dreſs'd in the uſual Manner, but were forced to ſend it away as ſoon as taſted; the very Servants, as eager as they were for Fleſh, having liv'd ſo long upon Fiſh, could not endure it. The Dogs in this Country draw their Sleds when the Rivers are frozen, and are highly valued. Dog-ſleds.

In our Return, we met the Lady of *Uſûri* coming from *Pe king*, where her Husband, who had been chief General of this Nation, and enjoy'd the Honours and Prerogative of a Body-guard, was lately dead. She told us that ſhe had 100 Dogs for her Sleds; one, beaten to the Road, goes before, which thoſe in harneſs follow, without ſtraying, to the End of the Stage, and are relieved by others from the ſpare Pack; ſhe aſſured us that ſhe had often run 100 *Chineſe* Li, [ten of our great Leagues] without reſting.

Inſtead of bringing us Tea, which is the Cuſtom among the *Chineſe* and other *Tartars*, her Attendants ſerved up little Bits of Sturgeon upon a neat ratan Salver. This Lady, who underſtood *Chineſe*, had a quite different Air and Manner from theſe *Yu pi Ta tſe*, who, in general, are of a peaceable Diſpoſition, but heavy, unpoliſh'd, and without any Tincture of Learning, or the leaſt public religious Worſhip, the *Chineſe* Idols themſelves not having as yet found their Way among them; very likely, becauſe the Bonzas can't take up with ſuch a poor wretched Country, where they ſow neither Rice nor Wheat, but only a little Tobacco in a few Plats of Ground near each Village on the Banks of the River: All the reſt of their Lands is covered with a thick and almoſt impenetrable Wood, whence they are annoyed with Clouds of Gnats and ſuch like Inſects, which they are obliged to drive away with Smoke.

We have in *Europe* almoſt all the Kinds of Fiſh taken in theſe Rivers, but not that Quantity of Sturgeon, which is the principal Fiſhery of this Nation. If you will believe them, the Sturgeon is the King of Fiſh, and has no Equal. They eat certain Parts of it raw, pretending by that means to partake of all the Virtues they attribute to it. Next to the Sturgeon they highly prize a Fiſh which is unknown to us, but is certainly one of the moſt delicious that can be eaten: It is about the Length, and almoſt of the Shape, of a ſmall Tunny, but of a finer Colour; the Fleſh of it is entirely red, which diſtinguiſhes it from other Fiſh; it is very ſcarce, ſo that we could never meet with it above once or twice. Theſe *Yu pi Ta tſe* commonly ſpear the large Fiſh, and take the leſſer with Nets; their Barks are ſmall, and their Boats made only of the Barks of Trees, ſo well ſewed as to keep out the Water. Their Language ſeems to be a Mixture of that of the *Manchews*, their Neighbours on the Weſt and South, and that of the *Ke cheng Ta tſe* bordering on the North and Eaſt; for to the Chiefs of the Villages, who doubtleſs never went far out of their own Diſtricts, both Languages were intelligible. Theſe Chiefs we can't call Mandarins, becauſe they have neither their Power nor Enſigns, and beſides are of ſo little Conſideration, that it would be giving a falſe Notion to any one who has ſeen the Train of the leaſt Mandarin in *China*: Neither have we ever heard any *Tartars* or *Chineſe* call this Country a *Kingdom*, as ſome of our Writers have honoured it. Fiſh and Fiſhing.

The ſame muſt be ſaid of the Country of the *Ke cheng Ta tſe*, notwithſtanding it extends along the *Saghalian ûla*, from *Tondon* before-mentioned, to the Ocean; for in all this Space of near 150 Leagues you meet with nothing but ordinary Villages, which are almoſt all ſeated on the Banks of that great River. Their Language differs from that of the *Manchews*, who call it *Fiatta*; this *Fiatta* Tongue is alſo apparently that of the *Tartars* who inhabit from the Mouth of the *Saghalian ûla* to 55°, which in this Part is the Northern Boundary of the Emperor's Dominions in *Eaſt Tartary*: They don't ſhave their Heads according to the preſent Cuſtom of the Empire, but wear their Hair ty'd with a ſort of Ribbon, or in a Bag behind. They ſeem'd more ingenious than the *Yu pi Ta tſe*, anſwer'd diſtinctly to the Queſtions we ask'd them concerning the Geography of their Country, and took great Notice of our Operations. As we aſſured them we could willingly have ſtay'd to teach them the true Doctrine, which alone could make them happy, they reply'd, they durſt not hope for ſuch a Favour: But if any one of us would come and inſtruct them, all their Nation would look upon him as a Perſon ſent from Heaven. The *Ke-cheng Tartars*.

We firſt learned from them, that oppoſite to the Mouth of the *Saghalian ûla* was a great Iſland inhabited by People like themſelves; whither the Emperor afterwards ſending ſome *Manchews*, they paſſed over in Barks belonging to the *Ke cheng Ta tſe*, who dwell by the Sea Side and trade with the Inhabitants of the Weſtern Parts of the Iſland; and had they taken Surveys of the Southern Parts, as they did in their Progreſs on the Eaſt Side, and on their Return, by the North, to the Place whence they ſet out, we ſhould have had a compleat Knowledge of this Iſland; but they did not bring us ſo much as the Names of the Villages, nor a Plan of the Southern Coaſt: Wherefore our Deſcription of that Part is only grounded on the Reports of the Inhabitants, and on this Circumſtance, that no Land appeared along the Coaſt beyond 51°; which could not be, were the Iſland longer. The Inhabitants of the Continent give it various Names according to its different Villages, but their general Name is *Saghalian anga hata*, or, *The Iſland of the Mouth of the black River*; that of *Hu yê*, fancy'd by ſome at *Pe king*, is entirely unknown both to the *Tartars* and the Iſlanders. The *Manchews* ſent thither learned only the Names of the Villages thro' which they paſſed, the Want of Neceſſaries obliging them to return ſooner than they could have wiſh'd. They told us that theſe Iſlanders bred neither Horſes, nor any other Beaſts of Burden, but that in ſeveral Parts they had ſeen a Sort of tame Stags which drew their Sleds, and, by the Deſcription, were like thoſe uſed in *Norway*. They heard nothing of the Land of (A) *Jeſſo*, which indeed muſt be five or ſix Degrees more to the South, according to our Maps, and the *Portugueſe* Map of *Japan*, from whence that Iſland can't be far diſtant, probably not beyond 45°. (B) Great Iſland.

However

(A) This is written variouſly *Jeſſo*, *Jeſo*, *Jetſo*, *Jedſo*, *Neſo*, *Nedſo*, and *Netſo*.

(B) The Land of *Neſo*, as repreſented in our Maps according to the Diſcoveries of the *Dutch*, extends beyond the 50th Degree of Latitude, and conſequently the North Part of it muſt lie in nearly the ſame Parallel with the South Coaſt of the Iſland mentioned in the Text, and perhaps three or four Degrees more to the Eaſt, as it is exhibited in Mr *Kyrilow*'s Map of the *Ruſſian* Dominions publiſhed at *Petersburg* in 1734, which ſeems to be the beſt extant for thoſe Parts. This Country, there called *Jedſo*, is repreſented as an Iſland; but Mr *D'Anville* has made two Iſlands of it, and *Strahlenbergh* makes *Jedſo* a Part of *Kamchatka*, contrary to the Fact.

Land of Yeſſo or Jeſſo.

However, we can with certainty affirm, that nothing is more fabulous than what we are told of this Land of *Jeſſo*, by the *Chineſe* Geographers, who make it Part of Eaſtern *Tartary*, and a Country of vaſt Extent, inhabited by a warlike Nation, formidable to the *Japaneſe*: For, beſides what we have already obſerved with reſpect to the Sea-coaſt, ſeveral Points of which we fixed in determining the Falls of the Rivers, how is it poſſible that the *Yu pi Ta tſe* and the *Ke cheng Ta tſe Manchews*, whoſe Lands are contiguous, and who, in the time of their hunting Sables, range all the Countries Eaſt and Weſt as far as 55°, ſhould know nothing of theſe terrible People, *with hairy Bodies, and Whiskers hanging down to their Breaſts, and whoſe Swords are tyed by the Points behind their Heads?* Whoſe Country, according to the Geographers, ought at leaſt to begin about 43°, very near *Hon chun*, where we found none but a few *Quel ka Ta tſe*, confounded, as I ſaid, in Language and Manners with the *Manchews*. Wherefore, without farther examining whether the *Chineſe* Authors, by *Ye tſe*, underſtand what we call *Jeſſo*, it is ſufficient to obſerve, that whatever they report of this Part of the Continent and its Inhabitants is void of Truth, and that it is much ſafer to rely on what the Accounts from *Japan* tell us concerning this Iſland of *Jeſſo*, which cannot be far from thence, as being the Place to which ſeveral *Japaneſe* Chriſtians fled, conducted by Pere *Jerom des Anges*, who in 1623 was put to death at *Yendo*, at the Head of a Troop of 50 Martyrs.——It is certain,

Country beyond the River *Saghalian.*

that beyond the *Saghalian ûla* there is nothing but a few Villages, inhabited by the *Ke cheng Ta tſe*, the reſt of the Country being a wild Deſart, frequented only by Sable-Hunters; it is croſſed by a Chain of Mountains, very famous in theſe Parts, and called *Hinkan alin*. Here are alſo ſome pretty good Rivers: The *Tûhûrû pira*, which falls into the Eaſtern Ocean, ſprings from another Chain of Mountains in 55°, which marks the Point whence the Rivers run contrary Ways: Thus the *Udi pira* runs towards the Northern Sea, and belongs to the *Ruſſians*, while the *Silimſi pira* paſſes Southward into the Country of our *Tartars*.——Thoſe called *Han hala* are true *Manchews*: The Word *Han* ſignifies *three*, and *Hala* is the Sirname or common Appellation of a Family: *i. e.* they are compoſed of *three Families*, who united together after the Conqueſt of the reſt of their Nation, from which they lay at a great Diſtance, being mix'd with the *Yu pi Ta tſe*. The Emperor has given them Lands near *Ninguta*, along the *Hûrha pira* and the *Songari ûla*, on the Banks of which almoſt all their Villages are ſeated. Their Wives, Children and Servants go clothed, in general, like the *Yu pi Ta tſe*; but differ from them in this, that they have Horſes and Oxen, and have commonly good Harveſts. In theſe Parts alſo, are ſeen the Ruins of ſeveral Cities; *Feneghê hotun* ſtood on the *Hûrha pira*, five or ſix Leagues from *Ninguta*, but is only now a little Hamlet; *Odoli hotun* was ſtrongly ſituated, being acceſſible only thro' the Waters by a narrow Cauſeway. Here are alſo found great Stone Stair-caſes, with ſome other Remains of a Palace, the like not to be met with any where elſe, not even at *Ninguta*. So that it is very probable, all the Monuments of Antiquity in Eaſtern *Tartary* were not the Work of the preſent *Manchews*, but of thoſe of the 12th Century, who, under the Name of *Kin chau*, were Maſters of the North of *China*, and having built, in ſeveral Parts of their Country, Towns and Palaces, were afterwards cut off by the *Mongû* in Confederacy with the *Chineſe*, in ſuch a manner, that thoſe who eſcaped the Slaughter were obliged to fly into the Weſtern Parts of their ancient Country, now inhabited by the *Solon Ta tſe Tartars*, who ſay they were originally *Manchews*.

The *Han hala* Tartars.

According to this Remark we may alſo conclude, that *Pûtay ûla hotun* was built by them, tho' nothing now remains, except an ordinary Pyramid, and the Ruins of the Walls, without which are the Houſes inhabited by the *Manchews*; it is about eight or nine Leagues from *Kirin ûla hotun*, on the *Songari*, there call'd *Pûtay ûla*, whence it takes its Name; this is the leaſt of the four Cities in the Government of *Kirin ûla*, but by far the moſt agreeable, as being in a more fertile and better cultivated Plain.

The famous Mountain *Chang pe.*

There is nothing more celebrated in the *Manchew* Hiſtory than the *Songari ûla*, and the Mountain whence it ſprings, called by the *Tartars*, *Shanyen alin*; and by the *Chineſe*, *Chang pe ſhan*, i. e. *the ever white Mountain*, from whence they derive their Origin, which they mix with a great many fabulous and wonderful Circumſtances. The Truth is that the *Manchews* had then no River in all their Territories comparable to the *Songari ûla*, which abounds with Fiſh, is large, deep, and navigable in every Part, without Danger, being but moderately rapid even at its Confluence with the *Saghalian ûla*. The Mountain whence it ſprings, is likewiſe the moſt famous, being the higheſt in all Eaſtern *Tartary*, and may be ſeen at a vaſt Diſtance, one half woody, the other ſandy, which makes it appear always white; not the Snow, as the *Chineſe* imagine, for it ſcarce ever has any. On the Top are five Rocks, like ſo many broken Pyramids, exceeding high, and always wet with Fogs and Vapours peculiar to this Country. Between them is a very deep Lake, whence with a fine Stream the *Songari* takes its Riſe. The *Manchews*, to repreſent this Mountain ſtill more wonderful, uſually ſay that it gives Birth to three great Rivers, the *Tûmen ûla*, (already deſcribed) the *Ya-lû ûla*, and *Si-hû ûla*, which, having compaſſed the Borders of *Korea*, unite, and fall into the Sea of that Kingdom. But the Map ſhews that the Origin of theſe Rivers cannot be aſcribed to the *Chang pe ſhan*, unleſs we include under that Name the neighbouring Mountains, ſeparating *Kored*, on that Side, from the ancient Country of the *Manchews*, which at preſent makes Part of the Government of *Kirin ûla*.

Government of *Tſitſikar.*

The THIRD GOVERNMENT is that of *Tſitſikar*, a new City, built by the Emperor [*Kang hi*] to ſecure his Frontiers againſt the *Ruſſians*. It is ſituated near the *Nonni ûla*, a conſiderable River that falls into the *Songari*, and is inhabited by *Manchews*, *Solons*, and chiefly by the ancient Inhabitants of the Country of *Tſitſikar*, called *Tagûri*. This Nation, which is not very numerous, ſubmitted to the *Manchews* under the Emperor's Father, imploring his Protection againſt the *Ruſſians*, who, paſſing in armed Barks out of the *Saghalian ûla* into the *Songari ûla*, ſcoured all the Rivers communicating with them, and became terrible to the *Tartarian* Nations on their Banks. The *Tagûri* are large and robuſt, and always uſed to ſow Grain, and to build Houſes, tho' ſurrounded with *Tartars*, who never did either.

Tſitſikar City.

The City of *Tſitſikar* is incloſed with a ſtrong Paliſade, not very high, but lin'd with a pretty good Rampart. The Garriſon conſiſts chiefly of *Tartars*, but the Inhabitants are moſtly *Chineſe*, drawn thither by Traffic, or baniſhed for Crimes. The Houſes of both are without the wooden Wall, which incloſes little beſides the Courts of Juſtice, and Palace of the *Tartar* General; they are built of Earth, ranged into pretty wide Streets, and incloſed with a Mud Wall. The Governor of *Tſitſikar* has Juriſdiction over the new Cities, *Merghen hotun* and *Saghalian ûla hotun*. *Merghen* is above 40 Leagues from *Tſitſikar*, much thinner of People, and incloſed with a ſingle Wall. The Lands belonging to the laſt Cities are but indifferent, being a ſandy Soil. But thoſe of *Saghalian ûla hotun* yield good Crops of Wheat, being a Plain extending along that fine River [*Saghalian*] and containing ſeveral Villages: The City itſelf, which ſtands on the South Side, is built like *Tſitſikar*, is equally populous, and richer in Commodities.

Aykom Ruins.

About 13 *Chineſe* Li higher, on the North Side, are the Ruins of an ancient City called *Aykom*, built by the firſt Emperors of the preceding Family, *Tay Ming*; for, by a ſurpriſing Turn of Fortune, the Weſtern *Tartars*, or *Mongû Ta tſe*, were not only expell'd by the *Chineſe*, whoſe Maſters they had been

been for many Years, but alſo attack'd with ſuch Vigour in their own Country, that, after retiring a long Way, they were obliged, in their Turn, to draw Lines, of which we ſaw ſome Ruins: But ſoon after finding themſelves no longer able to withſtand their enraged Enemies, they paſs'd the *Saghalian ûla*, and to keep them beyond the River was *Aykom* built under *Yong lo*. It appears to have ſubſiſted no long time, ſince it was but 20 Years after that the *Tartars* rallied, and entering their ancient Country deſtroy'd it, and then to revenge themſelves on the *Chineſe*, invaded and ravaged their Northern Provinces; and tho' they were afterwards defeated, or rather overwhelmed, by the vaſt Army of the Emperor *Swen ti*, yet they ſtill kept Poſſeſſion of their Countries, the *Chineſe* Generals not knowing how, or being unwilling, to improve the Victory by driving them beyond the *Saghalian ûla*, and rebuilding *Aykom*. This Name is known to the *Chineſe* as well as *Tartars*, and ſeveral at *Pe king* give it to a new City, built in a different Place, tho' its proper Name is *Saghalian ûla hotun*, i. e. *the City of the black River*, as it is ſtyled in all public Acts and Diſpatches to the Governors. To this City belong the *Manchew* Villages on this River, which are but few, and ſeveral large Foreſts, where is excellent Hunting for Sables. Theſe, the *Ruſſians* would have made themſelves Maſters of, had not their City *Yakſa*, which was built a few Days Journey from the ancient *Aykom* up the River, been demoliſhed by the Treaty in 1689. The *Tartar* Hunters ſtill keep a very good Guard on the Frontiers, and armed Barks on the *Saghalian ûla*. Into this River run the *Song pira*, *Korſin pira*, and ſeveral others conſiderable for Pearl-fiſhing; which is done without much Art, the Fiſhermen only jumping into theſe little Rivers, and taking the firſt Oyſters they can find. They ſay there are no Pearls in the *Saghalian* itſelf; but this, 'tis likely, as their Mandarins inform us, was becauſe they durſt not plunge into ſo deep a Water: They fiſh for them likewiſe in ſeveral other little Rivers that fall into the *Nonni ûla* and *Songari*, as the *Arom* and *Nemer*, in the Road from *Tſitſikar* to *Merghen*; but in all thoſe Weſt of *Saghalian ûla hotun*, up towards the *Ruſſians*, they aſſured us they never found any. The Pearls are much cryed up by the *Tartars*, but would probably be little valued by us, on account of their Defects in Shape and Colour. The Emperor has ſeveral Chaplets with 100 or more on each, very large and exactly like: But then they are choſen out of Thouſands; all belonging to him.

Pearl-fiſhing in Rivers.

The Sable-ſkins of this Country are alſo highly valued by the *Tartars*, becauſe they wear well, and are laſting. The *Solon Ta tſe*, who hunt them, are originally Eaſtern *Tartars*, deſcended, as themſelves ſay, from thoſe who eſcaped the general Deſtruction of their Nation in 1204 before mentioned. They are more robuſt, ſkilful and brave, than the Inhabitants of theſe Parts; and their Women ride on Horſeback, draw the Bow, and hunt Stags and other Game. A great Number of theſe *Tartars* now reſide at *Nierghi*, a pretty large Town, not far from *Tſitſikar* and *Merghen*. We ſaw them ſet out from thence, *October* 1. to hunt Sables, clad in ſhort ſtrait Jackets of Wolf-ſkins, with a Cap of the ſame, and their Bows at their Backs. They took with them ſome Horſes loaded with Millet, and their long Cloaks of Fox or Tyger Skins againſt the Cold, eſpecially of the Night. Their Dogs are made for the Game, clamber well, and are acquainted with the Wiles of the Sables. Neither the Severity of the Winter which freezes the largeſt Rivers, nor the Tygers which often attack them, nor the Death of their Companions, can hinder their returning to this painful and dangerous Exerciſe, becauſe all their Riches conſiſt in it. The fineſt Skins are reſerved for the Emperor, who pays a fixed Price for a Number: The reſt bear a great Rate even in the Country itſelf, being pretty ſcarce, and are immediately bought up by the Mandarins in thoſe Quarters, and the Merchants of *Tſitſikar*.

Solon Tartars.

The Bounds of this Government to the Weſt, and on the Side of *Ruſſian Tartary*, are two Rivers of a moderate Largeneſs; one of them, call'd *Ergonê*, riſes to the South a little below 50th the Deg. of Lat. and joins the *Saghalian ûla* in 4 Deg. of Eaſt. Long. from *Pe king*. The other River named *Aighe Kerbechi*, deſcends with a ſhorter Courſe from the North, and falls into the *Saghalian* a little North-weſt of the Mouth of the *Ergonê*.

From hence they reckon it 50 Leagues to *Nipchû* the firſt City of the *Ruſſians*, almoſt under the Meridian of *Pe king*: It ſtands on the North Side of the *Saghalian ûla*, and takes its Name from the River *Nipchu*, which there falls into the former: It is built, by Report, much like *Tſitſikar*. The Garriſon moſtly conſiſts of *Siberians* and *Tartars*, commanded by *Ruſſian* Officers. Its Latitude was found in 1689 by P. P. *Thomas* and *Gerbillon* to be 51° 45′, which agrees very well with our Obſervations made at *Saghalian ûla hotun*, and 31 Leagues higher up the River, where the *Tartars* called *Ulûſſû mûdan* are ſeated. The *Ruſſian* Dominions beyond *Nipchû*, and that Part of the *Saghalian ûla* towards its Source, were delineated in our Map only from Accounts given us by the bordering *Mongû* and other *Tartars*, who were very glad to have a general Notion of the Situation of their Country in reſpect to what lies without the Bounds of the Empire. So that to obtain an exact Knowledge of theſe vaſt Countries, we muſt wait till the *Ruſſians* give us Maps drawn by Mathematicians ſent on purpoſe to ſettle the Geography thereof; for thoſe which have hitherto appeared were regulated ſolely by Journals, or uncertain Reports, as is evident from the Confuſion and Miſtakes with which they abound in adjuſting the Limits of that Empire and the neighbouring Countries.

Nipchu or Nerchinſkoy.

Of the Country of the MONGU, *or* MONGOLS.

WE now come to the other Part of *Eaſtern Tartary*, which, as already obſerved, is govern'd immediately by its own Princes depending on the Emperor. This all belongs to the *Mongols* or *Mongû Tartars*, called, by the *Chineſe*, *Tſau Ta tſe*, and is of no leſs Extent than what is under the *Manchew* Governors, being in Length from Eaſt to Weſt above 300 Leagues, and about 200 in Breadth from North to South, tho' not every where ſo, as may appear from the Map.

Country of the Mongols.

The different Nations comprehended under this General Name of *Mongû* extend even to the *Caſpian* Sea, dwell in Tents, and live on their Flocks, which they remove from Paſture to Paſture. They place their chief Excellence in Riding, Hunting, and drawing the Bow: However they have their reſpective Limits, and tho' they may wander where they pleaſe within the Bounds appointed by Cuſtom, yet to ſettle beyond them is accounted an Act of Hoſtility. Their Lands, generally ſpeaking, are unfit for Tillage, and, by what we could obſerve, thoſe of *Korchin*, *Ohan*, and *Nayman*, which we paſs'd thro' twice in our Return from *Pekune* and *Tſitſikar*, are the worſt. *Korchin* conſiſts of nothing but barren Plains; inſtead of Wood they burn Horſe and Cow Dung dry'd, and for Want of Springs dig Wells. *Nayman*, call'd in ſome of our Maps the Kingdom of the *Nagmans*, and *Ohan*, are far leſs, yet much better than *Korchin*. They are interſperſed with little ſhrubby Hills, which furniſh Wood for Fuel, and abound with Game, eſpecially an incredible Number of Quails, ſo that they flew without Fear even between our Horſes Legs.——These three Countries, and that of *Tûrmedê* or *Tûrbêde*, on the Eaſt of them, are of a dry, ſandy, nitrous Soil, and extremely cold; however they maintain a great Number of *Tartarian* Princes: The Houſe of *Korchin* only, at the Time of our paſſing thro' the Country, had eight or nine

Korchin.

Nayman.

of theſe Princes, diſtinguiſhed by their ſeveral Titles, like our Dukes, Marquiſſes, Counts, &c. the Number of which is not fixed, becauſe they depend on the Will of the Emperor, who is with reſpect to them the great * *Han* of the *Tartars*, and who either raiſes or degrades them, according to their good or bad Conduct. When they are without Title or military Command, they are called *Tay ghi*, or, as the *Chineſe* pronounce it, *Tay ki*; nevertheleſs, they are conſidered as Maſters by the *Tartars* of their Country, who, indeed, are no better than Slaves to the Heads of their reſpective Families.

Karching. The Country of *Karching* is by far the beſt; for as the preſent Princes are originally *Chineſe*, they have induced many of their Countrymen to ſettle there, who have built ſeveral Towns, and improv'd the Lands about them, ſo as to produce enough for themſelves, and to traffick with the neighbouring *Tartars*.

Here are likewiſe Mines, ſome of an excellent Tin, with large Foreſts of fine Timber, which is ſent even to *Pe king* for their Buildings. By this Traffic the Father of the Great Grandfather of the preſent Family got immenſe Riches, with which having done ſignal Service to the old Prince of *Karching*, he obtained his Daughter in Marriage, and afterwards all his Poſſeſſions. And to ſecure them to himſelf he joined with the *Manchews*, then attempting the Conqueſt of *China*; for which the new Imperial Family *Tſing chau* rewarded him with the Dignity of *Tſing vang*, or Prime Regulo, which is the higheſt Title of Honour that an Emperor of *China* beſtows on any Prince.

Karching from North to South is not above 42 great [*French*] Leagues, but much larger from Eaſt to Weſt; in this Part are the Emperor's fine Houſes of Pleaſure, near which he frequently hunts, and uſually ſpends his Summer: For the Heats are much more tolerable in all theſe Parts than at *Pe king*, tho' the Diſtance between that City and *Je-ho*, the faireſt of theſe Retreats, is not above 40 Leagues, if you paſs thro' *Kû pe kew*, a Gate of the Great Wall, which is near half way. Beyond theſe Hunting Seats northward lie the Territories of *Onhiot* † and *Parin*, whoſe Princes have been many Years ally'd to the Imperial Family. *Parin* is the largeſt, but in other reſpects pretty like *Onhiot*, the Soil of which is but indifferent. Here are but a few Buildings erected near the Palace of the Princeſs, the Emperor's Daughter, for the Reception of her Retinue, where we were very well entertained: For the Princes, even among the *Tartars*, have a Politeneſs, which diſtinguiſhes them from their Subjects, who, tho' they ſtile themſelves Slaves, are not treated with Severity, but have ready Acceſs on the ſlighteſt Occaſions. This Familiarity takes off nothing of their Reſpect, for they are taught from their Infancy that they are born to obey, and their Maſters to command. There were ſeveral Princes in *Parin* and *Onhiot*; the Emperor's Son-in-law had then the Title of *Tſing vang*, or Prime Regulo, and one of the Princes of *Onhiot* that of *Kun vang*, or Regulo of the ſecond Rank: His Mother had built him a ſmall Palace near the little River *Sirgha* or *Sibe*; tho' he uſually encamped on its Banks.

Onhiot. *Parin.*

The *Kalka Mongols.* But of all the *Mongû* Nations, depending on the Emperor, the moſt numerous and celebrated are the *Kalkas*, who poſſeſs above 200 Leagues of the Country from Eaſt to Weſt, and the Banks of the fineſt Rivers in this Part of *Tartary*. The *Kalka pira*, whence they take their Name, is not much frequented by them: It flows from a famous Mountain, call'd *Suelki*, or *Siolki*, 84 Leagues from *Parin*, and 64 from *Tſitſikar*: They pretend it gives Riſe to ſeveral other Rivers, but no way conſiderable. After paſſing thro' a Lake called it *Pûir*, changes its Name to *Urſon*, and runs directly North into a larger, named *Kûlon nor*.

River *Kerlon* or *Keruion.* The *Kerlon*, *Tula*, *Twi*, and *Selingha*, tho' leſs famous for their Origin among theſe People, are of more Account for their clear and healthful Waters abounding with Trout and other Fiſh, and for the fruitful large and populous Plains they run thro'.——The *Kerlon* running from Weſt to Eaſt falls alſo into the Lake *Kûlon nor*, which diſcharges itſelf into the *Saghalian ûla*, by the River *Ergonê*, the Boundary of the *Manchew* Empire on that Side; for the Situation of this Lake and the Courſe of theſe Rivers, we cannot do better than refer to the Map.

The *Kerlon*, which is not deep, being almoſt every where fordable, of a ſandy Bottom, good Water, and about 60 common Feet in Breadth, waſhes the richeſt Paſtures in all *Tartary*. On the Northern Banks are the Ruins of a large City, inſerted in the Emperor's Map, where we diſtinguiſh Cities of that kind by little uncolour'd Squares. (c)

Ruins of Cities.

Theſe Cities are of no great Antiquity, being all built by the *Mongol* Succeſſors of the famous *Koblay Han*, or *Kobeli*, as the Eaſtern *Tartars* pronounce it, but *Ko pi li*, as the *Chineſe*, who uſe *P* inſtead of *B*, which they want. His Predeceſſor named *Mango*, or *Mangû Han*, was only Maſter of the Northern Part of *China*, and commonly reſided without the Great Wall at (D) *Kara koram*, as the Cordelier *Rubraquis* reports in his Relation preſented to St *Louïs* in 1253. But *Koblay* carried his Conqueſts Southwards in 1260, and after a 19 Years War remain'd in peaceable Poſſeſſion of all *China*; wherefore in the *Chineſe* Annals, *Ann.* 1279, he is ſtiled the Anceſtor and firſt Emperor of the *Mongol* Family, by the Name of *Twen chau*. *Rubraquis* ſpeaks of *Kara koram* as a Village (E); but it is the Genius of that Nation to prefer Tents to the moſt convenient Houſes: However, when they took to the *Chineſe* Cuſtoms, and were civilized under the Government of *Koblay*, a Prince no leſs accompliſh'd than the *Chineſe*, we may ſuppoſe that, being loth to appear inferior to the Nation they had conquer'd, they begun to build Cities in *Tartary*, the Ruins of which are ſtill to be ſeen in above 20 different Places. The *Mongols*, therefore, did then what the *Manchews* do now, under the Government of the Emperor *Kang hi*, who has built Cities in the remoteſt Parts of *Tartary*, as alſo very beautiful Pleaſure-Houſes in thoſe neighbouring on *China*, as at *Je-ho* and *Kara hotun*. But as theſe *Tartarian* Cities were all deſtroy'd or abandon'd within 100 Years, the *Chineſe* conquering in their Turn, it is no Wonder if in ſo ſhort a Time they could raiſe no magnificent

Monuments

* We write *Kan*, but all the *Tartars* pronounce *Han*; or rather a middle Sound between the two Letters *K* and *H*.

† Some *Tartars* pronounce *Onihol*

(c) They are marked by four Points in the printed Maps.

(D) *D' Herbelot* (Art. *Ordou balig*) tells us, *Kara koram* is the Name given it by the Inhabitants of *Turkeſtan*, their Neighbours on the Weſt. *Abu'lfaraj* (Hiſt. Dynaſt. *p.* 320) ſays it is the ſame with *Ordu Balik*. And P. *Gaubil* aſſures us that it is the ſame which in the *Chineſe* Hiſtory is called *Ho-lin* (See *Souciet* Obſ. Math. *&c.* p. 185).

(E) He ſays indeed that it had only a Mud Wall, and that the Place itſelf and the *Khan*'s Palace, compar'd with the *European*, were poor Buildings, yet allows it to be very populous, and to contain a great many Palaces, Temples, *&c.*——As to the Foundation of this Capital of the *Mogul* Empire, *Abu'lfaraj* and *D'Herbelot* affirm, that it was built by *Oktay*, the third Son and Succeſſor of *Jenghiz Khan*, on his Return from the Conqueſt of the Empire of the *Kin*, or *Katay*; and with them agrees *Abu'lghazi Khan*. But in the Extracts from the *Chineſe* Hiſtory, given us by P. *Gaubil*, it is ſpoken of as if it had exiſted before the Time of *Jenghiz Khan*, (See *Souciet* p. 186). We are told that in the Year 1235 *Oktay* made of *Ho lin* a new City with a magnificent Palace. (*ibid* p. 192.) And this Author informs us that he peopled it with Inhabitants from *Katay* and *Turkeſtan*, *Perſians*, and *Muſtarabians* (*Vid.* Abu'lfar. *Hiſt. Dynaſt.* p. 310.) But *Abu'l ghazi Khan* is ſomewhat more particular with regard to the Origin of this City. He tells us that *Ugaday* (or *Oktay*) *Khan* on his Return from the Reduction of *Katay*, in the Year of the Hejrah 634 (*of Chriſt* 1236) continued to reſide in the Country of *Kara kum*, (or *Black Sand*), where he built a magnificent Palace, and ſent for the moſt able Painters of *Katay* to adorn it; and enjoyn'd the Princes of the Blood and his great Officers to build handſome Houſes about the ſame. He alſo ordered a fine Fountain to be made, with a Tyger in full Proportion, all of Silver, ſpouting Water. (*See* Abu'lghazi Khan *Hiſt. of* Turks, *&c. Vol.* I. *p.* 152, 153, *alſo Vol.* II. *p.* 513 *& ſeqq.*) I take *Kara koram* (*Ordu balik* or *Ho lin*,) to have been ſituate in the Country of *Kara kum*, which ſignifies *Black Sand*, and theſe Works to have been raiſed in that City; altho' *De la Croix* (Hiſt. of *Genghiz Khan* p. 386.) tells us that *Oktay* uſually reſided at *Olugh yurt*, [or *the great City*] but a little Way diſtant from *Kara koram*, whence ſome may conjecture the Palace, *&c.* was built there; or poſſibly *Olugh yurt* was only another Name given by the *Mongols* to *Ordu balik*: For we find no mention of two Cities by other Authors, but that all the *Khans* before *Koblay* were crowned and reſided at *Ho lin* or *Kara koram*. *De la Croix* ſays this was the Seat of *Ung*, [or *Vang*] *Khan* of the *Kara-its*, (commonly called *Preſter John*) that it was a very inconſiderable Place when taken by *Jenghiz Khan*, who much improv'd it, and that *Oktay Khan* rebuilt it and made it a famous City. (See Hiſt. *Gengh.* p. 27, 362.)

Monuments to eterniſe their Memory. The City built on the *Kerlon*, (or *Kerûlon*) was of a ſquare Figure, and 20 *Chineſe* Li in Circumference; the Foundations are ſtill to be ſeen, with ſome large Pieces of the Wall, and two Pyramids in Ruins. Its Name was *Para hotun*, i. e. *the City of the Tyger*; given it from the Cry of a Tyger, which they thought a good Omen.

Not far from hence is a Place call'd *Kara ûſſon*, where is a little Lake, and a fine Spring in a fertile Plain, which feeds Herds of Deer, Mules, &c. all wild. Whether this was *Kara koram*, the Court of *Mango han* (F), or of his Predeceſſor *Kayû ſû* *, to whom the Dominican *Lonjumeau* was ſent with magnificent Preſents by S. *Louis*, Ann. 1249, will be difficult to determine (G). For on one hand, it is not eaſy to conceive how an Emperor of all *Tartary* and the North Part of *China* could reſide in the Countries to the North of the *Saghalian ûla*, fit only for Savages to inhabit, and which could never entertain the Sovereign of ſo many Nations, his Court crowded with Officers, and, if you believe the Relation, with Ambaſſadors from the remoteſt Parts, and Priſoners of almoſt all Countries in the World: But then, on the other hand, the Rout of theſe two Embaſſies in no ſort agrees with the Poſition of the Rivers and Mountains in this Part of *Tartary*, which according to Obſervations are all below the 50° of Latitude: The *Kerlon*, for inſtance, is but in 48° 48′, and *Kara ûſſon* ſtill leſs; wherefore it is very probable, theſe Travellers, having neither the Mathematics nor Compaſs to direct them in ſo long a Journey Eaſtward, inſenſibly declin'd towards the South, inſtead of advancing, as they imagined, ſo far North as 60°: Beſides, *Tartary* is not without Wood for Fuel, either in the Northern or Southern Parts, ſo low as where *Kara hotun* is ſituated, excepting only in the Plains mentioned on this Side the 50°. Notwithſtanding this, they report that in the Tent or Apartment of the Emperor himſelf the Fireing was nothing but Thorns, Roots of Wormwood, and Cow-dung. After all, tho' we cannot preciſely determine where this Court and Village of *Kara koram* was (H), the Relation is not leſs true; for if in the Geography of ancient *Gaul* we find Difficulties, tho' aſſiſted by ſuch Numbers of Books and Monuments, we may expect much greater in that of *Tartary*, which, being quite open and without Defence, is continually a Prey to the ſtrongeſt.

Enquiry concerning *Kara koram.*

We met with but one Inſcription, which was on the Road from *Chang kya kew* to the *Kerlon*, and about a League from *Holûſtay*, where is a little Lake; it is on the higheſt of ſome Marble Blocks, in *Chineſe* Characters, and imports that the *Chineſe* Army, commanded by the Emperor *Yong lo*, arrived there the 14th of *May*. Hence it appears that he did not purſue the *Mongols* beyond the *Kerlon*, but contented himſelf with keeping them at a Diſtance from the Great Wall, the true Bounds of the Empire.

Inſcription in the Deſart.

The other River, *Tula*, runs from Eaſt to Weſt, and in moſt Places is larger, deeper, and more rapid than the *Kerlon*: It has alſo more Woods, and finer Meadows, and on its North Side are Mountains cover'd with large Firs, which afford an agreeable Proſpect: The *Mongols* of this Part of *Tartary* ſpeak of it with Admiration.——This River *Tula*, having joined itſelf to the *Orgon*, or *Urbon*, which comes from the South-Weſt, runs towards the North, and after being increaſed with ſeveral others, as the *Selingha pira*, at length falls into the greateſt Lake in all *Tartary*, nam'd *Pay kal* (I), and belonging to the *Ruſſians*, who are alſo Maſters of the lower Part of the *Selingha*, and on the oppoſite Side, near the Limits of the two Empires, have built a little Place called *Selinghinskoy* and beyond that the City *Irkutskoy* (L), which is much better peopled, and perhaps more traded to, than any City in *Tartary*.

River *Tula.*

In travelling from hence to *Tobolskoy* (M), the Capital of *Siberia* and Northern *Tartary*, you meet frequent Villages, where are commodious Lodgings; but in travelling from *Selingha* Southwards, till you come almoſt to the Great Wall, you are obliged to lodge and diet after the *Tartarian* Manner.

The Waters of the *Twi pira* are clear and healthful, like thoſe of the *Kerlon*; it alſo waters as fertile Plains as thoſe in the Neighbourhood of the *Tula*, and after a pretty long Courſe loſes itſelf in the Ground near a little Lake, without riſing or appearing any more.

River *Twi.*

The Nation of the *Kalkas* is as it were canton'd under a great Number of Princes, ſome of them ſtyled *Han*, or Emperor; tho' it is certain they never were Maſters of all *Tartary*, or more than the Territories belonging to their reſpective Families, except ſome of little Note lying near them.

Before the War that broke out in 1688 between the *Eluths* and the *Kalkas*, theſe laſt had three Princes that aſſumed the Title of *Hân*: The firſt named *Shaſaktu Hân*, whoſe Territories lay moſt Weſtward, was taken and ſlain by the *Eluths*; the ſecond, call'd *Tuſiktu Hân*, fled, but was not follow'd by many of his People, moſt of whom retir'd into the Woods abovemention'd on the North Side of the *Tula*; the third, whoſe Name was *Che chin Hân*, and who uſually encamp'd near the *Kerlon*, retreated along the River as far as *Kûlon nor*, holding himſelf ready to paſs the *Ergonê*, in caſe he ſhould be obliged to enter into the Country of the *Manchews*, whoſe Aſſiſtance he had implored. But after the War and the Death of *Kaldan*, King of the *Eluths*, who pretended that the *Kalkas* and their *Hân* always held of his Family, the Emperor became Maſter of the Remainder of theſe Princes and their People, half of whom had been deſtroy'd by that cruel Enemy.

War between the *Eluths* and *Kalkas.*

In

(F) Called alſo by Writers and Travellers *Mangu*, *Mongko*, and *Munkaka*. (See *Souciet* Obſ. Math. &c. p. 186) They were very powerful before the *Moguls*, under the famous *Ung* or *Vang Khan*, vulgarly call'd *Preſter John*.

* This *Kayu ſu* or *Kayuk* being the *Chineſe Tay tſu*, or Grandfather of the firſt Emperor of the *Yuen*, ſhould be the Grandfather of *Koblay*, who is alſo call'd *She tſu* according to the *Chineſe* Cuſtom.

REMARK. [*The* French *Author errs here; for not* Kayuk Khan, *but* Jenghiz Khan, *was Grandfather of* Koblay, *conſequently was* Tay tſu. *And* Kayuk *was the Son of* Oktay, *the third Son of* Jenghiz Khan, *as* Koplay *was the Son of* Tuli (Tolay *or* Taulay) *his fourth Son. Hence another Miſtake of our Author may be corrected, who*, p. 214. *calls* Ho pi lye *or* Koblay *the fourth Son of* Tay tſu.]

(G) Why might not *Para hotun* and *Kara uſſon*, have been built by the *Tartars*, who dwelt along the Rivers *Kerulon* and *Onon*?

(H) P. *Gaubil* gives us, from the *Chineſe* Hiſtory, the exact Situation of the City in queſtion. The Hord of the *Mogols* (he ſays) was contiguous to that of the *Naymans* near the City of *Ho lin*, North of the ſandy Deſart; which *Holin*, he aſſerts, is the ſame with *Kara koram*, (P. *Souciet*. Obſ. Math. &c. p. 185.) and gives the Latitude of it as obſerved by Order of *Koblay Khan*, viz. 44° 11′ (*ibid.* p. 185, 202.) and its Longitude by Computation 10° 11′ Weſt of *Pe king*; by which it appears that *Kara koram* ſtood at or near the Lake *Kuranhan ulen*, and conſequently at a great Diſtance from either *Kara hoton* or *Para hoton*, that is, 480 Miles North-weſt from the firſt, and 420 South-weſt from the latter.——Whether the Miſſionaries who made the Map of *Tartary* were at the ſaid Lake, or have laid it down from the Accounts of the *Mongols*, we know not, but however it was, 'tis ſurpriſing they ſhould hear nothing of *Kara koram*, whoſe Ruins muſt needs be ſtill thereabouts. It was the Imperial Seat of the *Khans*, till *Koblay*, to be nearer his Conqueſts in *China*, remov'd it to *Shang tu* a City, which he built, as we are told by *Marco Polo* and *Hayton* (the firſt of whom calls it *Cian du*, the other more corruptly *Jons*). It ſtood in the Country of *Karchin*, but is now deſtroy'd, in the Latitude of 42° 22′ to the North-East of *Pe king* (*ibid.* p. 197 Note 4.) It ſeems to me to be *Chan nayman ſuma*, which is one of the three Ruins, marked in the Map by the Miſſionaries, on the River *Shang tu*; for they take no more Notice of this famous Capital than the former, *Eſtina*, *Kampion*, or other ancient Cities. *Koblay* ſpent the Spring and Summer here, and the reſt of the Year at *Khan balik*, or *Peking*. (*ibid.* and *Marc. Paul.* Lib. I. c. 65.) And this I preſume was the *Tartarian* Court ſo long as the *Mongols* were in poſſeſſion of *China*; but after their Expulſion about the Year 1368, 'tis probable *Kara koram* became again the Seat of the *Khans*; thro', according to *De la Croix*, they reſided ever ſince the Time of *Oktay* at *Olugh yurt*, (See *De la Croix* Hiſt. of *Gengh. Khan* p. 386.) a City not far diſtant, if it be not the ſame Place as before obſerved).—The ſame Author alſo remarks that from the Time of *Aday Khan*, the 15th in Succeſſion from *Koblay*, we hear no more at *Olugh yurt* of the Princes deſcended from *Tuli Khan*, but only of thoſe who ſprung from *Koblay Khan*, and remained Kings of *China*. (*ibid.* p. 401.) However *Olugh yurt* was in Being towards the Beginning of the 15th Century, for *Alchi timur*, who reign'd two Succeſſions before *Aday*, aſcended the Throne there in 1405 (*ibid.*) What became after this of *Olugh yurt*, or *Kara koram*, (for 'tis probable, whether the ſame City or not, they had the ſame Fate) we ſhall ſcarce diſcover, till P. *Gaubil* or ſome other curious Miſſionary ſhall inform us. As for thoſe who made the Map, they ſeem to have been very little acquainted with either the Geography or Hiſtory of *Tartary* before their own Time, which is the Reaſon they ſo very rarely touch upon it, and when they do, are ſo very wide of the Mark.—From P. *Gaubil's* Hiſt. of the *Moguls* who reigned in *China*, it appears that they never reſided at *Kara koram*, from the Time of *Koblay*, till after their being expell'd *China*; during which Space, the Dominions of *Tartary* and *China* were united, ſo that *De la Croix's* Succeſſion from *Koblay* muſt be falſe, or his Authors have made Emperors of Governors.—In the Map I have ſuggeſted *Olugh yurt* to have been the ſame with *Shang tu*; which muſt be wrong, if what *De la Croix* ſays about it be right.

(I) Call'd in our Maps *Baykal*. (L) In the *French*, *Ergouski*.

(M) In the *French*, *Tobolk*, being call'd *Tobolsk* for Shortneſs.

Kalka Princes ſubmit to the Emperor.

In 1691 *Che chin han*, with the *Kalka* Princes of his Family, fled to and acknowledged the Emperor their Sovereign, on which the *Han* was confirm'd in his Dignity, tho' his Succeſſor was to be ſtiled only *Tſing Vang*, or Prime Regulo, which Title was then confer'd on his Uncle by the Emperor, who held an Aſſembly of the States of the *Kalkas*. Five of the Princes were created *Pey le*, or Regulos of the third Rank; another, *Kong*, almoſt the ſame as Count; and two were made *Shaſſaks* or Chiefs of Standards or Banners.

To underſtand this, you muſt know that, whether it be at *Pe king* or elſewhere, the *Tartars* both *Manchews* and *Mongols*, as alſo the *Chineſe* ſince the *Tartarian* Conqueſt, are all divided into different Claſſes, and rang'd under Banners. Thoſe at *Pe king* are under eight Banners, diſtinguiſh'd by Colours. The *Mongols* beyond the Great Wall were of late Years rang'd under 49 Banners of equal *Nurû* or *Companies*; tho' each *Nurû* ought to conſiſt of 150 Families. By the Reſolution of the Aſſembly in 1692, the *Hân*, beſides his Dignity, was aſſigned, as his Property, the Command of 27 *Nurû*, under the firſt Banner of the *Kalkas*; the ſecond, conſiſting of 21 Companies, was given to a Prime Regulo: The third had but 12 Companies, the reſt ſome more and ſome leſs.

The Reſidue of the Family and Subjects of *Tûſiktû hân* (N), having at length quitted their Woods, and ſubmitted to the Emperor, were divided by three Banners under three Princes: One made a *Pey le*, or Regulo of the third Order; another a *Kong*, or Count; and the third a *Shaſſak*. Laſtly, the Son of *Shaſaktu hân*, ſlain by *Kaldan*, came to caſt himſelf at the Emperor's Feet, attended only with three or four of his Father's Officers, for the reſt held Intelligence with the *Eluths*, and retired into their Country; but moſt of them were either maſſacred or made Slaves. The Emperor received him very graciouſly, and aſſigned him certain Lands about *Hû hû hotun* (O), a ſmall City without the Great Wall; which, lying near the Gates *Sha hu kew* and *Chang kya kew*, has a pretty Trade. Moreover, thoroughly to make up his Loſſes, the Emperor gave him Part of his own Flocks, feeding in thoſe Parts, and, which the principal Shepherds aſſured us, amounted to 190,000 Sheep, divided into 225 Flocks, and almoſt as many horned Cattle in Herds of 100 each. His Studs of Horſes were ſtill greater, ſo that no Prince in the World is ſo powerful in Cavalry: As to Infantry the *Tartars* have none.

But, beſides the Lands here appointed for the Flocks and Horſes of the Emperor, he has a much larger Tract along that Part of the Great Wall neareſt *Pe king*. Theſe Lands are farmed, ſome paying Rent in Kind, and ſome in Money, which is put into the publick Treaſury, to pay the Salaries of the Officers of State: For the Emperor lives upon his own Domains. Theſe innumerable Flocks, Horſes, and Farms, contribute more to attach the *Mongol* Princes to the Emperor, than all the *Chineſe* Magnificence of the Court of *Pe king*. The *Kalkas* have found the good Effects of their Submiſſion in the Enjoyment of a profound Peace under the Protection of the Emperor, who, however, has not thought proper to give theſe Princes, any more than his ancient Vaſſals, the Power of putting their Subjects to Death, or of confiſcating their Goods; theſe Caſes being referred to the ſovereign Tribunal at *Pe king*, called *Mongol Shûrgan*, or, *the Tribunal of the* Mongols.

The *Hutuktu* of the *Kalkas*,

The *Kalkas* have among them one of thoſe *Lamas*, called *Hû tûktû* (P), who is reputed as a living *Fo*, or, according to the *Chineſe* Expreſſion, *Ho fo*: He is Brother to one of the *Hans* before mention'd, and before the War had built, near the *Tula*, a magnificent and coſtly Pagod, with yellow varniſh'd Bricks, and Workmen from *Pe king*. It was deſtroy'd by *Kaldan* in 1688, and the Ruins are ſtill to be ſeen: To which ſacrilegious Act the *Tartars* are perſuaded that he owed the entire Ruin of his Army and Family.

adored as a God.

This *Lama* Prince, who was one of the chief Authors of the War, at preſent dwells in Tents; in the largeſt of which he ſits on a kind of Altar. Both Great and Small pay him the ſame Adoration they do to *Fo* himſelf. He returns the Salute to no Perſon whatſoever, and, tho' ſubject to the Infirmities of other Men, yet he accepts the moſt extravagant Flatteries, and receives the Homages of many Nations who conſider him as a God. All the *Tartars* of this Empire, of whatever Nation they be, are thus infatuated, even to Madneſs, and believe this *Lama* knows every Thing, and can abſolutely diſpoſe of the Power and Favours of *Fo* (Q): He has been born already 14 Times, and will be born again when his preſent Time is out. He was extremely ſurpriz'd, when, on occaſion of making our Map, he ſaw Strangers from the Weſt, who, far from adoring him, had the Boldneſs, even in the Preſence of ſeveral *Mongol* Princes, (one of which was his Nephew and Son-in-law to the Emperor) to upbraid him for ſuch fooliſh Idolatry, to expoſe his Ignorance in the Enquiries he made concerning *Europe*, and to threaten him with the terrible Judgments of God, and eternal Torments. But he heard all with great Coolneſs, and continued to receive the Adoration of the *Tartar* Lords, as if he either underſtood us not, or was no way acceſſary to the Blindneſs of his Adorers. However, this Prepoſſeſſion of the *Mongols* in his Favour draws Crouds of People to *Iben pira*, where he has reſided about 20 Years. One may call it a large City made of Tents, the Hurry being much greater there than any where elſe in this Part of *Tartary*. The *Ruſſians* of *Selinghinskoy* (R), which is not far diſtant, trade thither; there you meet alſo with Bonzas from *Indoſtân*, *Pegû*, *Tibet*, and *China*; *Tartars* from the remoteſt Countries, with *Lamas* in great Numbers, and of all Ranks: For the *Lamas*, who are the Prieſts of *Tartary*, are of different Degrees, tho' they all acknowledge, as their Chief, the Great *Lama*, who inhabits to the Weſt of *China*, on the River *Laſa* *, which is alſo the *Chineſe* Name for the Place of his Pagod; but the neighbouring *Tartars* call it *Barantola*, giving to the whole Country in general the Name of *Tibet*.

Great *Lama* of *Tibet*.

This grand Pontiff of the Pagan Religion, in theſe Eaſtern Parts, confers ſeveral Degrees of Power and Dignity on his *Lamas*; of which the moſt eminent is that of being *Hû tûktû*, or living *Fo*; but the Number of theſe is but ſmall, and this Prince is the moſt celebrated and moſt honoured of them all, eſpecially among the *Kalkas*, whoſe infallible Oracle he has been, ever ſince he reveng'd them of the Cruelties of *Kaldan*, by engaging the Emperor of *China* to undertake their Defence.

Theſe *Kalkas* are ſeparated Southward, about the 44°, only by certain Sand Hills, from a Country called *U chû mû chin*, whoſe Prince has alſo the Title of *Tſing vang*,, or Prime Regulo, and commands a Banner of 24 *Nurû* or Companies. Theſe *Tartars* are alſo no leſs infatuated with the *Hû tûktû Lama*; and tho' they have particular *Lamas* of their own, yet both Prince and People are bound by the Deciſions of the Oracle at *Iben*. The *Lamas* do not live in Communities in *Tartary* (tho' in *China* ſome do) but in ſome Places they have a kind of Prebends, being the Lands and Flocks of thoſe whom they ſucceed, and of whom they are generally the Diſciples or Companions, notwithſtanding they pray in common. This is the prevailing Religion, except in the Country of *Hami*, which is not infected with their Idolatry; happy, had it not fallen into the Errors of the *Korân!* But *Hami* is ſo ſmall a Country, that the *Lamas* may well boaſt themſelves the Teachers of all *Tartary*, and proclaim aloud their Power, which, in truth, is

Lamas of *Tartary*.

(N) In the *French Tonſhu han*.
(O) Is called *Koko hoton* and *Kokoton* in former Maps.
(P) It may alſo be written *Ku tukte*. In Travellers and Maps we find *Kutugta*, and ſometimes by Miſtake *Kutuſta*, and *Kutufta*. *Strahlenburgh* writes it *Hotoget* and *Khotokoyt*.
(Q) Is it not as much a Folly to believe the ſame Power in the Pope?
(R) The *French* is *Selinguesko*. The *Chineſe* Name is *Chu ku pay chang*.
* The *Chineſe* alſo call this Country *Laſa*, *La ma ti ſan*.
REMARK.] The River is called *Kaltiu* in the Map, and no where elſe *Laſa*, that I know of.]

is great enough to make the Emperor himſelf jealous.——The Country of *Hami*, called in our Maps the Kingdom of *Hami*, contains only one ſmall City of the ſame Name; but is full of Houſes, and a few Villages, as deſcribed in the Map. It is 90 Leagues from the Gate of the Great Wall call'd *Kya yu kew*, and has Lands enough round it, yet extends no farther, becauſe that whole Space is nothing but a dry Sand, and the moſt barren of all *Tartary*. The *Chineſe* commonly call this Deſart *Sha mo*, and ſometimes *Kan hay*, i. e. *a Sea of Sand*, and the *Tartars* call it *Kobi*: It has neither Graſs nor Water; Travellers frequently loſe their Horſes in croſſing it: The *Tartars*, therefore, rather uſe Dromedaries, becauſe little Food ſerves them, and they can be without Water five or ſix Days. However the whole *Kobi* is not contained within this Space of 90 Leagues; for it has various Branches, which, ſpreading here and there, like ſo many infected Veins, divide the Country into Plots, ſome dry, and utterly uninhabited, others fertile enough to ſubſiſt a few *Tartars*. The Country of *Hami* ſcarce produces any Fruit except Melons, but thoſe of a delicate Flavour, and ſo far preferable to ours, that they hold good beyond the Seaſon, and are ſerved up at the Emperor's Table all the Winter. Country of *Hami*.

The Inhabitants of *Hami* are large and robuſt, well-cloath'd, and very neat in their Houſes: They ſubmitted to the preſent Emperor, being unable to bear the Tyranny of the *Eluths*, who are their Neighbours on the Weſt, and pretend to have always been their Maſters. It was this which occaſion'd the War before mention'd, that ended in 1690 by the Defeat of *Kaldan*, but of late Years has been renewed again, with the *Tſe vang rap tan*, (as they ſtile him at *Pe-king*) who is of the ſame Family, and acknowledged by almoſt all the *Eluths* for their Prince by Right of Birth; for he boaſts himſelf but the ninth in Deſcent from the great [*Timûr beigh* or] *Tamerlan*, and alſo to be deſcended from thoſe Princes who conquer'd *China*, towards the End of the 13th Century, and reigned there under the Name of *Yuen chau*. But whatever his Extraction be, this Prince, called by his own People *Cha har Arbtan han*, is the moſt fierce, untractable, and powerful of the *Tartar* Princes bordering on the Empire: He is Lord of *Turfan*, a conſiderable City in Weſtern *Tartary*, diſtant from *Hami* ſix Days Journey, croſſing a Branch of the *Kobi*, but ten Days by the Hills, north of *Hami*, which is a much ſafer Road. He poſſeſſes too ſome other Places, a Map of which has been drawn, partly from what we learned at *Hami*, and partly from the Journal of the Emperor's Envoy to that Prince, who lives in the fartheſt Part of the Country in Tents, and partly from the Memoirs of the Imperial Generals. Subject to *China*.

It is to be obſerved in this Map, that between the Cities are no Villages, ſo that in travelling a whole Day from one to the other there is not ſo much as a Houſe of Entertainment. We may, doubtleſs, attribute this to the Genius of the *Tartars*, who prefer Tents to Houſes, and to the Nature of the Country, which is ſo divided by the Branches of the *Kobi*, that it is only habitable in ſome particular Places.

In ſhort, Weſtern *Tartary* has this Advantage of the Eaſtern; that in it we meet with Towns to lodge in and get Proviſions; which we do not in travelling Eaſtward thro' the *Mongol* Countries ſubject to this Empire. Their Manner of living in Tents is the more ſurpriſing, as it is uſed by ſeveral Nations near the Great Wall, who cannot be ignorant of the Advantages of People aſſociating together in Cities. The *Mongols* called *Ortos Ta tſe* are hemm'd in by the *Whang ho*, or Yellow River, which leaving *China* near the fine City of *Ning hya*, makes a great Sweep, and enters it again towards *Pau te chu*; ſo that they are bounded on the South by the Great Wall, which is there, and alſo thro'out *Shen ſi*, only of Earth, and but about 15 Foot high. They had beyond the Great Wall, upon the *Whang ho*, a City named *Toto*, which ſeems by the Ruins to have been pretty large; tho' theſe People have neither Skill nor Pleaſure in Building. They are governed by ſeveral petty Princes under ſix Banners, and love to diſtinguiſh themſelves by the Largeneſs and Number of their Tents, and the Multitude of their Flocks: Their utmoſt Ambition is to preſerve the Rank of their Families. They value Things only for their Uſe, having no Regard to their Rarity or Beauty. They are naturally of an eaſy, chearful Temper, always diſpoſed to Laughter, and never diſturbed with Melancholy; and indeed they find little Occaſion for Solicitude, having generally neither Neighbours to manage, Enemies to fear, nor Lords to pleaſe; no difficult Affairs, no Buſineſs of Conſtraint, diverting themſelves only with Hunting, Fiſhing, and other bodily Exerciſes, in which they are very expert. However the *Mongols* are capable not only of the Sciences but the greateſt Affairs: Witneſs their ſubduing *China* in 1264, which they govern'd, even in the Opinion of the *Chineſe*, with great Judgment and Addreſs; and there are ſtill ſeen in *China* marble Monuments, with Inſcriptions both in the *Chineſe* and *Mongol* Languages. In this they have been imitated by the *Manchews*, now Maſters of this Empire, who have cauſed the Public Acts and Inſcriptions to be written in both Languages. The Characters upon the ancient *Mongol* Monuments are the ſame with thoſe in preſent Uſe, but different from the *Manchew* Characters, which are no older than the Family now reigning. They have not the leaſt Likeneſs to the *Chineſe* Letters, are no more difficult than our own, and are written on Tables with an Iron Pencil; for which Reaſon a Book is a great Rarity among the *Mongols*. The Emperor, to pleaſe them, had ſome of their Books tranſlated and printed on Paper at *Pe king*: But the chief Book among them is the Kalendar, publiſh'd by the Mathematical Tribunal, graved in *Mongol* Characters. Ortos Tartars.

The Lamas, who are the only Perſons capable of inſtructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend, or in practiſing Phyſick, which they are Pretenders to; ſo that few of the *Mongols* can write or read. And, indeed, ſeveral of the Lamas ſcarce underſtand their Prayers, and much leſs the antient Books of Religion, which are written in an obſolete Style. Their Prayers, which have alſo ſome obſolete Terms, are ſung with a ſolemn yet harmonious Air, and make almoſt the whole of their religious Worſhip. They make no Sacrifice or Offering, but the People often kneel bareheaded before the Lamas to ask Abſolution, and riſe not till they have received it by the Impoſition of the Lamas Hands, who, it is generally believed, are able to call down Hail and Rain. This was teſtify'd to us by ſeveral Mandarins, who were Eye-witneſſes to theſe Facts; and confirms what was told us at *Pe-king*, of the Lamas practiſing Sorcery. They do not hold the Tranſmigration of the Soul, at leaſt not into Brutes, and therefore they eat Fleſh, but moſtly that of wild Beaſts taken in Hunting, tho' they keep large Flocks of tame ones. Their Lamas.

Tartary abounds with all ſorts of Game, even of the Kinds common in *Europe*, as Hares, Pheaſants, Deer; of which the vaſt Heaps ſeen every Winter in the Markets and Streets of *Pe-king*, will convince any one without going to *Tartary*.——The Yellow Goats, by the *Chineſe* called *Whang yang*, are ſeldom ſeen in the Plains but in large Herds: Their Hair is yellow, and not ſo ſmooth as the common Goat's; but they are of the ſame Shape and Bigneſs. Their Safety conſiſts in their extraordinary Swiftneſs. *Tartary* full of Game.

The wild Mules go in ſmall Herds, and tho' the *Chineſe* Name *Yo lo tſe* ſignifies *Mule*, this Animal is not like the tame ones, nor can be brought to carry Burdens; its Fleſh alſo is different, being of an agreeable Taſte, and in the Opinion of the *Tartars*, who feed much on it, as nouriſhing and wholeſome as the wild Boar. This laſt Animal frequents the Woods and Plains beyond the *Tilla*, and is traced by the Earth it turns up to come at the Roots on which it feeds. Yellow Goats. Wild Mules.

Wild Horſe and Dromedary. The wild Horſe and Dromedary are like the tame, but are ſtill more to the Weſt, tho' they are ſometimes found in the Territory of the *Kalkas* which borders on *Hami*. The wild Camel is ſo fleet that the ſwifteſt Hunters can but ſeldom reach him with their Arrows. The wild Horſes go in large Herds, and when they meet with tame ones, ſurround and force them away—— The *Han ta han* reſembles the Elk: The Emperor goes ſometimes to the Hunting of this Creature, which is a common Diverſion of the *Solons*: we have ſeen ſome, when kill'd, bigger than the largeſt Ox. They are found but in ſome Parts of *Tartary*, namely about Mount *Swelki*, in boggy Grounds, where they delight and are moſt eaſily kill'd, their great Weight hindering their Flight—The *Chûlon*, or *Chelaſon*, is about the Size of a Wolf, and ſeems to me a ſort of Lynx. The Skin is much valued at *Pe king*, where they make of it the *Ta hû*, or Surtout. It has long, ſoft, and thick greyiſh Hair. There are great Numbers of them in and near *Ruſſia*, and the Fur fetches a Price at that Court.

Tiger. The *Lau hû* or Tiger, infeſts *China* as much as *Tartary*, and is the moſt ſavage of all theſe Animals. Their Cry alone ſtrikes Horror in thoſe not uſed to it, and thoſe Eaſtward are alſo ſurpriſingly large and nimble. Their Skins are commonly of a fallow Red, ſtriped with black Liſts, but there are in the Royal Wardrobe ſome white ones, both with black and grey Liſts. Out of the Court the great Mandarins of War uſe theſe Skins, to the Extremity of Head and Tail, to cover their open Chairs when they go in Proceſſion; and in the Court, the Princes, during Winter, cover their Cuſhions with them. Tho' theſe Animals are ſo fierce, they ſeem to be in great Fear when they find themſelves ſurrounded by the royal Hunters, preſenting their Spears; and whereas the Deer, driven along with them, fly from Side to Side, in order to eſcape between the Ranks, the Tiger ſquats on his Tail on the Spot where he firſt ſees his Enemies, and bears a long time the Barking of the Dogs, and the Thumps of blunted Arrows ſhot at him; but provoked at length he ſprings with ſuch Rapidity, that he makes as it were but one Leap to the Hunters on whom he fixes his Eyes; but thoſe of the ſame File are ready with their Spears pointed, and plunge them in his Belly the Moment he offers to ſeize their Companion. And the Emperor's Hunters are ſo quick that an Accident very ſeldom happens.

Leopard. The *Pau* are a kind of Leopards, their whitiſh Skins being ſpotted red and black, and tho' they have the Head and Eyes of a Tiger, they are not ſo big, and have a different Cry.

Deer. The Deer, which multiply exceedingly in the Deſarts and Foreſts, differ in Colour, Bigneſs, and Shape of their Horns, according to the different Quarters of theſe vaſt Countries, and ſome of them are like thoſe in *Europe*. The Stag-Chaſe, called *Chau tû*, or the *Stag-Call*, is ſo very engaging, that the late Emperor uſed to repair to it with a ſelect Company before Sun-riſe. It is thus: The Huntſmen, taking ſome Stags Heads, counterfeit the Cry of the Hind; upon which the largeſt Stags advance pretty near the Place where they hear the Cry, then ſtop, and look on all Sides, till at length perceiving the Stags Heads, they tear up the Ground with their Horns, and immediately run forward, but are ſhot by the Huntſmen, who lie in Ambuſh.

Mongols Skill in training their Horſes. The Intrepidity of the *Tartarian* Horſes at the encountering ſuch fierce Beaſts as theſe Tigers is ſurpriſing; and yet it is only Uſe, for they are as fearful of them at firſt as other Horſes, but are train'd by Degrees to this Exerciſe. The *Mongols* are alſo expert in training their Horſes, and have of them a great Number of every Colour, ſo that their Diſtinctions would make a Liſt three times as long as thoſe of our Equerries. They are particularly dextrous at catching them running, with the Slip-knot of a Cord, and in breaking them very ſpeedily. They underſtand their Diſtempers, and commonly uſe ſuch Remedies as would no more agree with our Horſes than their Food. But in all this the Benefit of the Rider is conſider'd, whom it ſo highly concerns to have a ſtrong, hardy Horſe, that can bear Fatigue, and live cheap; and indeed theſe Qualities are preferable to Largeneſs and Beauty, even in the Opinion of *Europeans*: Not that the *Tartar* Horſes can be called little, they are rather of a middle Size; and, among ſuch vaſt Numbers, you may always pick out ſome as large and handſome as thoſe in *Europe*; ſuch are the Emperor's, and thoſe of the Princes and Grandees: For at *Pe-king* they are mighty proud of being well mounted, and a good Horſe, nay a Mule, commonly ſells for 6 or 700 Livres, and often more.

Their Furs. The *Kalkas* are not rich in Sable-ſkins, but have plenty of Squirrels, Foxes, and a Creature as ſmall as an Ermine, call'd *Tael pi*, of whoſe Skins, at *Pe king*, they make your *Tew pong*, or Mantles, to keep out the Cold. Theſe Animals are a kind of Land-Rats, very common in ſome Territories of the *Kalkas*, and dig in the Earth a Range of as many little Holes as there are Males in the Company, one of whom always keeps Watch above, but flies under Ground at any one's Approach. Nevertheleſs they eſcape not the Hunters, who, on diſcovering their Neſt, ſurround it, and opening the Earth in two or three Places, throw in flaming Straw, to frighten them out of their Holes, and take great Numbers; ſo that their Skins are cheap.

Cloathing. The *Mongols* have all ſorts of Animals, yet their ordinary Cloathing is Sheep and Lamb-ſkin, the Wool next the Body. Tho' they know how to dreſs and tolerably whiten theſe Skins, as alſo thoſe of Stags, Deer, wild Goats, *&c.* which, in ſome ſort, ſerve the Rich for Under-Garments in the Spring, yet, for all their Care, you ſmell them as ſoon as they come near you; whence the *Chineſe* call them *Tſau Ta tſe* (*Stinking Tartars.*) Their very Tents have a Rammiſh Smell, hardly tolerable; ſo that a Stranger, who happens among them, had beſt ſtrike his Tent, and erect it ſome Paces diſtant, that the Smell may evaporate.

Tents. Their Tents are round, and much more commodious than the ordinary *Manchew* Tents, which have only a ſingle or double Wrapper, much like thoſe of our Soldiers, being cover'd with a thick grey or white Felt, upheld within by Poles, with one End ty'd round a Hoop, forming the Superficies of a broken Cone, with a round Hole at the Top, to let out the Smoke, that aſcends from the Hearth placed in the Middle of the Tent. While the Fire laſts, they are warm enough, but ſoon grow cold again, and in Winter would, without Care, freeze in their Beds. To avoid, or at leaſt leſſen, this and other Inconveniencies, the *Mongols* have their Tent Doors very narrow, and ſo low that you can't enter without ſtooping. They have alſo the Art to join theſe looſe Pieces, ſo nicely as to keep out the piercing Blaſts of the North Wind.

Fiſhery. Their Fiſhery is not conſiderable; for the *Mongol* Rivers are not comparable to thoſe of the *Manchews* and the *Tu pi Ta tſe*; if they ſometimes, as they ſay, take Sturgeons in the *Tûla*, they are ſuch as come up from the great Lake *Pay kal*, with which this River has a Communication: And tho' the ſame kinds of Fiſh are found in the *Urſon*, as in the more Eaſtern Rivers, particularly the *Cha chi i*, it is becauſe the *Urſon* diſcharges itſelf into the *Saghalian ûla*, into which thoſe Rivers likewiſe fall. In this Part of the *Urſon* is alſo found an amphibious Creature called *Turbighê*, reſembling the Otter, but the Fleſh is tender, and almoſt as delicious as that of a Roe-buck. I don't know that they are found any where but about the Lakes *Pûir* and *Kûlon*, which communicate with the *Urſon*.

Agriculture As to Plants: Agriculture, which to us appears ſo neceſſary, is not only neglected, but even condemn'd as uſeleſs by all theſe Nations. When we ask'd them why they would not at leaſt cultivate ſome little Herb-Gardens, they reply'd, *Herbs are for the Beaſts of the Field, and the Beaſts for Men.*

That Education has a great Share in ſuch Prejudices as theſe, is evident from the Diverſity of Opinions to be found among the Sages of different Nations. As therefore the *Tu pi Ta tſe* feed no Flocks, but find in their River-Fiſh both Food, Rayment, Lights for the Night, *&c.* ſo the *Mongols*, who neglect both

Tillage

Tillage and Gardening, content themſelves with their Flocks, making Cloths and Tents of their Skins, and of their Milk a diſtill'd Liquor as ſtrong as Brandy.

We ſhould in the laſt Place take Notice of the moſt remarkable medicinal Plants growing in the Territories of the *Mongols*; but to enable us to do this, would have required ſuch a Search as our Geographical Labours would not permit; beſides, we have already obſerved that the *Lamas*, who are the principal Phyſicians, employ none but the moſt common Simples, and ſuch Drugs as are uſed in *China*: The only one which is rare and in much eſteem, is called at *Pe-king*, *Kalka ſe twen*, and by us the *Kalka* Root; it is of an aromatic Smell, and the Emperor's Phyſicians give it with Succeſs in Dyſenteries and Diſorders of the Stomach. Simples.

Hiſtorical Obſervations on Great TARTARY, *taken from the Memoirs of Pere* GERBILLON.

GREAT Tartary comprehends all that Part of our Continent, bounded Eaſtward by the Eaſtern Ocean; on the North by the Frozen Sea; Weſtward by *Ruſſia*, the *Caſpian Sea*, and Part of *Perſia*; and Southward by the ſame Part of *Perſia*, the *Mogol* Empire, the Kingdoms of *Arracan* and *Ava*, *China* and *Korea*. *Great Tartary.*

This vaſt Country, formerly ſhar'd among a Multitude of Sovereigns, is at preſent entirely united under the Dominion, either of the Emperors of *China*, or the Czars of *Ruſſia*, except the Country of the *Uzbeks*, Part of the *Kalmûks*, or *Kalmaks*, *Tibet*, and ſome little Highland Territories towards *Ava*, and Weſtward of *Se chwen*. The *Ruſſians* are Maſters Weſtward of the Meridian of *Pe-king*, of all the Northern Part to 50° Latitude and Eaſtward of the ſame to 55°. Formerly this large Tract of Land was under the *Tartarian* Emperors of the Family called in *Chineſe Ywen*, the Founder of which Monarchy was the famous *Jinghiz Khân*, who, according to the *Chineſe* Hiſtory, firſt united under his Dominion all the *Tartars* of thoſe vaſt Regions, before divided into a Multitude of Hords, called in their Language *Ayman*, each conſiſting of a Family, Slaves taken in War included. Part of theſe Hords, ſome Ages ſince, having ſubjected their Neighbours, grew very powerful, and even carry'd their Arms into *China*, where for a long Time they poſſeſſed the Province of *Shan ſi*, and part of *Shen ſi*. Hiſtory of it.

About the Beginning of the *Han* Dynaſty, more than 1800 Years ago, a *Tartar* Prince grew formidable to his Neighbours the *Chineſe*, invading their Empire whenever they neglected the annual Preſent of Money or Silk. Theſe Princes, or Kings, have very frequently demanded the Emperor's Daughter in Marriage, and haughtily threaten'd to fetch her Sword in Hand, if deny'd the Favour. 'Tis related in Hiſtory that, at the Death of the Founder of the ſaid *Dynaſty*, a *Tartar* King preſum'd to propoſe Marriage to the Empreſs Dowager, then Regent; and tho' the *Chineſe* look'd on the Offer as an Affront, they had the Policy to diſſemble it, and grant him a Princeſs of the Blood.

The *Chineſe* Hiſtory calls theſe Kings *Chen yu*, or *Tan yu* (for both Terms are pronounc'd alike) which is properly a Title, as *Sovereign*, or *King*, and not the Name of a Country, tho' given by our Geographers to that Part of *Tartary*, Weſt or North-weſt of *China*, where theſe Princes reigned.

However they were not long thus a Terror to the *Chineſe*, for the Emperor *Vû ti*, of the *Han* Family, about 120 Years before Chriſt, defeated them ſo often, and repuls'd them ſo far into their Deſarts, that for more than 1200 Years they durſt not appear in the Empire. *See* Vol. I.

At the Beginning of the 10th Century, the *Tartars* on the North of *China*, call'd in the *Chineſe* Hiſtory *Si tan*, having ſubdued *Lyau tong*, again invaded the Northern Provinces, and erected the Monarchy call'd in the ſame Hiſtory *Tay lyau*, from *Lyau tong*, by which they entred the Empire. This Monarchy laſted 200 Years, during which they ſubdu'd ſeveral other *Tartar* Hords, and good part of Northern *China*, bringing the Emperors themſelves under a conſiderable Tribute in Money and Silks. The *Sitan*, (rather *Kitan*) or *Lyau*.

This Monarchy of the *Lyau* was at length deſtroy'd by the Eaſtern *Tartars*, that is, thoſe who lie Eaſt of the Meridian of *Peking*, and North-eaſt of *China*. They were Subjects of the *Lyau*; but the Prince of an *Ayman*, named *Aghûta*, to revenge a barbarous Affront from the laſt Emperor of the *Lyau*, took up Arms, and putting himſelf at the Head of the neighbouring *Aymans*, by degrees ſubdu'd the whole Country took the Emperor Priſoner, and founded the Monarchy of the *Kin*, about the Beginning of the 12th Century. From this Time they poſſeſſed near half of *China*, till about the Year 1300, when *Jinghiz Khân*, the greateſt Conqueror, perhaps, that ever was, having reduced the Weſtern *Tartars*, and extended his Conqueſts beyond *Perſia*, turned his Arms againſt the *Tartars* of *Kin*, and entirely routed and expell'd them, but did not live long enough to ſubdue the whole Empire of *China*. But his Grandſon *Hûbilay*, whom our Hiſtorians call *Kûblay*, and the *Chineſe Hû pi lyê*, finiſh'd this Taſk, by adding the Conqueſt of *China* to all his Grandfather's Acquiſitions. Then it was that this famous Empire, which for near 4000 Years had been govern'd by none but Natives, tho' of different Families, firſt felt a foreign Yoke. Subdu'd by the *Kin* or Eaſtern *Tartars*. And theſe by the Weſtern, who conquer *China*.

But this Monarchy was too unwieldy to ſubſiſt long, and the *Tartar* Government, through Effeminacy or Indolence, ſcarce exceeded 100 Years; for towards the Middle of the 14th Century the *Tartars* were expell'd *China* by the famous *Hong vû*, Founder of the *Tay ming*, the laſt *Chineſe* Dynaſty, and puſh'd by his fourth Son *Yung lo* beyond the Deſart to 50°. Latitude, abandoning all the Country near the Great Wall, where they had built many Cities and Towns, whoſe Ruins remain. This Emperor went alſo thrice in queſt of them beyond the Deſart above 200 Leagues North of the Great Wall, with a Deſign to extirpate them, but was prevented by Death in his Return from his third Expedition. His Succeſſors neglecting them in their Deſart, they began to take Heart and ſpread, and the Princes of the Blood of *Jinghiz Khân*, each ſeizing a Territory, form'd different Hords, which grew into little Sovereignties. Expelled by *Hong vu*

Great Tartary, at preſent, is divided among different Nations, each having its particular Country, Manners, Language and Religion. Diviſion of *Tartary*.

The firſt, and moſt conſiderable, as being Miſtreſs of *China* and moſt of the other *Tartars*, is the *Manchew* Nation, by the *Ruſſians* call'd *Bogdoys*, whoſe Head is the preſent Emperor of *China*. They may paſs for Heathens, tho' they have neither Temples nor Idols, nor regular Worſhip, but what is offer'd in Sacrifice to the *Emperor of Heaven*, as they expreſs it. They pay, indeed, their Anceſtors a Veneration mix'd with Superſtition; and ſome of them, ſince their being in *China*, are become Worſhippers of *Fo* and other Idols of that Country: but they are moſtly wedded to their old Religion, which they reverence as the Baſis of their Empire, and the Source of their Proſperity. The *Manchews*, their Religion.

Their Country lies North of *Lyau tong*, the moſt Eaſtern Province of *China*, extending from 41° to 53° North Latitude, and from about 104° Longitude to the Eaſtern Ocean; bounded on the North by the great River, by the *Ruſſians* call'd *Yamûr*, or *Amûr*; by the *Chineſe*, *He long kyang*; and by the *Manchews*, *Saghalian*

Saghalian ûla: On the South it borders on *Lyau tong* and *Korea*, Weſtward on the Country of the *Mongols*, and Eaſtward on the Ocean.

Their native Country

It is of great Extent from Eaſt to Weſt, but thinly peopled, eſpecially ſince the Emperor drew part of its Inhabitants to *Pe-king*, tho' it has ſome Cities and wall'd Towns, beſides Villages and Hamlets, whoſe People are employed in Agriculture. The principal Cities are *Ula*, *Aykom*, and *Ningûta*, garriſon'd Places, with Governors, and other civil and military Officers: Hither alſo Criminals are baniſh'd, to repeople the Country. The Air is very ſharp, and the Land mountainous and woody, much like *Canada*.

Large but not populous.

Theſe *Tartars* live in Huts on the Banks of Rivers, and ſubſiſt by Hunting and Fiſhing, eſpecially the more Eaſtern Inhabitants, who are ſomewhat rude and barbarous. The Country is divided into Provinces; the moſt Weſtern is *Solon*, by the *Ruſſians* call'd *Dawra*, which is rather the Name of a Nation than a Country. It begins at the Confluence of the *Ergonê* and *Saghalian ûla*, along which latter it extends above 150 Leagues towards *Ningûta*. The Governor told me there were not above 10,000 Families in the Province. They are great Hunters, dextrous Archers, and pay their Tribute in Sable-ſkins, each Family two, three, or more a Year, according to the Number of able Perſons.

Solon or *Dawra* Province.

In the whole Country there is but one Town, called *Merghen*, or *Merghin*, built and garriſon'd by the Emperor; every where elſe are nothing but Huts. The *Ruſſians* indeed had a Fortreſs here, which they called *Albazin*, and the *Tartars Yakſa*, from a little River on which it ſtood where it runs into the *Saghalian ûla*. This Fortreſs occaſion'd the War between the Emperor and the *Ruſſians*, the Garriſon diſturbing the *Chineſe* Sable-Hunters; but at length the Fort was demoliſh'd, and the Country yielded to the Emperor by the Treaty of *Nipchû*.

Merghen City.

From *Yakſa* to the Mouth of the *Saghalian ûla*, in the Eaſtern Sea, are full 400 Leagues, as the Vice-roy, who made the Voyage in a Bark by the Emperor's Order, aſſur'd me. They reckon 150 Leagues from *Yakſa* to *Ningûta*, beyond which lives a Nation that uſe only Dogs to draw their Carriages, and are called by the *Manchews*, their Neighbours, by no other Name than *Dog-drivers*. This People, tho' extended along the River about 200 Leagues, are not numerous, having only here and there ſmall Hamlets, ſituate at the Fall of ſome little River into the *Saghalian ûla*.

Fiattu or *Fiatta* People.

From hence along the River to the Sea lies a Nation called *Fiattû*, or *Fiatta*, of a quite different Language from the former, as they both differ from the *Manchews*. The People, as deſcribed, are Savages, much like the *Iroquois* [in *America*]. They live on Fiſh, and cloath themſelves with their Skins, whence they are called *Yu pi*, in *Chineſe* a *Fiſh-skin*. They underſtand not Agriculture, living in Huts, without King or Sovereign, tho' every Community chuſe a Chief whom they obey, much like the Savages of *Canada*. They have Canoes made of the Bark of Trees, or the Trunks hollowed. Thoſe near the Sea are frequently viſited by Boats from the Iſlands, which lie pretty thick at the Entrance of the River, which is not there above three Leagues broad, but very deep every where, and navigable when not frozen, ſo that Veſſels of good Burthen may come up to *Nipchû*, about 500 Leagues. I learn'd from the Vice-roy that all the vaſt Country, Eaſt of the River by the *Tartars* call'd *Songari*, by the *Ruſſians*, *Singala*, is nothing but a vaſt Deſart full of Mountains and Foreſts (T). The Inhabitants along the *Songari* are *Manchews*, call'd by the *Ruſſians*, *Dûchari* (U). In Winter they go a Sable-hunting in theſe great Foreſts, and return to ſpend the Summer at home about *Ningûta*.

North of the *Saghalian ûla*, about 100 Leagues below *Yakſa*, runs a good River, call'd *Chikiri* by the *Manchews*, *Zia* by the *Ruſſians*, about half a League over near its Fall into the *Saghalien ûla*. The Aſcent to its Source, they ſay, is two Months Journey; but you may return in fifteen Days. It riſes in a Chain of Mountains, which ſerves for a Boundary to the two Empires, and deſcends South-weſtward with a very rapid Current.

The *Orochon*.

The *Manchews* call the People about this River *Orochon*, from a Creature called *Oron*, a ſmall ſort of Deer, which they break to draw their Sleds, or carry their Baggage. I have ſeen ſome in the Emperor's Park, alſo Elks, which are common in this Country and *Solon*. The fine Sables, grey Ermine, and black Foxes, are found about the *Chikiri*. The *Ruſſians* took abundance of fine Skins while they held *Yakſa*.

The *Mongols*

The ſecond Nation of *Tartary*, but the firſt for Number and Extent, is the *Mongols*, whom the *Chineſe* ſometimes call *Si Ta tſe*, *Weſtern Tartars*, and in Deriſion *Tſau Ta tſe*, *Stinking Tartars*, becauſe of their ill Scent. This People comprehends the *Kalmucks*, or *Eluths*, the *Kalkas*, and the *Mongols* ſtrictly ſo called, inhabiting near the Great Wall. Their Country extends from the *Caſpian* Sea to the Eaſtern *Tartars* aforeſaid, that is, to about 3° Longitude beyond the Meridian of *Peking*; and from the Great Wall to 50° Latitude.

Their Language. Religion.

They all ſpeak one Language, ſimply called the *Mongol* Tongue. They have ſeveral Dialects indeed, but underſtand one another very well; and they are all of the Religion of *Tibet*, that is, Worſhippers of the Idol *Fo*, called in their Language *Fiſheki*; they believe the Tranſmigration of Souls, pay their Prieſts the Lamas, a blind Obedience, and preſent them with the beſt they have. Theſe Prieſts are commonly ignorant; but are accounted very learned, if they can read the ſacred Books in the Language of *Tibet*. They are alſo great Libertines, and debauch Women with Impunity; yet the Great Men are adviſ'd and managed by them, and give them the Upper-hand on all public Occaſions.

Way of living.

The *Mongols* live all the ſame Way, wandering from Place to Place with their Herds, and pitching where they find moſt Forage: In Summer near ſome Water, in Winter on the South Side of ſome Hills, while the Snow ſupplies them with Water. Every Prince keeps within his Juriſdiction, as well as his Subjects, but encamps where he pleaſes, in his own Territories. They are quite rude and unpoliſh'd in their Manners, naſty and ſlovenly in their Tents and Clothes, living amidſt the Dung of their Beaſts, which ſerves them for Fuel, for they have no Wood. They excel in Horſemanſhip and Hunting, and are dexterous Archers on Foot or on Horſeback; in general, they lead a wretched Life. Averſe to Labour, they prefer Grazing to Agriculture: In Summer they live on Milkmeats, uſing indifferently Milk of Cows, Mares, Ewes, Goats and Camels. Their Drink is Water boil'd with the worſt Sort of Tea in all *China*; in this they put Cream, Butter or Milk, more or leſs, as every one likes it. They alſo alſo make a Sort of *Aqua Vitæ* from ſour Milk, eſpecially Mares, which is diſtill'd after Fermentation. They Rich lay Mutton to ferment with their ſour Milk. This Liquor is ſtrong and nouriſhing, and they delight to get drunk with it. They alſo ſmoak great deal of Tobacco, and in general are honeſt and good-natur'd. Tho' Poligamy be not forbidden they have uſually but one Wife. They burn their dead and interr the Aſhes on ſome Eminence, where raiſing a Heap of Stones they place thereon little Banners.

(S) *P. Avril*, in his Travels to *China*, p. 147, calls this Province *Dauri*. *Isbrand Ides* names it *Daour*, and makes *Nipchu*, or *Nerchinskoy*, a City thereof; but *Brand* his Secretary writes it *Dauri*.

(T) The Miſſionaries, who were on the Spot, and made the Map, ſay both the *Tupi* and *Ke cheng Tartars* inhabit to the Eaſt of the *Songari*, the latter dwelling along the *Saghalian ula* as far as its Mouth.

(U) *P. Avril*, p. 146. ſays this Province of *Bogdoi* is called by the *Ruſſians*, *Diuckari*; and by the *Mongols Diurski*.

They

They are very devout, every one wearing a String of Beads about his Neck, to pray by. There is ſcarce a *Mongol* Prince but has a Pagod, tho' no Houſe, in his Territory. I ſaw the Ruins of one of thoſe Temples more than 250 Leagues from *Pe-king*; it was built by *Chineſe* Workmen hir'd on purpoſe, and the Tiles, which were varniſh'd, or rather enamel'd, with yellow, were brought from *Pe-king*. A Lama, or Impoſtor, who called himſelf a living *Fo*, and was ador'd as ſuch, had it erected in the Territory of the King of the *Kalkas*, his Brother. Devout.

Tho' the *Mongol Tartars* have but one Language, Religion, and Manner of Living, they may be divided into *Kalmûks*, *Kalkas*, and *Mongols* ſtrictly ſo called. The firſt, who call themſelves *Eluths*, and are ſo named at *Peking*, are ſituate from Weſt to Eaſt between the *Caſpian* Sea and Mount *Altay*; and from North to South between the *Ruſſians* and *Uzbek Tartars*, called by them *Haſſak Pûrûk*, with whom they are continually at War. Theſe *Eluths* are of three Sorts, tho' originally of one Family. The firſt, which at preſent is the moſt numerous and powerful, encamp every Winter by the *Caſpian* Sea, pretty near *Aſtrakân*, where they drive a conſiderable Trade. Theſe moſt weſtern *Tartars* poſſeſs the Territories between *Ruſſia*, *Samarkand*, *Kaskar*, and other Countries of the *Uzbeks*; Eaſtward they extend to a great Chain of Mountains, which I imagine (A) a Continuation of *Caucaſus*. They are better known in *Europe* by the Name of *Kalmûks* than in this Country, where they call them *Elûths Ayûki*, being ally'd to the more eaſtern *Eluths*, with whom they have ſome Dealings. The ſecond Branch, called alſo *Kalmûks* by the *Ruſſians*, lies between the Chain of Mountains juſt mention'd, and another, the moſt conſiderable of which is *Altay*, whence proceed ſeveral large Rivers, the principal being the *Oby* and *Irtis*. Near the Source of this laſt the King of the *Eluths* uſually kept his Court. The People were numerous and powerful, and poſſeſs'd a vaſt Extent of Land from *Ruſſia* to the *Uzbek Tartars*, but were ruin'd by Civil Wars. The *Eluths* or *Kalmucks*. First Branch. Second Branch.

However, their laſt King, *Kaldan Pojoctû hân*, having reduced under his Dominion all the Remains of this great People, lately ſubverted the powerful Empire of the *Kalkas*, and even declared War againſt the Emperor of *China*, meditating the Conqueſt of that Empire, in which perhaps he might have ſucceeded, had not his Nephew with moſt of his Troops deſerted him, or had he contended with a leſs brave and active Prince than *Kang hi*. In ſhort, he was entirely defeated, and his Nephew, who always kept a good Correſpondence with the Emperor, governs in Peace the Remains of the *Eluths*, near the Source of the *Irtis*. But as in the following Journals there is frequent Mention of the *Eluths* and their King *Kaldan*, it may here be proper to give ſome Account of the Origin and laſt Wars of thoſe People.

About 80 Years ago all theſe *Eluths* were united under one Chief, or King, called *Ochirtû che ching han*. Prince *Ablay*, his Brother, having rebell'd, was defeated, and forc'd to retire a vaſt Way towards *Siberia*. The King had under him ſeveral petty Princes of his Family, called *Taykis*; by the *Ruſſians*, *Tayſha* and *Tayſhi*; who were abſolute in their Territories, and pay'd the King what Homage and Tribute they pleaſed. One of them, *Patûrû hum*, was very rich, and had been much honour'd for his Exploits in the Wars of *Tibet*. He left ſeveral Children, of whom *Onchon*, the Eldeſt, ſucceeded him. This Prince, during the Wars with the *Haſſak pûrûks*, or *Uzbeks*, fell ſick of the Small Pox in his Camp, and thro' a ridiculous and barbarous Superſtition of the *Mongols*, who abandon the Sick of that Diſtemper, was left alone in his Tent. The *Mohammedan Tartars* poſted oppoſite to the *Eluths* took Poſſeſſion of the abandon'd Tent, where they found the ſick Prince, and took ſuch Care of him that he recover'd. Their late Wars.

Onchon, not thinking it proper to diſcover his Quality, ſerv'd three Years as a common Slave, during which the ſecond Brother, *Senghe*, not doubting of his Death, marry'd his Wife, according to the Cuſtom of the *Mongols*. But at the End of this Term the Prince diſcover'd himſelf to the *Haſſaks*, and promiſing upon Oath, that if they reſtor'd him, he wou'd never renew the War, they ſet him at Liberty, and gave him a Guard of 100 Men to eſcort him into his own Territories. Being arrived on the Frontiers, he diſpatched a Courier to his Brother *Senghe*, with an Account of his Adventure and Return. *Senghe*, being greatly ſurpriz'd, immediately conſulted his Wife, to know whom ſhe would chuſe in ſuch a Conjuncture. The Woman, who had acted with an honeſt Intention, anſwered, That ſhe had marry'd him on Preſumption that her firſt Husband was dead, but ſince he was living ſhe was indiſpenſably oblig'd to return to him.

Senghe, whoſe Love was equal to his Ambition, under Pretence of Honour, diſpatch'd ſome truſty Perſons, with ſecret Orders to maſſacre the Prince and all his Retinue. The Thing being executed, he gave out that he had defeated a Party of *Haſſâk pûrûks*, without mentioning his Brother. But the Crime was not long concealed: One of the Brothers, by the ſame Mother as *Onchon*, aſſembled Forces to revenge the Murder, and ſucceeded ſo well that he killed *Senghe*, and reſtored the Son of *Onchon* to his Father's Poſſeſſions.

Kaldan, third Son of *Patûrû hum tayki*, by *Senghe*'s Mother, had been initiated and educated by the Grand Lama as one of his principal Diſciples, after which he ſettled at the Court of *Ochirtû che ching han*, who treated him with great Marks of Diſtinction. This Prince, having Notice of theſe Tranſactions, asked Leave of the Grand Lama of *Tibet*, his Maſter, to quit the Habit and Profeſſion of a Lama, in order to revenge the Death of his Brother *Senghe*. Leave being granted, he immediately form'd an Army of *Senghe*'s old Domeſticks, and ſome Troops lent him by *Ochirtû*, with which he took Vengeance on the Murderers, and ſeiz'd on all the Effects of his Brother, and the Eſtates of *Senghe*. He then marry'd that Prince's chief Wife, the Daughter of *Ochirtû*, and his Forces increaſing daily, he found himſelf able to diſpute the Kingdom with his Father-in-law, to whom he owed his preſent Fortune. A Quarrel between their People was his Pretence for declaring War, and he march'd his Army into the Country of *Ochirtû*, who receiv'd him at the Head of his Troops. The Fight was near the great Lake *Kizalpû*, where *Kaldan* got the Victory, took his Father-in-law Priſoner, and had his Throat cut to ſecure the Conqueſt of his Dominions, and thus he became the Head of all the *Eluths*. The Grand Lama, to reward his Perfidiouſneſs and Cruelty, gave him the Title of *Hân*, King or Emperor, from which Word the *Tartar* Princes are called *Kân*, *Europeans* changing the initial *H* into *K* in this and other Words; as, for *Hami* they write *Kami*, for *Halkas*, *Kalkas*, *&c.* From that Time *Kaldan* enjoy'd his Conqueſts, and had no Wars but with the *Haſſak pûrûks*, the inveterate Enemies of the *Eluths*, till 1688, when he invaded the *Kalkas*, and taking Advantage of their inteſtine Diviſions eaſily defeated them, purſuing his Victory till he had entirely ſubdu'd them. *Kaldan's* Riſe. Is created Han.

At preſent, ſince the Ruin of *Kaldan* in his Turn by the Emperor of *China*, there are in all theſe vaſt Countries no more than 10 or 12000 Families of *Eluths*, the Head of which is Nephew to *Kaldan*, and eldeſt Son to *Senghe*. This Prince, called *Tſe vang raptan*, deſerted his Uncle, as mention'd before, on the following Occaſion: A Princeſs, Daughter of *Ochirtû*, had been promis'd him in Marriage, but *Kaldan* falling in love with her took her from him, and not content with this Injuſtice to his Nephew, hir'd Aſſaſſins to kill him, who miſſing their Blow only ſtruck out one of his Eyes. *Tſe vang raptan* at preſent lives quietly in his own Territories, where he encourages Agriculture, his Flocks not affording competent Subſiſtence *Tſe vang Raptan.*

(A) A mere Imagnation without the leaſt Ground. (B) He ſeems to be the ſame with *Boſto* or *Buſotto han*.

to his People. He is always at War with the *Uzbeks*, and is Lord of *Tûrûſan* and *Yarkian*, the latter of which lately revolting he reduced by Force, and ſeverely puniſhed.

Third Branch, or *Kalmaki Koſhoti*.

The third Sort of *Eluths* are incloſ'd by the Provinces of *Shen ſi* and *Se chwen*, and the Kingdom of *Tibet*, where their King or Head, *Dalay han*, uſually reſides. But *Tibet*, call'd alſo *Tûbet*, and *Tangût*, (c) not above 60 Years ſince had a King called *Tſanpa han*, in the *Chineſe* Hiſtory *Tſan pû*. This Prince was formerly very powerful, and is ſuppos'd to be the famous *Preſter John*: (D) For tho' the Grand Lama, here called *Dalay*, then reſided at *Pûtala*, call'd by our Travellers *Betala*, *Laſſa*, and *Barantola*, he was no temporal Sovereign, becauſe *Tſanpa* wore the Crown, which he loſt as follows:

Conquer *Tibet*.

The *Mongols*, who reverence the *Dalay* Lama as a God on Earth, thought it their Duty to revenge the Want of Reſpect in *Tſanpa* towards him. Wherefore the King of theſe *Eluths*, aſſiſted by *Patûrû hum tayki*, conquer'd the King of *Tibet*, and having put him to Death gave his Kingdom to the Grand Lama. He even held it an Honour to be ſtyled his Vaſſal, and to preſerve him in his Conqueſt fix'd his Reſidence near *Pûtala*: This King was called *Kûſhi han*, and was Grandfather to the preſent King *Dalay han*. The auxiliary Princes of his Family returned Eaſtward into their own Country, extending from *Tibet* towards *Sining*, almoſt to the Great Wall. Theſe *Eluth* Princes are known in *China* by the Title of *Taykis* of *Koko nor*, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Preſervation.

Submit to *China*.

They were all Vaſſals to *Dalay han*, or rather to the Grand Lama; but after the Deſtruction of *Kaldan*'s *Eluths*, the Emperor ſent an Invitation to theſe eight *Tayki*, which the firſt in Rank among them accepting, was favourably received, became a Vaſſal, and received the Title and Seals of *Tſing vang*, or Prime Regulo: Some of the others contented themſelves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in ſubjecting the reſt of theſe *Eluth* Princes, but chuſes to win them by Kindneſs, often ſending them Preſents, which they call *Rewards*, as thoſe which they ſend in Return are called *Tribute*.

All theſe *Eluths* may trade with *China*, free from Cuſtom, in the Capital itſelf; they are ſubſiſted for eighty Days, which is the Time allow'd for trafficking, after which they maintain themſelves. The *Mohammedan Tartars* who trade thither by Land through the Weſtern Provinces are treated in the ſame Manner, with a View to engage them by Degrees to ſubmit to the Emperor, through the Hopes of a rich Trade under his Protection, which ſecures them againſt the Attempts of the neighbouring Princes, who dread a victorious Enemy grown more formidable ſince the Defeat of *Kaldan*.

We ſhould ſay a Word of *Tibet*; for tho' the *Dalay han* reſides at *Pûtala*, in the Heart of the Country, he meddles not with the Government, but is content with reigning over the wandering Hords of *Eluths*.

Account of *Tibet*.

The Grand Lama, who is not concern'd with temporal Affairs, has eſtabliſh'd a Vice-roy, who governs in his Name and by his Authority: This Vice-roy, call'd the *Tipa*, tho' marry'd, wears the Habit of a Lama. The Emperor of *China*, during the War with *Kaldan*, created him *Vang*, or Regulo, to attach him to his Intereſt. He knew that the *Tipa* and Lama ſecretly favour'd *Kaldan*, and were capable of croſſing his Deſigns: Beſides, had they join'd the *Mongols*, and intereſted Religion in the War, it would have been difficult to withſtand ſo many Enemies. The *Tipa*, indeed, durſt not openly declare againſt the Emperor, but was well known to favour *Kaldan*: Wherefore, after the Defeat of this latter, the Emperor obſerv'd no Meaſures with the *Tipa* nor the Grand Lama himſelf, but ſpoke like their Maſter, putting them in Mind of the Fate of *Kaldan*'s Party, and threatening to ſend an Army to *Pûtala* in caſe of Diſobedience to his Orders. They have try'd to appeaſe him, but delay to yield up the Perſons he demands; they have made ſome very humble, but hitherto fruitleſs, Remonſtrances. The Emperor, however, will hardly make an Attempt on *Tibet*, being ſo far from *China*, and the Roads ſo difficult for the March of an Army.

Putala.

Pûtala is the Mountain on which ſtands the Palace, or, if you will, the Pagod, where the Grand Lama reſides. At the Bottom runs a pretty large River, called *Kaltjû mûren*; *mûren*, in the *Mongol* Language, ſignifying a *River*. At the Middle of the Mountain is the Pagod erected to ſeven Stories, in the higheſt of which the Lama lodges. By the Side are the Ruins of *Tſanpa*'s royal City, deſtroy'd by *Kuſhi han* King of the *Eluths*. The People dwell in ſmall Towns and Villages, and live by Agriculture. This Account of *Tibet* I had from an old Mandarin of the Office of Rites at *Pe king*, who had been Ambaſſador to the Grand Lama, and it exactly agrees with thoſe of other Mandarins ſince ſent thither. He aſſur'd me that 'tis but 400 Leagues from *Si ning* to *Pûtala*, which he had travell'd in 46 Days in Winter, and that the Country was pretty well inhabited. He ſpent 20 Days in going to a Place called by the *Chineſe*, *Tſing ſû hay*, which is a Lake, or rather three Lakes ſo near one another that they look like one.

The *Whang ho* has its Source here, whence it haſtens towards the South between Mountains, and being enlarged with all the ſmall Rivers of *Koko nor*, it enters *China* near *Ho chew* (a City of *Shen ſi*, on the Borders of *Se chwen*, 10 Days Journey in a ſtrait Line from the Source) by a very ſtrait Paſſage between two vaſt ſteep Rocks. The *Chineſe* tell us, that their famous Emperor, *Yu*, who deliver'd *China* from the great Inundation ſo famous in Hiſtory, by directing the Courſe of Rivers, and cutting Channels for them, order'd this great Rock to be cut for a Paſſage to this River. *Ho chew* is about ten Days Journey from the Source of the *Whang ho* in a ſtrait Line.

River *Altan Kol*.

The ſame Mandarin told me, he had croſſed a River of *Koko nor* call'd *Altan kol*, in the *Mongol* Tongue the *Golden River*. It is about three Foot deep, runs into the Lakes of *Tſing ſû hay*, and has abundance of Gold mix'd with its Sands, which employs the Inhabitants all the Summer, and makes a principal Revenue of the Princes of *Koko nor*: A Perſon they employ will take ſix, eight or ten Ounces, ſometimes more; they take the Sand from the Bottom of the River, then waſh it a little, and retaining what looks like Gold melt it in Crucibles. This Gold is eſteem'd very good, and is ſold for ſix times its Weight of Silver. It ſeems to come from the neighbouring Mountains, where this River riſes; which might eaſily be diſcover'd, had theſe People the Art of ſinking Mines. There is alſo Gold in other Rivers belonging to the Grand Lama, and much of it is carry'd to *China*. This Mandarin added, that from *China* to *Tibet* was a ſenſible Aſcent, and that in general the Mountains, which are very numerous, are much more elevated above the Level towards the Eaſt on the Side of *China*, than towards the Weſt on the Side of *Tibet*. Certainly theſe little Hills, whence the ſmall River *Altan kol* takes its Riſe, muſt be vaſtly higher than the Sea, ſince this River, which is rapid enough, diſcharges itſelf into the Lakes of *Tſing ſû hay*, and the *Whang ho* has a very ſwift Current from theſe Lakes, for about 100 Leagues, to its Fall into the Eaſtern Ocean. This Country too is very cold for its Latitude, but when you enter *Tibet* you come upon a Deſcent, and the Climate is much more temperate.

The Mandarin was ſupply'd with Horſes for himſelf and Attendants by the Country People wherever he came, with Camels to carry his Baggage, and all Neceſſaries. Thus they treat the Emperor's Envoys,

(c) *Tangut*, we doubt not, is different from *Tibet*. (D) We find that *Marco Polo*, *Rubriquis*, and others make *Ung Khan* the *Preſter John*.

who

who are allow'd six Sheep and an Ox for five Days. In like manner the Emperor maintains the Envoys of the Grand Lama and the Princes of *Koko nor* when they come to *Pe king*.

The second Sort of *Mongols* are the *Kalkas*, who lie contiguous to the *Eluths* on the East. Their Country, from East to West, extends from Mount *Altay* to the Province of *Solon*; and, from North to South, from 50° and 51° to the Southern Extremity of the great Desart *Sha mo*, which is reckon'd to belong to them, they encamping there, during Winter, when they stand in less Need of Water, which is rarely to be met with, and is generally bad. This Desart bends about *China*, and is larger and more frightful towards the West: I have pass'd it four times in different Quarters. From East to the Mountains beyond the Great Wall it is about 100 Leagues, not comprehending the Mountains to the North of the Great Wall; for tho' they are in a manner uninhabited the Soil is good, there are fine Pastures, Woods, Springs, and Rivulets of good Water in abundance. Nor do I take in the Country beyond the *Kerlon*, abounding with Water and Pasturage, tho' thinly inhabited, especially the Western Part. The Desart is much larger from North to South, and above 100 Leagues over, in some Parts quite bare, without Trees, Grass, or Water, except some Ponds and Marshes made by the Rains, and here and there a Well of Water bad enough.

The *Kalkas*. Desart *Sha mo*.

The *Kalkas* live chiefly along the Rivers *Selengha*, *Orkon* or *Orhon*, *Tûla*, and *Kerlon*, where is plenty of Water and Pasturage: Thither they retreated when expelled *China* by *Hong vu*. Their Princes also are Descendants from *Jinghiz Khân*, or his Brothers.

History of the *Kalkas*.

At first they had a Monarch, under the Title of *King*, or *Han*, tho' tributary, as the other *Kalkas* were, to the *Mongol* Prince descended from the eldest Branch of the Emperor *Kûblay*, Grandson of *Jinghiz Khân*, named *Chahar han*: But the *Kalkas* in time vastly increasing, and the Descendants of *Kûblay*, who had only the Title of *Taiki*, growing numerous, the more powerful among them made themselves by degrees independent of one another, and of the King himself, to whom they paid only a slight Homage.

Before their late Destruction, we are assured there were no less than 600,000 Families of these *Kalkas*, divided into seven Standards, with each its Head, and under them several Hundreds of *Taykis*. Three of the seven obtain'd of the Grand Lama the Title of *Han*, but most of the *Taykis* acted as Sovereigns in their respective Territories, and paid these *Hans* no farther Deference than the first Place in Assemblies, which were held to determine Differences, and consult about public Affairs: for they look'd upon themselves as Members of one confederate Nation, and tho' Divisions frequently arose by the stronger Princes oppressing the weaker, they were easily reconciled by the Lamas, by whom they were entirely govern'd, and especially by the Grand Lama of *Tibet*, to whom they paid a blind Obedience.

The eldest of these three *Hans*, *Chasaktû*, possess'd the Country immediately East of Mount *Altay*, and extending to the Rivers *Selengha*, *Orkon* and *Tûla*, being separated from that of the *Eluths* by the foresaid Mountain, look'd upon by the *Mongols* as the most considerable in all *Tartary*.

The second, *Tûchetû*, or *Tûchektû han*, was the most powerful of the *Kalka* Princes. His Territory extended along the three last-mention'd Rivers to Mount *Kentey*, whence the *Tûla* and *Kerlon* derive their Source.

The third, *Che ching han*, resided towards the Source of the *Kerlon*, along the Banks of which his People extended themselves to its Fall into the Lake *Dalay*, or *Kûlon*, and also beyond as far as *Solon*. These two last Princes took the Title of *Han* about forty or fifty Years ago; but the first long before.

As frequent Mention is made in the following Journals of the Wars of these Princes with one another, and with *Kaldan*, the Destroyer of the *Kalkas*, it may be proper to enter into the Occasion of them.

Their late Wars with the *Eluths*.

These *Kalkas* were so powerful before the Wars, as to give Uneasiness to the Emperor of *China* himself. They were very rich in Flocks, and their Plains were cover'd with Horses, of which they sold 100,000 every Year at *Pe-king*. These Horses, one with another, went off for seven or eight Crowns, and a pick'd Horse yielded fifteen; but since the Ruin of these People, while the Emperor was at War with the *Eluths*, an indifferent Horse, a little in Heart, was worth 400 Livres and more.

The Occasion of this War was as follows: A *Tayki*, or *Kalka* Prince, called *Lopzang hum Tayki*, whom I have seen at the Assembly of the States of *Tartary*, attack'd, for what Reason I know not, *Chasaktû han*, took him Prisoner, put him to Death, and seized on his Estate with part of his Servants; the rest, with his Children fled to *Tûchetû han*, who immediately dispatch'd an Account of what had happen'd to all the Heads of Standards, and principal *Taykis*, inviting them to join against the Usurper, they immediately assembled their Forces, attack'd *Lopzang hum*, took him, and sent him to the Grand Lama to be punished, whom they also desired to invest the eldest Son of *Chasaktû han* with his Father's Dignity. Their Request was granted, and the Son was establish'd in the Father's Estate; but neither his Flocks nor Subjects were restor'd, for *Tûchetû* had seized them for his own Use by Advice of his Brother, who was a Lama, and one of those living *Fo* that are so numerous in *Tartary*, and who as easily impose on the rude and illiterate *Mongols*, as *Mohammed* once did on the simple Shepherds of *Arabia*.

This Lama, called *Tsing chung tumba hûûktû*, had been eight Years a Disciple of the Grand Lama of *Tibet*, where he had acquir'd the learned Language, and such a Reputation in the School, that he resolved to set up for himself, pretending to be a living *Fo* as well as his Master. He plaid his Part so well that these *Kalkas* ador'd him as a Divinity; nay his Brother, tho' a King, went regularly on set Days to pay him the same Worship they render to their Idols, gave him the Upper-hand on all Occasions, and was entirely managed by him. This Lama, by his Pride and ill Conduct, occasion'd the Destruction of his Family and the Empire of the *Kalkas*.

Chasaktû han being thus kept out of his Effects, contrary to a Decree of the Assembly, sent Ambassadors to the Grand Lama with a Complaint, and to pray him to interpose his Authority with *Tûchetû han* and his Brother the Lama, for a Restitution. The *Dalay* Lama accordingly dispatch'd a Lama Envoy, who being corrupted with Presents contented himself with fair Promises. *Chasaktû han*, despairing of Justice from that Quarter, sent his second Son to the Emperor of *China*, to beseech him to espouse his Interest, and procure the Restitution of his Effects. Observe here, that the *Kalka* Princes paid a kind of Homage to the Emperor for a free Trade to *China*, which was a Camel and nine white Horses by way of Tribute, tho' they were not very regular in the Payment.

The Emperor dispatch'd an Ambassador to the *Dalay* Lama to engage him to send, at a Time which he appointed, a Person of Consideration into the Country of the *Kalkas*, promising to send at the same time a Grandee of his Court to dispose these Princes to an Accommodation, and to prevent a War, which was going to break out.

Mean time *Chasaktû han* dying, his eldest Son, who was in Alliance with *Kaldan*, his Neighbour, succeeded him, and was made *Han*. This Prince soliciting the Restitution of his Effects, and the Envoys of *China* and the *Dalay* Lama being arriv'd at the Court of *Tûchetû han*, they conven'd a second Time the States of the *Kalka* Princes. The Imperial Envoy sat as President of the Tribunal, which is much of the same

A Treaty set on foot.

ſame Dignity with the ſix chief Tribunals at *Pe-king*. His Name was *Argni*; and from him, and the Mandarins that accompany'd him, I learn'd the Particulars of the Negotiation.

The Envoy of the *Dalay* Lama was alſo one of the moſt conſiderable in his Court, and as he repreſented his Maſter, every one yielded him the firſt Place, except the Brother of *Tûchetû hân*, who being alſo a Lama, and profeſſing himſelf a living *Fo*, pretended to be equal to the High-Prieſt, and would be treated with the ſame Diſtinction.

The King of the *Eluths* had alſo his Envoys at the Aſſembly to ſupport the Intereſt of his Friend and Ally. Theſe in vain exclaim'd againſt the Pretenſions of the *Kalka* Lama, which they look'd upon as an unwarrantable Encroachment upon the Reſpect due to their common Pontiff; but the Lama making no Conceſſion, the Envoys of the *Eluths* retir'd in great Diſcontent.

In ſhort, to avoid a greater Difference than that they came to terminate, the Envoy of the *Dalay* Lama was oblig'd to conſent that the Lama, Brother to the King of the *Kalkas*, ſhould ſit oppoſite to him. This Conteſt once over, Affairs were ſoon regulated in the Aſſembly, and *Tûchetû hân* and the Lama his Brother ſolemnly promis'd that they would faithfully execute what had been there decreed: After which the Eſtates ſeparated, but inſtead of keeping their Word, they continued their uſual Delays under divers Pretences.

Comes to nothing. Mean time the King of the *Eluths*, offended at the little Regard had to his Envoys, and the Affront offer'd the *Dalay* Lama in the Perſon of his Legate, as alſo preſs'd by *Shaſaktû hân* to haſten the Reſtitution of his Effects, of which they ſtill detain'd the beſt Part, ſent an Ambaſſador to *Tûchetû hân* and the Lama his Brother, to exhort them to perform their Promiſe, and eſpecially to complain of the *Kalka* Lama's diſputing Precedence with the Legate of the *Dalay* Lama, who had been their common Maſter. The *Kalka* Lama could not bridle his Rage, but loaded the Ambaſſador with Irons, and having ſent a threatening Letter to the King of the *Eluths*, immediately put himſelf with his Brother at the Head of a good Body of Troops to ſurpriſe *Shaſaktû han*. That Prince, who expected nothing leſs, could not eſcape the Fury of his Enemy, but fell into the Hands of the Lama, who order'd him to be drowned. He alſo put to Death one of the moſt conſiderable *Taykis*, and ſeiz'd his Effects; after which he invaded the Territories of the King of the *Eluths*, and ſurpris'd a Brother of his, whoſe Head he cut off, and fixing it on a Spear expoſed it to public View, at the ſame time ſending a Domeſtick of that unfortunate Prince with a moſt abuſive and threatening Letter to the King of the *Eluths*.

The *Kalkas* declared by the *Eluths*. The King, thoroughly enraged, yet ſtifled his Reſentment, till he was in a Condition to declare it. Mean while he aſſembled his People, and next Spring, 1688, approach'd the Territories of *Tûchetû han*. The Lama, who had expected no leſs, demanded Succours of all the other *Kalka* Princes, alledging that he had put to Death *Chaſaktû han*, becauſe he had enter'd into a League with the King of the *Eluths* to make War on all the other *Kalkas*. Moſt of theſe Princes, with conſiderable Forces, came to the Rendezvous on the Frontiers.

The King of the *Eluths* being advanced, ſaw very well that it would be Raſhneſs to engage with an Army much ſuperior in Force, and only thought of chuſing an advantageous Camp, hoping that Diviſions would ſoon ariſe in the Army of the *Kalkas*, in which he was not deceived: The Head of one of the moſt numerous Standards decamp'd firſt by Night with all his People. *Checking han* ſoon follow'd his Example, and all the reſt, one after another, march'd off, leaving the *Tûchetû han*, and the Lama his Brother, with none but the Troops of their own Standard. The King of the *Eluths* no ſooner underſtood this, than he fell upon the Enemy. It was rather a Rout than a Battle, for they made no Reſiſtance. *Tûchetû han*, with his Family, and the Lama with his Diſciples, had much ado to eſcape with the Loſs of almoſt all their Baggage, and the greater Part of their Army and Flocks. All the *Kalkas* of *Tûchetû han*'s Family, wherever found, were put to the Sword; he himſelf was obliged to abandon his Camp, and the Lama his Reſidence, where every thing was plunder'd or burnt, and two fine Temples, which the Lama had erected at his own Expence, were entirely demoliſh'd. The King then ſent Troops with Orders to deſtroy the Country with Fire and Sword, and eſpecially to kill all the *Kalkas*, who fled on every ſide.

Seek the Emperor's Protection. *Tûchetû hân*, and the Lama his Brother, retir'd to the Southern Extremities of the Deſart, near the Territories of the Emperor of *China*, where they ſent to beſeech his Majeſty to take them under his Protection, and to defend them from an Enemy whoſe Ambition and Cruelty they highly exaggerated. The Emperor diſpatched an Officer to know the Reaſon of the War: The King anſwer'd with Reſpect, That he had undertaken it to revenge the Death of his Brother, and reſolved to continue it; that he thought no Prince would give Refuge to ſo wicked a Man as the *Kalka* Lama, the principal Author of ſo many Barbarities, for which Reaſon he reſolved to purſue him wherever he retreated; that his Puniſhment equally concern'd the Emperor, ſince he had ſo notoriouſly violated his Oath to his Majeſty's Ambaſſadors at the Aſſembly of the States, and ſhown ſo little Regard to his Mediation.

The Lama knowing that if the Emperor abandon'd him he muſt inevitably fall into the Hands of his Enemy, the *Dalay* Lama being his utter Adverſary, in order to ſecure himſelf, offer'd the Emperor to become his perpetual Vaſſal, with his Brother, Family and Subjects, and to engage all the other *Kalkas* to follow his Example. During this Negotiation ſeveral other *Kalka* Princes ſought Protection, and were favourably receiv'd on the ſame Conditions. *Checking han* dying the ſame Year, his Widow alſo beſought the Emperor to receive her Son as his Vaſſal, and inveſt him with the Title of *Han*, but not for his Deſcendants.

It was ſome time before the Emperor received *Tû chetû han* and the Lama his Brother into his Territories, or open Protection: He contented himſelf at firſt with exhorting the King of the *Eluths* to abandon his Reſentment, and to be ſatisfied with the deplorable Condition to which he had reduced theſe unfortunate Princes and their Subjects. But the King would liſten to no Accommodation, and anſwer'd once again, That the Emperor was equally concern'd to puniſh the Violation of a Treaty guaranty'd by himſelf and the *Dalay* Lama: However if his Majeſty would deliver up the *Kalka* Lama to their common Maſter, the *Dalay* Lama, to be judged by him, he would deſiſt from Hoſtilities. But the Emperor thinking it unworthy his Dignity to abandon Princes ſtript of their Poſſeſſions, applying to him for Refuge; and beſides having nothing to fear from the *Ruſſians* ſince the late Peace of *Nipchû*, took the *Kalka* Princes under his Protection, and granted them a Part of his Lands in *Tartary*, where they might ſettle, and live after their own Manner. This gave Occaſion to the War between the Emperor and the King of the *Eluths*.

The *Eluths* advance into the Empire. The King towards the End of *July*, 1690, advanc'd at the Head of a ſmall but well diſciplin'd Army to the Frontiers of the Empire. All the *Kalkas* encamp'd along the *Kerlon*, whoſe Courſe he had follow'd for the Convenience of Forage, he ſlew or enſlav'd; and purſu'd the Murderers of his Brother to the very Retreat the Emperor had aſſign'd them: On the firſt Rumour of his March, the Emperor drew together all the *Mongol* Forces that had been his Subjects from the Beginning of the Monarchy, and being encamped juſt without the Great Wall, are, as it were, the Out-guards of the Empire; theſe, reinforced

with

with ſome *Manchew* Troops, that ſerved as Convoys to the Preſidents of the Militia; and the *Mongol* Officers were order'd to the Frontiers to obſerve the Motions of the *Eluths*. The two Preſidents form d a Deſign to ſurprize the King in his Camp; for which End they amus'd him with a Treaty of Peace, and when he was leaſt on his Guard attack'd him in the Night: But they were vigorouſly repuls'd, and purſu'd within their own Territories, where they ſecured themſelves by taking Poſt on the Mountains. On Advice of this, the Emperor order'd a great Army from *Pe-king* to fight the *Eluths*: He deſign'd at firſt to command it in Perſon, but chang'd his Mind at the Remonſtrances of his Council, and made his next Brother Generaliſſimo, ordering his eldeſt Son to accompany him. The Army marched directly to the Enemy, who reſolutely expected them about 80 Leagues from *Pe-king*. The King was poſted to Advantage, and tho' he wanted Artillery, with which the Imperial Army was well provided, and had but very few Troops, yet he accepted the Offer of Battle. At firſt his Vanguard ſuffer'd very much by the Enemy's Cannon, which oblig'd him to change his Poſt to be out of their Reach; but as he had a great Marſh before him, which prevented his being ſurrounded, he defended himſelf with great Bravery till Night, when both Parties retir'd to their Camps. The General of the Ordnance, who was the Emperor's Uncle by the Mother's Side, was kill'd towards the End of the Action by a Muſquet Shot, as he was drawing off the Cannon. Next Day produc'd a Treaty, of which the Reſult was, That the King ſhould have Leave to retire with his Army, firſt taking an Oath before his *Fo* never to return into the Territories of the Emperor or his Allies. In his Retreat part of his Troops periſh'd for Want, and his Nephew *Tſe vang raptan*, whom he had left Regent, withdrew to a remote Country, with all that would follow him. This was ſuch a terrible Blow to the King, that he was three or four Years recruiting his Army.

Fight the *Chineſe*.

Come to a Treaty.

The Imperial Generals, on their Return to *Pe-king*, were impeach'd, tho' they had the better in the Engagement: For it is a Law of the *Manchews*, eſtabliſh'd from the Foundation of their Monarchy, That if a General gives Battle, and obtains not a compleat Victory, he is culpable, and ought to be puniſhed. Had the Emperor ſuffer'd the Commiſſioners to follow the Rigour of the Laws, his Brother had been depriv'd of the Dignity of *Vang* [Regulo] and the other Grandees of his Council had at leaſt loſt their Places, nay their cloſe Confinement was under Deliberation: But the Emperor declared that a light Fault deſerved a light Chaſtiſement; and ſo the Regulo General in chief, with ſome other General Officers, who are much the ſame with our Dukes, Marquiſſes, *&c.* were ſentenced to loſe three Years Revenue annexed to their Dignity, and the others were degraded five Degrees.

The Emperor beſtowed extraordinary Honours on the Memory of his Uncle killed in the Action. His eldeſt Son ſucceeded to his Offices and Dignities, particularly to that of Head of a Standard. His Majeſty alſo recompenſed the Kindred of the Slain and Wounded; in ſhort, all who had diſtinguiſh'd themſelves were rewarded according to their Merit.——Next Year the Emperor held an Aſſembly of the States of *Tartary*, wherein all the *Kalka* Princes with one Conſent paid him ſolemn Homage.

The King of the *Eluths* continued in the Territories formerly belonging to *Chaſaktû hân* and *Tûſhetû hân* till 1694. when being recruited he ſcoured the Banks of the *Kerlon*, maſſacring all the *Kalkas* he found; thence advancing to the Frontiers of *Korchin* he ſent Propoſals to the Chief Prince to join with him againſt the *Manchews*. *What greater Indignity* (ſays he) *than from Maſters to become Slaves? We are* Mongols, *and under one Law; let us unite our Forces, and regain an Empire which is ours by Inheritance. I will ſhare the Glory and Fruits of my Conqueſts with thoſe who will ſhare the Danger: But if there ſhould be any* Mongol *Princes (as I hope there are none) ſo baſe to chuſe Slavery to the* Manchews *our common Enemies, let them expect to feel the firſt Efforts of my Arms.* The King of *Korchin* on this Occaſion gave a Proof of the Fidelity he had ſworn to the Emperor, and ſent him the Letter; which made him a little uneaſy; for tho' he knew the *Eluths* were too weak to venture to attack him, he did not like a Confederacy of the *Mongol* Princes, ſupported by the *Dalay* Lama; and therefore made a new Effort to extirpate the *Eluths*, or compel them by force of Arms to a ſolid and laſting Peace. With this View, in 1696, he invaded *Tartary* with three Armies, in order to incloſe the *Eluths* on all Sides. One of theſe Armies gained a compleat Victory, while that under the Emperor ſtruck every Place with Terror. In ſhort, this Year and the next all theſe *Tartars* were deſtroy'd, ſubdu'd, or diſperſed, and the Death of their King in 1697, while the Emperor was marching to ſeek him out in his Retreat, compleated the Ruin of this Nation; the Remains of theſe unfortunate *Eluths* being obliged to implore the Emperor's Clemency, or take ſhelter with *Tſe vang raptan*, the only remaining Prince of that People. The War thus glorioully ended, the Emperor is become abſolute Maſter of all the Empire of the *Kalkas* and *Eluths* (A), and has extended his Dominions in *Tartary*, as far as the great Deſerts and Foreſts, which make the Frontiers of *Ruſſia*.

Continue Hoſtilities.

Are totally routed by the *Chineſe*.

I come now to ſpeak of the third Sort of *Mongols*, thoſe properly ſo called, whoſe Country joins with the Great Wall.——The Princes of theſe *Mongols*, as well as of the *Kalkas*, are almoſt all of the Race of *Jinghîz Khân*. The Title of *Emperor of the Mongols* remain'd to the Chief of them call'd *Chahar hân*, deſcended from the Emperor *Kûblay*, by the eldeſt Branch. To this Prince the other *Mongol* States, and the *Eluths* themſelves, were Tributaries, till about the Beginning of the 16th Century, when his Cruelties and Debaucheries having made his Government odious and inſupportable, his Subjects called in the Founder of the *Manchew* Monarchy. Thus the *Mongol* Prince, become a Vaſſal of the *Manchew* Empire, was obliged to quit the Title of *Hân* for that of *Vang*, given him by the Great Grandfather of the preſent Emperor, who hath ſubdued entirely the *Mongols* about the Great Wall.

The Mongols.

Their Country, from Eaſt to Weſt, reaches from *Lyau tong* and the *Manchews*, as far as overagainſt *Ning hya* in *Shen ſi*, between the Great Wall and the Deſart of *Sha-mo*. They are divided into 49 Standards, under ſo many Princes. The *Manchews*, after their Conqueſt of *China*, conferr'd on the moſt powerful of them the Titles of *Vang*, *Pey le*, *Pey tſê*, *Kong*, *&c.* ſettled a Revenue on each Chief of a Standard, fix'd the Bounds of their Lands, and eſtabliſh'd Laws, by which they are govern'd to this Day. There is a Grand Tribunal at *Pe-king*, to which Appeals are brought from the Princes themſelves, who are obliged to appear when cited. The *Kalkas*, ſince their Subjection, are under the ſame Regulations.

The third Nation of *Tartary* is that of the *Mohammedan Tartars*, the moſt conſiderable of which are the *Uzbeks*, better known in *Europe* than in *China* itſelf. They extend from *Perſia* and the *Caſpian Sea* Eaſtward to the Country of the *Eluths*, and on the moſt Southerly Part almoſt to *China*; but were moſtly ſubdued by (B) the laſt King of the *Eluths*, who conquer'd *Yarkan*, *Turfan*, and *Hami*, or *Kamil*.

Mohammedan Tartars.

After the Defeat of the *Eluths*, thoſe of *Hami*, who lie neareſt *China*, put themſelves under the Protection of the Emperor. *Yarkan* and *Turfan* were diſpoſed to follow their Example, and the Court willing receive them: But *Tſe vang raptan* by his Preſence ſecured their Fidelity. As I never travelled into this Country, I ſhall only relate what I learned from an Envoy of the Prince of *Hami*. He told me

(A) Notwithſtanding this, *Tſe vang raptan*, who had retreated to a diſtant Country, became almoſt as formidable as his Uncle *Kaldan*.

(B) The Author miſtakes here, ſuppoſing little *Bukharia* the Country of the *Uzbeks*.

tection

that from *Hami* to *Bokhara*, or, as it is called in the Country, *Bohara*, he ſpent five Months; but he travelled ſlow, ſtopt at ſeveral Places, and took a great Round, paſſing thro' *Rapian*'s Country, which lies far wide to the Northweſt of *Hami*, and from thence by *Turkeſtan*. This Road he told me, was ſafe and commodious; but there is another Way ſhorter, tho' leſs ſecure, and more difficult. From *China* to *Hami* is about 20 Days Journey; from *Hami* to *Tûrfan* above 100 Leagues, which the Caravan performs in ſeven Days. This Road is full of Rocks, with ſcarce any Water or Forage. From *Tûrfan* to *Askû* is 23 Days Journey, from thence to *Yarkan* ten, after which to *Bokhara* is about a Month's Travel more. The next City is *Kaskar* (A); but all the Road beyond is infeſted by the *Tartars* called *Haſſak Pûrûts*, who are great Thieves, and rob all they meet without Diſtinction, not ſparing Ambaſſadors. The Country is very hot in Summer, and produces Plenty of good Fruits, eſpecially Melons and Grapes. Theſe *Tartars* are *Mohammedans*, and formerly drove a great Trade to *China*, which the War for ſome Years hath interrupted; but probably it will revive by Degrees, thro' the Encouragements and Immunities which the Emperor has granted to all who traffick by Land with *China*. The Language of theſe *Tartars*, which is apparently that of the *Uzbeks*, differs from the *Mongol*; but this laſt is commonly underſtood, by means of the great Commerce between the two Nations.

Nations of *Ruſſian Tartary* or *Siberia*.

It now only remains to ſpeak of a fourth Nation, belonging to the *Tartars* ſubject to the *Ruſſians*. This Part of the Country is the largeſt, extending, from Weſt to Eaſt, from *Ruſſia* to the Eaſtern Ocean; and, from North to South, from the Frozen Sea to 50° towards the Weſtern Part, and to 55° towards the moſt Eaſtern: But 'tis only a vaſt Deſart, except ſome Parts of *Siberia*, which are tolerably well peopled. I have only paſs'd thro' part of the Frontiers; therefore ſhall only relate what I learn'd from ſeveral *Ruſſians* and *Tartars*, who had liv'd in the Country, and often travell'd thither, in particular from a *Ruſſian*, an inferior Mandarin.—This *Ruſſian* had been made Priſoner by the *Manchews* at the Taking of *Yakſa*, and accepted an Offer of ſettling at *Pe-king*. He had travelled over moſt part of theſe vaſt Countries; and, beſides two or three Journeys from *Tobolk*, his Birthplace, to *Moſcow*, had gone from *Tobolk* to *Selengha*, from thence to *Nipchew*, where he ſtay'd a Year, and from *Nipchew* to *Yakſa*, where he reſided eight Years, being employ'd ſometimes in Hunting, ſometimes in collecting the Czar's Tribute, which conſiſts in thoſe fine and coſtly Furrs, which are the principal Traffick of the *Ruſſians*.

1. This Nation is about 300 Leagues from *Moſcow*. The Journey is eaſily performed on a Sled in 20 Days, while the Snow is on the Ground, but is ſcarce practicable in Summer becauſe of the Bogs, Waters, and Marſhes; wherefore the Commerce, which is very conſiderable, is only carry'd on in Winter.

Tobolskoy.

2. *Tobolk*, or, as the *Ruſſians* call it, *Tobolskoy*, is a large City, of great Trade, the Capital of *Siberia*, and main Staple for Furrs. The Lands adjacent abound with all ſorts of Grain, Herbs, and Fruits. It is govern'd by four *Ruſſian* Officers, who have each his Diſtrict, and are chang'd every three Years. Whatever the *Ruſſians* poſſeſs beyond the Rivers *Irtis* and *Oby* is in the Juriſdiction of *Tobolk*, which City has a large Garriſon of *Ruſſians* and *Siberians* paid by the Czar. It is about the Bigneſs of *Orleans*, ſituate on a high Mountain, at the Foot of which runs the great River *Irtis*, and the little River *Tobolk*, which names the Place, and here runs into the *Irtis*. From *Tobolk* to the Confluence of the *Irtis* and *Oby* they reckon 100 Leagues, but the ſtrait Way is not 50 Leagues. The *Irtis* has many Windings, and it would require 15 or 20 Days to perform theſe 100 Leagues up the River. The Country about *Tobolk* and between the *Irtis* and *Oby* is inhabited by *Siberians*, for the moſt part *Mohammedans*. The People between the *Oby* and *Jeniſſea*, are called by the *Ruſſians*, *Oſtiaki* and *Tongûſſey*; the *Oſtiaki* dwell near the *Oby* and the little *Kiet*, and the *Tongûſſey* along the *Jeniſſea*.

Oſtiaks, Tongus.

Road from *Selingha* thither.

3. You can much ſooner go from *Selingha* to *Tobolk*, than return to *Selingha* from *Tobolk*. *Selingha* is properly a River, on which the *Ruſſians* have built a Town in the Country of the *Kalkas*, about 250 Leagues to the Northweſt of *China*. The Lake *Paykal* lies about four eaſy Days Journey more towards the North. It is the greateſt Lake in *Tartary*, and one of the largeſt in the World. They make it three Days Journey from *Selingha* to this Lake, where the River falls into it. You paſs by a ſmall Town called *Oudê*, a Days Journey from the Lake, and afterwards croſs the Lake in a Day; for in that Part it is not very wide: Then you enter another River named *Angara*, which runs towards the North. About ten Leagues down the River, you meet with another Town, called *Irkûtskoy*, from the Name of a ſmall River, which here falls into the *Angara*. From hence in 10 or 12 Days you come to *Jeniſſea*, a City built by the *Ruſſians* on a River of that Name, about half a League to the North of that Place where the *Angara* falls into it. As ſoon as you arrive at the City of *Jeniſſea* you quit this great River, which is there three Miles broad, and continues its Courſe northward to the *Frozen Sea*, then paſs a Mountain, eight or ten Leagues by Land; after this, you reimbark on the little River *Kiet*, which is fordable, and ſo gentle that Barks of Burden by the help of Oars go up it with Eaſe, and are ſeldom more than ten Days going to a Town called *Kietskoy* from the Name of the River. From this Town to the Fall of the *Kiet* into the *Oby* is but a Day's Journey, after which you fall down the *Oby* to its Conjunction with the *Irtis*, which is commonly a Voyage of 15 or 20 Days, from whence you ſail up the *Irtis* to *Tobolk*. This Journey can't conveniently be undertaken but in Summer, when the Rivers are navigable, for the Way by Land is full of Mountains and Foreſts, and ſcarcely inhabited but along the Banks of Rivers. From *Kietskoy*, after 7 or 8 Days Navigation down the *Oby*, you arrive at the City of *Narim*, and in 8 more at that of *Sûrgût*.

Lake *Paykal*.

4. The Lake *Paykal* is near 100 Leagues in Length from Southweſt to Northweſt, but ſcarce more than ten in Breadth. It is very deep, well ſtock'd with Fiſh, and almoſt ſurrounded with Hills: The Lands on the South of theſe Hills are of a good Soil, and cultivated in ſeveral Places by the *Ruſſians*, the People of the Country underſtanding no Tillage: Wheat and Oats grow very well there. The People about this Lake are called *Tongûs* by the *Ruſſians*, and by the *Tartars*, *Orochon*: The *Orochon* are properly ſuch as dwell by the Rivers that run eaſtward. There is yet another Nation called by the *Mongols*, *Brats*: The *Kalka Mongols* inhabit north of the *Selingue*.

Tongus. *Brats,*

Vuhuls.

Beſides *Siberians* you find towards the South, between the *Irtis* and *Oby*, another Nation called *Vûhûls*: Theſe inhabit along the *Soſiva*, which falls into the *Tobolk*, about eight Days Journey above the City ſo called. Towards the Source of the *Soſiva*, 20 Days Journey from *Tobolk*, the *Ruſſians* have built a ſmall Town called *Pialing*, to awe theſe *Vûhûls*, and force them to pay their Tribute of Furrs. The Banks of the River *Lena*, conſiderably Eaſt of the *Jeniſſea*, are peopled by thoſe whom the *Ruſſians* call *Yako*: Here they have alſo built a Town called *Yakûtskoy*, from the Name of this Nation, which alſo ſerves to bridle them: Hunting and Fiſhing are all their Employment. The Language of this People differs from that of the Inhabitants along the *Jeniſſea*, *Oby* and *Irtis*.

Yako.

(A) The Author errs in placing *Kaskar* to the Weſt of *Bokhara*, ſince it lies 14 or 15 Degrees to the Eaſt of that City, and near *Yarkan*, as appears by the General Map.

From

From *Selingha* to *Nipchû* is 20 Days Journey by Land thro' a very open Country, once inhabited by the *Kalkas* where was Paſturage, and moſt of them ſubject to *Ruſſia*: But as they were apt to rebel, and robb'd even the Caravans of the *Ruſſians* themſelves, theſe laſt have almoſt extirpated them. The Woodlands are poſſeſs'd by the *Orochon*, who employ themſelves in Fiſhing, and hunting Sables, Ermins, Black Foxes, and Elks, the Fleſh of which Animals is their Food. The People about the *Saghalian ûla* (called by the *Ruſſians*, *Shilka*) where the *Ergon* falls into it, are alſo Tributaries to the *Ruſſians*. Their Cabins are cover'd with the Skins of Elks and Rain-Deer, which laſt the *Munchews* call *Oron*. This River *Ergon* [*Ergone*, or *Aagon*] takes its Riſe from the Lake *Dalay*, and after a Courſe of 100 Leagues runs into the *Saghalian ûla*, being every where navigable, tho' in ſome Places fordable. From its Mouth in eight or ten Days you ſail up to *Nipchû*; from hence you go down the River to *Yakſa* in two or three Days. The *Ruſſians* call *Nipchû*, *Nerzinskoy*, [or *Nerchinskoy*] which is much enlarged ſince the Peace concluded there in 1689, both on account of the great Number of *Ruſſians* who abandon'd *Yâkſa* to ſettle there, and becauſe the *Ruſſian* Caravans ſet out thence for *Pe-king*. Road from *Selingha* to *Nipchu*, and *Yakſa*.

All the Country North of the *Saghalian ûla* to the *Frozen Sea*, between the Meridian of *Pe-king* and the *Eaſtern Sea*, is a vaſt Deſart. The *Ruſſians*, who had often ſcour'd the Country, aſſur'd us that they found no Inhabitants, except in one Part by the River *Udi*, where about 100 Hunters had ſettled themſelves, entic'd by the extraordinary fine Furrs. They added, that they had alſo ſcour'd the Coaſts of the *Eaſtern* and *Frozen Seas*, and found open Sea every where, except in one Place towards the Northeaſt, where an inacceſſible Chain of Mountains advanced they knew not how far into the Sea. *America* not far from *Tartary*.

If our Continent joins *America* (A) it muſt be in this Part. However it can't be far diſtant, if it be true that our Continent reaches 6 or 700 Leagues beyond the Meridian of *Pe-king*, as it is aſſerted by Travellers, and confirm'd by two Maps ſhewed us by the *Ruſſian* Plenipotentiaries. Beſides, if we conſider the Degrees in ſuch a vaſt Extent of Land as this Corner of *Tartary*, which reaches from 70° to 80° Latitude, we may eaſily conclude that the Diſtance between the two Continents on that Side is but ſmall. However, we are ſure that Eaſtern *Tartary* is little better than a vaſt Deſart, and that the Northern Part, which is under the *Ruſſians*, is not near ſo well peopled as *Canada*, nor indeed do the *Ruſſians* reap any Benefit from it, except Furrs, and the Teeth of a ſort of Fiſh (B), which are much finer, whiter, and more precious than Ivory. With theſe they drive a great Trade to *Pe-king*; tho' ſcarce any People but the *Ruſſians*, who are poor, and inur'd to Cold and Fatigue, would take ſo much Pains for ſo little Profit.

Their Quantities of Furrs come from *Siberia*, and the Territories about the *Irtis*, *Oby* and *Jeniſſea*; not from thoſe vaſt Countries, which lie eaſtward of the *Jeniſſea* as far as the Sea, where there are very few Inhabitants, and thoſe very poor and miſerable. But their greateſt Misfortune is their Ignorance of the true God, for they even ſeem to have no Religion at all. It is probable the *Mongols* had formerly ſome Knowledge of Chriſtianity, and that there were many Chriſtians among them from the Time of *Jinghiz Khân*, that implacable Enemy of *Mohammed* (C), and his Succeſſors. I have convers'd on this Subject with a *Mongol* Prince, a Brother to one of thoſe Reguloes whoſe Territories lie pretty near the Great Wall. He was a perfect Maſter of the *Manchew* Language, which I alſo ſpoke, and was better vers'd in the Hiſtory of his Anceſtors than any *Mongol* that I knew. I ask'd him how long the *Mongols* had entertain'd ſuch a Veneration for their Lamas, particularly the Grand Lama of *Tibet*, and when theſe Lamas introduced the Religion of *Fo* among them. He anſwer'd that in the Reign of the Emperor *Kûblay*, whom he called *Hûblay*, there came Lamas into the Country of the *Mongols*, who planted their Religion; but that theſe Lamas differ'd much from the modern, being Men of Learning, and blameleſs in their Lives, and Saints that wrought many Miracles. It is probable that theſe Lamas, as he call'd them, were Chriſtian Monaſtics, who came from *Syria* and *Armenia*, then ſubject to this Emperor, and preached Chriſtianity to the *Mongols*, and alſo to the *Chineſe*: But the Communication of theſe Countries with *China* and *Tartary* being afterwards cut off by the diſmembring of that great Empire, the Bonzas of *China* blended their Superſtitions with the Chriſtian Cuſtoms, and indulging the *Tartars*, a groſs and ſenſual People, in Licentiouſneſs and Debauchery, introduced by degrees the Religion of *Fo* among the *Mongols*. This is the more credible, becauſe theſe Lamas have many Ceremonies and Cuſtoms like thoſe obſerved among Chriſtians: They have Holy Water, Singing-Service, and pray for the Dead. Their Dreſs is like that in which we paint the Apoſtles, and they wear a Mitre and Cap like Biſhops, not to mention their Grand Lama, who among them is much the ſame as the Sovereign Pontiff among Chriſtians. The *Mongols* are honeſt People, and very devout in their Religion; but ſo bigotted to their Lamas, tho' theſe are very ignorant, and moſt of them very irregular in their Lives, that there is very little Hope of converting them to the true Faith. Religion of the *Mongols*.

I ſhall cloſe theſe Remarks with a Word or two concerning the Great Wall that ſeparates *China* from *Tartary*, ſince I have ſurvey'd it almoſt entirely, and paſs'd almoſt thro' all the principal Gates in it. It is indeed one of the moſt extraordinary and ſurpriſing Works in the World, tho', it muſt be confeſs'd, ſome have magnify'd it too much in their Accounts, imagining doubtleſs that it was throughout the ſame as they ſaw it in the Parts neareſt *Pe-king*, where indeed it is very ſtrong, well built, very high and ſolid. Great Wall of *China*.

From the Eaſtern Sea, where ſtands the famous Gate *Shang hay quan*, to the Province of *Shan ſi*, it is all built of Stone and Brick, with ſtrong ſquare Towers, near enough to one another for mutual Defence, and in the moſt important Paſſes are Forts very well built. This Part reaches about 200 Leagues, without reckoning ſeveral Faces of Walls, of a good Length, which form double, and ſometimes triple Incloſures for the Security of the moſt conſiderable Paſſes.

From the Entrance of *Shan ſi* to its Ending in the Weſt, this Wall is of Earth, or 'tis rather a Rampart, which too is defective in many Places. It is true, at ſet Diſtances are Towers, and ſome of Stone or Brick, but moſt of Earth. To recompenſe this, within the Wall, for its whole Length, you meet with a Fort every four Leagues, which under the *Tay ming* Dynaſty were all ſtrongly garriſon'd, to defend the Country from the Incurſions of the *Tartars*. They have indeed at preſent a kind of Garriſon of *Chineſe* Soldiers; but only ſome of the principal Places, as *Fwen fû*, *Tay-tong fû*, *Ya lin*, *Ning hya*, *Syang chew*, *Si ning*, and *So chew* are guarded by any conſiderable Force. But, beſides theſe Fortreſſes, the Mountains within the Wall ſufficiently defend *China* againſt the *Tartars*.

(A) By Capt. *Beering*'s Journal, at the end of this Volume, *Aſia* and *America* do not join.

(B) They are thoſe called *Mamuts* Teeth, found lately to be the Teeth of Elephants.

(C) The Author here miſrepreſents the Caſe, *Jenghiz Khan* was not an implacable Enemy of *Mohammed*; he only diſapproved the Pilgrimage of *Mekka*, thinking it ridiculous to ſay, *that one Place ſhould be fitter than another to adore God in* *. The Cauſe of his invading the *Mohammedan* Countries, was the perfidious Cruelty towards his Merchants and Ambaſſadors by the King of *Korazm*. * *See Gen. Hiſt.* Turks, Mogols, *&c. p.* 142.

Geographical

Geographical Memoirs of the Countries poſſeſs'd by the MONGOL *Princes, rang'd under* 49 KI, *or Standards.*

Territories of the *Mongols.*

THE *Mongol Tartars* dwell in Tents, which they tranſport from Place to Place, according to the Difference of Seaſons, and Convenience of their Flocks, ſpending the Summer on the Banks of Rivers, and the Winter at the Foot of Hills; ſo that they have no fixed Abode in any Part of thoſe Territories, of which they pretend to be Sovereigns by Hereditary Right. At preſent they are Feudatories to the Emperor of *China*, who gratifies them with an annual Stipend, but much leſs than what he allows the *Manchew* Princes at *Pe-king*. This roving Life did not permit us to mark their Habitations on the Map, otherwiſe than by Rivers, Lakes, and Mountains, near which they uſually encamp. In ſome of theſe little Territories you ſee the Ruins of ſeveral antient Cities, diſtinguiſh'd by their Names.

Theſe Countries have the Great Wall for their Southern Bound. The four principal Gates by which you enter *Tartary* are accurately ſet down in the Map. *viz. Hi fong kew*, *Kû pe kew*, *Chang kya kew*, and *Sha hû kew*; *kew* ſignifying, in *Chineſe*, the *Streights of Mountains*. From theſe four Gates you may eaſily trace in the Map the Countries of the *Mongol* Princes divided into 49 *Ki*, or Standards.

First Diviſion.

I. Paſſing North from the Gate *Hi fong kew*, you ſoon find yourſelf in the Countries of *Karchin*, *Ohan*, *Nayman* and *Korchin*; Eaſtward of this laſt lies the Country of *Tûmet*. 1. *Karchin* is divided into two Diſtricts, or, as they call them at *Pe-king*, Banners or Standards, under two Princes. The moſt remarkable Point in the Map is *Chahan ſubarhan hotun: Hotun*, with the *Manchews*, ſignifies a City, and *Subarhan* a Pyramid of ſeveral Stories. This Pyramid is ſtill to be ſeen, in Lat. 41° 33′, Long. 2° 45′ Eaſt. The Country reaches to the Gate *Hi fong kew*, in *Pe che li*, Lat. 40° 26′, Long. 1° 55′ Eaſt of the Meridian of *Pe-king*. 2. *Korchin* is divided into ten Standards, including the Countries of *Tûrbedê* and *Chaley*. The principal Reſidence of the *Korchin Tartars* is along the River *Queyler*, Lat. 46° 17′, Long. 4° 20′ Eaſt. Their Country extends to the River *Sira mûren*, Lat. 43° 37′, Long. 6° 30′ Eaſt. The principal Point of *Tûrbedê* is *Haytahan pira*, *pira* ſignifying a River, Lat. 47° 15′, Long. 6° 30′. Eaſt. The *Chaley Tartars* dwell by the River called in the Map *Nonni ûla*, *ûla* meaning a River, Lat. 46° 30′, Long. 7° 45′ Eaſt. So that *Korchin* from North to South contains almoſt four Degrees, extending ſix Leagues to the North of the *Haytahan*: But it is not ſo broad as long, being no more than 3° 25′ from Eaſt to Weſt. 3. *Nayman* contains but one Banner, and begins from the South Side of the *Sira mûren*, Lat. (taken on the Spot) 43° 37′, Long. 5° 0′ Eaſt. The principal North Point on the Map is *Topir tala*, Lat. 43° 15′, Long. 4° 45′ Eaſt. 4. *Ohan* is chiefly inhabited along the *Narkoni pira*, where ſome Rivulets fall into it, as the *Shaka kol*, or *Chahan kol*, which gives Name to the Village *Shaka kol kajan*, *Kajan*, in *Manchew*, ſignifying a Village, Lat. 42° 15′, Long. 4° 0′ Eaſt. The Ruins of a City called *Orpan*, or *Kurban ſubarhan hotun*, on the little River *Nûchûkû*, or *Nuchaka*, are on this Side 41° 15′. The *Nûchûkû* falls into the River *Talin ho*. 5. *Tûmet* is divided between two Banneret Princes, and is moſtly inhabited beyond the River mark'd in the Map *Subarhan*, Lat. 41° 20′, Long. 3° 30′ Eaſt. There are to be ſeen the Ruins of the City *Modun hotun*, Lat. 41° 28′, Long. 3° 40′ Eaſt. This Country extends on the South to the Great Wall, eaſtward to the Paliſade, or Barrier of Stakes, that incloſes *Lyau tong*; Northward to *Halha*, or *Hara Pay chang*.

Second Diviſion.

II. Going thro' the Gate *Kû pe kew*, you enter upon the Territories, formerly part of *Korchin* and *Onhiot*, now converted to a Foreſt where the Emperor hunts; here he has alſo ſeveral fine Summer-Houſes. Farther North are the Countries of *Onhiot*, *Kechikten*, *Parin*, *Sharot*, *Uchûmûchin*, *Arûkorchin*, and *Abahanar*. 1. *Onhiot* is divided into two Standards of *Tartarian* Princes on the River *Inkin*, Lat. 42° 30′, Long. 2° 0′ Eaſt. 2. *Parin*, divided into two Standards, has its principal Habitations on the *Hara mûren*, which falls into the *Sira mûren*, Latitude of the Regulo's Reſidence 42° 36′, Long. 2° 14′ Eaſt. 3. *Kechikten*, or *Keſikten*, is alſo divided into two Standards, and has its principal Habitation on a little River that runs from the Southweſt into the *Sira mûren*, Lat. 43° 0′, Long. 1° 10′ Eaſt. 4. *Uchûmûchin*, or *Uſimûſin*, has two Standards along the *Hûlakor* or *Hûlgûr pira*, Lat. 44° 45′, Long. 1° 10′ Eaſt. 5. *Sharot*, divided into two Standards, is moſtly inhabited towards the Confluence of the *Loban pira* and *Sira mûren*, Lat 43° 30′, Long. 4° 20′ Eaſt. 6. *Arukorchin* has but one Banner, which is on the River *Arûkondûlen*, Lat. 45° 30′, Long. 0° 28′ Eaſt. 7. *Abahanar* has two Standards, and is beſt inhabited about the Lake *Taal nor*; *Nor*, in the *Mongol* Language, ſignifying a Lake, Lat. 43° 30′, Long. 0° 28′ Eaſt.

Third Diviſion.

III. When you have paſſed the Gate *Chang kya kew*, weſt of *Kû pe kew*, you enter on a Country conquer'd by the Emperor, who has it in Property. Theſe Lands, as well as thoſe from the *Kû pe kew* to the *Hi fong kew*, along the Great Wall, are occupy'd by Farmers belonging to the Emperor, the Princes, and ſeveral *Tartar* Lords. Here are alſo *Mongol Tartars* of different Countries, who were either made Priſoners, or ſubmitted voluntarily. They are rang'd under three Standards, and commanded by Officers of the Emperor's Appointment: Wherefore they are not reckon'd among the 49 *Ki*, or Banners of the *Mongols*, whoſe Chiefs are ſo many Princes, or petty Sovereigns. Farther to the North of the *Chang kya kew* are the Countries of the *Mongol* Princes of *Haochit*, *Sonhiot*, *Ababay*, and *Twinchûz*. 1. *Hoachit* is divided into two Standards near the River *Chikir*, or *Chirin pira*, Lat. 44° 6′, Long. 0° 45′ 10″ Eaſt. 2. *Sonhiot* has two Standards, the principal Habitation is near a Lake, where the Latitude was taken 42° 29′ 7″, Long. 1° 28′ Weſt. 3. *Ababay* has two Standards, which encamp about ſome Lakes or Meers, of which the Southernmoſt is *Sûretû hûchin*, Lat. 44°, Long. 1° 31′ Weſt. 4. *Twinchûz* contains but one Banner, near the Mountain *Orgon alin*, *Alin* in the *Manchew* Tongue ſignifying a Mountain, Lat, 41° 41′, Long 4° 20′ Weſt.

Fourth Diviſion.

IV. Through the Gate *Sha hû kew* you enter upon the Emperor's Lands. The City call'd in the Map *Hûhû hotun*, or *Kûkû hotun* is moſt remarkable, Lat. 40° 49′, Long. 4° 48′ Weſt. Here inhabit the *Ku-ſay-chin*, or Chiefs of two *Tartar* Banners, called alſo *Tûmet*. Theſe *Tartars* are partly deſcended from thoſe who were made Priſoners by the *Manchews*, when they made an Irruption from *Lyau tong* into the Territories of the *Mongols*; partly a Mixture of different Nations of *Tartars*. Their Chiefs are appointed by the Emperor. Beyond the Territory of the *Hûhû hotun* lie the Countries of the *Mongol* Princes of *Kalka targar*, *Maomingan*, *Urat*, and *Ortos* or *Ortûs*. 1. *Kalka targar* is watered by the little River *Aypaha mûren*. It contains but one Banner, and its principal Habitation is in Lat. 41° 44′, Long. 5° 55′ Weſt. 2. *Maomingan* has but one Banner, Lat. 41° 15′, Long. 6° 4′ Weſt. 3. *Urat* is divided into three Stan-dards, and is moſtly inhabited along the River *Kondolen*, Lat. by Obſervation, 49° 55′, Long. 6° 30′ Weſt. 4. *Ortos*, or *Ortûs*, lies South of the *Whang ho*, which incloſes it on three Sides, the fourth being bounded by the Great Wall. It is divided among ſix Princes or Standards of the *Mongols*

(A) By the Map Lat. 41° 37′, Long. 2° 50′.

(B) By the Map 42° 5′.

Mongols, and its principal Point is in Lat. 39° 3′o, Long. 7° 30′ West. The Windings of the *Whang ho* towards the North are mark'd from Obſervations taken in following its Courſe as far as the Place call'd in the Map *Kûra modo*, the Lat. of which is 41° 4′ 43″. Theſe Countries are without Inhabitants, or any thing remarkable.

Beſides theſe 49 Banners, or Standards, commanded by as many *Mongol* Princes, there are alſo to the North and Northweſt of *Pe-king* ſeveral other *Tartar* Princes, diſtinguiſh'd from the *Mongols* by the common Name of *Kalkas*, which is taken from the River *Kalka*. They call them at *Pe-king*, *Kalka Ta tſe*, and *Kalka Mongû*. From East to West they extend 22 Degrees, but from South to North no more than five and half. Their uſual Places of Abode are as follow. *Kalka Tartars.*

Along the *Kalka pira*, Lat. leſs than 48°, Long. 1, 2, 3, 4° East—Near *Pwir nor*, Lat. 48°, Long. 1° 29′—Along the *Kerlon pira*, Lat. between 47 and 48°, Long. 4, 5, 6° West—Along the *Tûla pira*, Lat. above 47°, Long. 9 and 10° West—Along the *Hara pira*, Lat. 49°, 10′, Long. 10° 15′ West—Along the *Selingha pira*, Lat. 49°, 27′, Long. 12° 26′ West—Along the *Iben pira*, Lat. 49° 23, Long. 10° 32′ West—Along the *Twy pira* and *Kara ûjir*, Lat. 46°. 29′, 20′, Long. 15° 16′ West—Along the *Irtî pira*, Lat. 46°′, Long. 15° 35′ West—Along the *Patarik pira*, Lat. 46°′, Long. 16° 32′ West—Along the *Tegûrik pira*, Lat. 45° 23′ 45′, Long. 19° 30′ West—The City of *Hami*, where are *Mohammedans*, who poſſeſs this little Country, and, with the *Kalka Ta tſe*, their Neighbours, are ſubject to the Emperor. Lat. 42° 53′, Long. 22°, 23′.

On the West are the *Tartars* called *Kokonor Ta tſe*, and *Koko Nor Mongols*. They take this Name from a Lake, called by the *Mongols*, *Nor*; by the *Manchews*, *Omo*. The principal Lords of theſe *Tartars* inhabit about a Lake, one of the largeſt in *Tartary*, and called by the *Chineſe* Geographers *Si hay*, that is, *the Weſtern Sea*, being above 20 great [*French*] Leagues in Length, and more than 10 in Breadth. It is ſituate between 36 and 37° Latitude, and between 16 and 17° [West] Longitude. Of the *Kokonor* or *Hokonor Tartars.*

We have ſet down in the Map the Mountains, Rivers, and principal Places inhabited by thoſe who acknowledge the Emperor. The reſt lie more to the West, as you go towards *Laſa*.

All theſe Princes pretend to be of the ſame Family with the chief Prince of the *Eluth Tartars*, whoſe Reſidence is on the Banks of the *Ilin pira*, and who is known at *Pe-king* by the Name of *Tſe vang Raptan*, or *Rabdan*. *Koko Nor* then is properly no other than the Name of a Country poſſeſs'd by a Family of *Eluth* Princes, ſubdivided at preſent into ſeveral Branches. Their Chiefs have been dignify'd by the Emperor with the Titles of *Tſing vang*, *Kun vang*, *Kong* and *Peylê*, *i. e.* Regulo, Prince, Duke, Earl, in the ſame Manner as the *Manchew* Princes at *Pe-king*.

Remarks on the Language of the MANCHEW TARTARS.

UNDER the preſent *Tartar* Government the *Manchew* Language is as much uſed at Court as the *Chineſe*, one of each Nation preſides in all ſovereign Courts of Juſtice, and all publick Acts iſſued thence, or from the Emperor's Supreme Council, are drawn up in both Languages. But, tho' *Tartarian* be incomparably eaſier than *Chineſe*, the latter prevails through the Empire, and the other would probably be loſt, did not the *Tartars*, who prefer their own Tongue infinitely before the *Chineſe*, uſe all Precautions to preſerve it. They perceiv'd it to decline rather through Neglect than Mixture, for the two Languages have not the leaſt Affinity. The old *Tartars* drop'd off, and their Children found it eaſier to learn the Language of the Conquer'd than of their Fathers, their Mothers and Domeſticks being *Chineſe*. Language of the *Manchews.*

To obviate this Inconveniency, under the firſt Emperor *Shun chi*, who reign'd but 17 Years, they began to tranſlate the *Chineſe* Claſſicks, and compile Dictionaries in Alphabetical Order; but the Explications and Characters being in *Chineſe*, which Language could neither in Senſe nor Sound expreſs the *Tartarian*, the Work was of little Uſe. For this Reaſon the Emperor *Kang hi*, at the Beginning of his Reign, erected an Office of the beſt Grammarians in both Languages at *Pe-king*, ſome of whom were ſet to tranſlate the Hiſtories, and Claſſicks left unfiniſh'd, others to turn Pieces of Oratory; but more in compiling a *Theſaurus*. How preſerved.

This Taſk was perform'd with extraordinary Diligence. When a Doubt aroſe, they interrogated the old Men of the eight *Tartar* Banners; if unſatisfy'd, they conſulted thoſe who were juſt come from the utmoſt Parts of their Country. A Reward was propoſed to the Diſcoverer of any old Word or Phraſe proper for their *Theſaurus*, and Care was taken to inſtil it into thoſe who had forgotten, or rather never learnt, it. Having collected all the Words, ſo that few ſeemed left for a Supplement, they ranged them in Claſſes. A Dictionary compiled.

The firſt treats of the Heavens; the ſecond, of Time; the third, of the Earth; the fourth, of the Emperor, the Government of the *Mandarins*, Ceremonies, Cuſtoms, Muſick, Books, War, Hunting, Man, Soil, Silk, Cloth, Habits, Inſtruments, Labour, Workmen, Barks, Eating and Drinking, Grain, Herbs, Birds, Animals wild and tame, Fiſhes, Worms, *&c.* Each Claſs is divided into Chapters and Articles, and every Word thus rang'd and written in large Characters, has under it, in ſmall ones, its Definition, Explication, and Uſe. The Explications are neat, elegant, and in an eaſy Style, and by imitating them you learn to write well.

As this Book is in the *Tartarian* Language and Character, it is of no Uſe to Beginners, but only to thoſe who, underſtanding the Tongue before, are willing to perfect themſelves or turn Authors in it. The principal View was to have a kind of Repoſitory of the whole Language, ſo as to make it impoſſible to be loſt while the Dictionary ſubſiſted, leaving to Poſterity the Care of Additions from new Things occurring without Names.

What is ſingular in this Language, compar'd with ours, is, that the Verb differs as often as the Subſtantive govern'd by it. For Example, in the Verb *make*, they change it as often as the Subſtantive that follows it. We ſay, *make a Verſe*, *make a Picture*, *make a Statue*, &c. which is a commodious Way, and leſs burdenſome to the Memory, but what the *Tartars* cannot endure. If the ſame Verb eſcapes them in familiar Diſcourſe, 'tis pardonable; but in an Author, or even in their ordinary Writings, inexcuſable. The Repetition of the ſame Word within two Lines is equally inſupportable; as making a Monotony which is grating to their Ears. They fall a laughing, when they hear us read in our Books, at the frequent Returns of *que*, *qu'ils*, *qu'eux*; *who*, *what*, *him*, *them*, &c. The cloſe Repetition of theſe Pronouns quite diſguſts them. 'Tis in vain to tell them it is the Genius of our Language, they can never be reconciled to it. Indeed the *Tartars* can very well be without theſe Helps, for the bare ranging of their Words anſwers the ſame End, without Obſcurity or Ambiguity; nor have they any inſipid Puns, or Quibblings on Words. Peculiarities of the Language.

Another Singularity in their Language is, the Plenty of Words to abridge it. They are not oblig'd to Circumlocutions, which ſuſpend and flatten a Diſcourſe, but clearly expreſs, in a few ſhort Words, what, Copiouſneſs.

without their Help, would require a great Compaſs of Speech: This appears when they ſpeak of Animals, wild or tame, flying or ſwimming. To deſcribe theſe exactly in our Tongue, what Circumlocutions are we driven to for want of ſignificant Words! It is not ſo with the *Tartars*; as for Inſtance: A Dog of all domeſtick Animals affords the feweſt Terms in their Language, and yet they are many more than in ours. Beſides the common Appellations of great and little Dog, Maſtiff, Greyhound, Spaniel, *&c.* they have Words to expreſs their Age, Hair, and good or bad Qualities; *e. g.* Would they ſignify that a Dog has the Hair of his Ears and Tail very long and thick, the Word *Layha* is enough. Has he a long thick Muzzle, his Tail the ſame, large Ears, and hanging Lips, the ſingle Word *Yolo* expreſſes all that. If this Dog couples with an ordinary Bitch, the Whelp is named *Peſeri*. Any Dog or Bitch that has two flaxen or yellow Locks above the Eyebrows, is called *Tûrbe*; if ſpotted like a Leopard, *Kûri*; if ſpeckled about the Muzzle, and the reſt of one Colour, he is *Palta*; if his Neck be all white, he is *Chakû*; if he has ſome Hairs on the Top of his Head that fall back, *Kalia* denotes him; if the Ball of his Eye be half white, half blue, he is ſignify'd by *Chikeri*; if he be low, ſhort-legg'd, ſquat, and long-neck'd, he is *Kapari*. The common Name of a Dog is *Indagon*, of a Bitch *Niegken*; Whelps under ſeven Months are called *Niaha*; afterwards, till 11, *Nûkere*; at 16 Months they take the common Name *Indagon*. It is the ſame as to their good or bad Qualities; one Word expreſſes two or three of them.

Words expreſſing the Qualities as well as the Things.

To ſpeak of other Animals would be endleſs: For Example, that beloved Creature the Horſe; the *Tartars*, on account of his Serviceableneſs, have multiply'd Names in his Favour, to twenty times more than to the Dog. They have not only proper Names for his different Colours, Age, Qualities, but alſo for his different Motions: As if he be reſtleſs when ty'd; if he breaks looſe, and runs at large; if he ſtarts at the Fall of his Rider, or the ſudden Encounter of a wild Beaſt: If he be mounted, for all his Paces, and the different Joggs he gives his Rider. For all theſe, and many other Particulars, the *Tartars* have Words ſolely adapted to expreſs them. Whether ſuch a Copiouſneſs be an Ornament or a Clog to a Language is not eaſy to determine: This is certain, that, if it burthens the Memory of the Learner, eſpecially one advanc'd in Years, it does him much Honour in Converſation, and is abſolutely neceſſary in a Writer. But whence could they get that aſtoniſhing Multitude of Names and Terms to expreſs their Meaning? Not from their Neighbours. On their Weſt are the *Mongol Tartars*; but in the two Languages are hardly eight Words alike, and even thoſe uncertain as to their Origin. Eaſtward, as far as the Sea, lie ſome ſmall Nations of Savages; but they underſtand nothing of their Language, nor of thoſe Northward. On the South they have the *Koreans*, whoſe Language and Letters, being *Chineſe*, have no Reſemblance to the *Tartarian*.

Characters and different Sorts of Hands.

They have only one Sort of Character, but four Ways of Writing: Firſt, when they write with Care in Characters like thoſe engraven on Stone or Wood, 20 or 25 Lines is a Day's Work, eſpecially when the Emperor is to ſee them. If the Stroke of the Pencil, from a heavy Hand, be too wide or full; if not clean, through Defect in the Paper; if the Words are crouded or uneven; in theſe and the like Caſes they muſt begin anew. No References nor Marginal Additions are allow'd; that would be want of Reverence for their Prince: Wherefore the Inſpectors of the Work reject every Sheet where they ſpy but one of thoſe Faults. The ſecond Form is very pretty, and little different from the firſt, tho' much eaſier. It is not neceſſary to draw the Finals of every Word with double Strokes, nor re-touch what is done, tho' a Stroke be too ſlender or too thick. The third Way differs more from the ſecond than that from the firſt: It is their Running-Hand, quick in Motion, and ſoon fills both Sides of the Page. As the Pencil holds Ink better than our Pens, leſs Time is loſt in Dipping, and when you dictate to the Writer you ſee his Pencil run moſt nimbly on the Paper, and without a Moment's ſtopping. This Character is moſt uſed in Records, Proceedings at Law, and other ordinary Affairs. Theſe three Ways differ in Fineneſs, but are equally legible. The fourth is the coarſeſt of all, tho' the ſhorteſt, and moſt convenient for an Author, or one who takes Minutes, or makes Extracts; for you muſt know that in the *Tartar* Writing there is always a Maſter-ſtroke that falls perpendicularly from the Top of the Word to the Bottom: To the Left of this Stroke they add as it were the Teeth of a Saw, which make the four Vowels, *a*, *e*, *i*, *o*, diſtinguiſh'd one from another by Points on the Right of that Perpendicular. A Point oppoſite to the Tooth is the Vowel *e*, if omitted the Vowel *a*. A Point on the Left of a Word near the Tooth ſtands for *n*, and you muſt read *ne*; if there be an oppoſite Point on the Right, read *na*. Again, if at the Right of a Word inſtead of a Point you ſee an *o*, it denotes that the Vowel is aſpirate, and ſhould be read *ha*, *he*, as in *Spaniſh*.

Manner of Writing.

Suppoſe now a Man would expreſs himſelf elegantly in *Tartarian*, and is at a Loſs for Words; he ſtudies hard, rubs his Forehead, ſets his Fancy to work, and when he has got himſelf in Humour is willing to diſcloſe his Thought on Paper, yet hardly writes. To this End he makes the Head of a Character, and draws a Perpendicular; 'tis much if he puts one or two Points. Thus he goes on till he has expreſſed his Thought. If another Thought immediately comes on, he takes no Time to read what is wrote, but continues his Lines till a difficult Tranſition. Here he ſtops ſhort, reads over his Perpendiculars, and adds ſome Strokes in Places where none could divine what he had written; if he finds a Word omitted, he adds it by the Side, marking where it ought to be; if there be a Word redundant, or miſplaced, inſtead of effacing he ſurrounds it with an Oval; after this, if any one remarks, or himſelf judges, that it is a good Word, he adds two *oo* by its Side, to ſignify its Reſtoration. This laſt Way of Writing is legible enough to a Perſon acquainted with the Subject and the Language. He who holds the Pencil, in writing what he thinks, or another dictates, minds nothing but Truth and Exactneſs, the Labour and Finiſhing of the Piece employ him afterwards. If Company talk round him in the mean while, he is not the leaſt diſturb'd; he does not ſo much as hear them, ſo well is he train'd to Application from his Youth. He thus ſedately compoſes in the midſt of Noiſe, and ſtudies Expreſſions worthy his Reputation; he ponders, ſeeks for new Turns, ſcrupulouſly examines the Terms, Phraſes, Brevity, Elegance, and Order of the Diſcourſe; for in *Tartarian*, as well as other Languages, there is nothing but what may be expreſſed in a clear and elegant Style.

Uſe both Pencils and Pens.

They commonly write with a Pencil, tho' ſome uſe a kind of Pen, made of Bambu, and cut almoſt like thoſe of *Europe*; but as the *Chineſe* Paper is not alum'd, and is very thin, the Pencil is moſt commodious: If therefore you would uſe a Pen for Writing, or to draw Flowers, Trees, Mountains, *&c.* the *Chineſe* way, firſt wet the Paper with Alum Water, to prevent the Ink from ſinking through it. The *Tartar* Characters are of ſuch a Nature that they are equally legible held either way, *i. e.* if a *Tartar* preſents you with a Book open'd the common Way, and you read leiſurely in it, another who only ſees the Letters the wrong End upwards ſhall read faſter than you, and get before you when you heſitate; ſo that you cannot write in *Tartarian*, but thoſe in the ſame Room, who are any way within view of the Writing, may read it, eſpecially if the Characters be large.

There

There is not a *Tartar* but prefers his native Tongue to all others, and thinks it the moſt elegant and copious in the World. 'Tis the general Prejudice of all Countries; every one thinks well of himſelf, his Nation, his Language, and, in the Perſuaſion that other Nations have not the ſame Advantages, ſcruples not to give them the Name of *Barbarians*. P. *Parrenin*, who made theſe Remarks on the *Tartarian* Language, had much ado to cure the Emperor's eldeſt Son of this Prejudice.

The Emperor's eldeſt Son cenſures the *European* Languages.

This Prince, who was about 35 Years old, imagin'd there was no rendering the Senſe of his native Tongue, much leſs the Majeſty of its Style, into any of the barbarous Languages, ſo he called the *European*, for want of knowing better. In order to his Satisfaction, ſays P. *Parrenin*, he made me come one Day into his Tent. I muſt write to P. *Suarez*, ſays he, about an important Affair; but as he underſtands no *Tartarian*, I'll dictate the Buſineſs, and you ſhall tranſlate it into *Latin*, which, as you told me, is the common Language of all the Learned in *Europe*. There's nothing eaſier, anſwer'd I, taking up the Pen, for the Paper was ready on the Table. Immediately he began with a long Period, which he did not quite finiſh, and bid me tranſlate. I pray'd him to dictate what further he would ſay, and then I would turn it into *Latin*. He comply'd, with a Smile, as tho' he believ'd I only ſought to elude the Difficulty. The Tranſlation was ſoon done, and I aſk'd him about the Superſcription. Write this, ſaid he; *The Words of the eldeſt Son of the Emperor to* Su lin (the *Chineſe* Name of P. *Suarez*). I did ſo, and preſented him the Letter, affecting not to reviſe it.

He objects to the Characters and Sound.

How know I, ſays he, what you have wrote? Is it my Thought or yours? Is nothing altered, added, or forgotten? Is it not a Tranſcript from your Memory? for you eras'd nothing in writing, as is uſual with us. So brief an Epiſtle, anſwer'd I, does not give one that Trouble; the firſt Hand is enough when one knows the Language. Well, ſays he, you would convince me that you underſtand *Latin*, and I want to be aſſur'd that your Tranſlation is faithful. Tell me then in *Chineſe* what I dictated in *Tartarian*, and which, you ſay, you have turn'd into *Latin*. I did it forthwith, at which he appear'd ſurpriſed. It is well, added he, and if the Anſwer comes agreeable to it, I ſhall be ſatisfy'd; but the Father muſt anſwer in *Chineſe*; for ſhould he anſwer in a *European* Tongue, you might make him ſpeak what you pleaſed. I aſſur'd him he ſhould be obey'd, and that the Anſwer would be conformable to his Letter. I own, reply'd the Prince, that I ſent for you more to try your Skill than for any Buſineſs I had to write to *Pe-king*. When I conſider your *European* Books, I ſee they are handſomely bound, and the Figures well engraven; but the Letters quite diſguſt me. They are ſmall, few, and ill diſtinguiſh'd, and make a ſort of Chain with the Links a little twiſted, or rather they reſemble the Track of a Fly on a varniſh'd Table cover'd with Duſt. How can this expreſs ſo many different Thoughts and Actions; ſo many Things, dead and alive? On the contrary, our Characters, and the *Chineſe* too, are fine, clear, and diſtinct; their great Plenty affords Choice, and they appear graceful to the Reader. In ſhort, our Language is ſtrong and majeſtick, the Words ſtrike the Ear agreeably; but when you talk together, I hear nothing but a continued Chattering, much like the Jargon of *Fo kyen*.

Fo kyen Defended by P. *Parrenin*.

I own'd at firſt that the *Tartarian* Language did not want Majeſty, was proper for Heroicks, Panegyrick, Hiſtory, and ſerious Pieces; that it had Words enough to expreſs whatever was known to Antiquity; yet he might be prejudiced in its Favour. You prefer your Language, ſaid I, to the *Chineſe*, and you have Reaſon: The *Chineſe*, on their Part, who underſtand both Languages, will by no means allow it; and indeed there ſeem to be Defects in the *Tartar* Language. You grant that the *Chineſe*, with ſo many thouſand Characters, can't expreſs the Sounds or Words of your Language without diſfiguring them, ſo that a *Tartarian* Word is not underſtood when written in *Chineſe*. Hence you juſtly conclude that your Letters, tho' fewer, are to be preferr'd, becauſe they very well expreſs the *Chineſe* Words. For the ſame Reaſon you ought to allow that the *European* Letters, tho' fewer, are better than the *Tartarian* Characters, becauſe by them we can eaſily expreſs the *Chineſe* and *Tartarian* Words, and abundance of others which you know not well how to write. As to the Beauty of the Characters, the Inventers of the *European* never intended them for Pictures to pleaſe the Eye, but Signs to repreſent the Thoughts, and expreſs all the Sounds the Mouth can form; And this muſt have been the Deſign of all Nations in the Invention of Writing. Wherefore the more ſimple theſe Figures are, and the fewer, provided they are enough, the more are they to be admir'd, and the eaſier to be learn'd.

Many Sounds not to be expreſſed by *Tartarian* Characters

I don't grant, ſaid the Prince, that we cannot expreſs the Words of ſtrange Languages in our Characters. Don't we write the *Mongol*, *Korean*, *Chineſe* and *Tibet* Languages (A)? But that is not enough, anſwer'd I, you muſt write ours. Try if you can, for Example, write *prendre*, *platine*, *griffon*, *friand*. This he could not do, for the *Tartar* Language won't join two Conſonants, but muſt have a Vowel between them, and write *perendre*, *pelatine*, *gerifon*, *feriand*. Beſides, you can begin no Word with the Letters *B* and *P*, but are forc'd to ſubſtitute *P* and *T*; for, inſtead of *Beſtia*, *Deus*, you write *Peſtia*, *Teus*. So that there is an Infinity of *European* Sounds which you can't write, tho' you can pronounce them. Hence I conclude that our (B) Alphabet has the Advantage of yours. Beſides, you write and pronounce the Vowel *e* always open; you never pronounce the *e* mute but at the End of ſome Word after *n*, nor then have you any Marks to diſtinguiſh it. The *Chineſe*, I know, has the ſame Defects; and, as you have the Letter *r*, which that wants, your Language has the Advantage ſo far in expreſſing foreign Names.

The Language not fit for a conciſe Stile or Poetry.

The Prince did not much reliſh this Diſcourſe, yet bid me purſue my Remarks; ſo I paſs'd from the Alphabet to the *Tartar* Language itſelf. I ſaid it was improper for a ſhort and conciſe Style; that many Words were too long, therefore unfit for Poeſy; that I had never ſeen any Verſes of the *Tartarian* Doctors, nor ſo much as a Tranſlation from the *Chineſe* Poetry, except in Proſe; doubtleſs becauſe Rhyme and Meter, ſo eaſy in *Chineſe*, are not practicable in your Tongue. You often compoſe good *Chineſe* Verſes, which you put upon Fans, or give to your Friends: May I preſume to ask, whether you ever made any in *Tartarian?* I never try'd, ſaid he; nor do I know whether we have any Rules for that Purpoſe. But who told you there were ſuch Things as Poets and Verſes? Come, confeſs you only heard of them in *China*. So far from that, reply'd I, Prejudice made me think it impoſſible to compoſe Verſes in a Language of Monoſyllables; I was miſtaken juſt as you are. I will repeat you Verſes in two Languages, and

(A) The *Tartar* or *Manchew* Characters are originally the *Oigur* or *Vigur* Letters, which with ſome Variation are uſed by the *Mongols*, People of *Tibet* and *Bengal*, as well as the *Manchews*.

(B) I don't take the *French* Author's Concluſion to be right. For the *French* want the *ch*, *kh*, *w*, *j*, which the *Manchews* have. 'Tis true the *French* ſubſtitute Letters to expreſs them, as *tch* for *ch*, *ou* for *w*, *dj* and *dg* for *j*; but I believe they can pronounce none of them; whereas the Prince could pronounce the Sounds *e*, *ſ*, *b* and *d*, if he could not write them. But could he not make Characters to expreſs them, as the *French* have done to expreſs our *ch*, *&c.* and indeed as the *Manchews* have done themſelves: Since the *Oigur* or *Vigur* Letters were originally but 14; (*See* Hiſt. *Turks*, *Moguls*, *&c.* tranſlat. pref. p. 22. whereas we find here that the *Manchews* have more Characters than the *French*; poſſibly they may have as many as the Inhabitants of *Tibet*, who uſe the ſame Characters with ſome Variation, and have 30 Conſonants and 4 Vowels. (*Vid* Act. Erudit. tom. 4to, *Sept.* 1722, p. 415 & *ſeqq.*) The *Manchew* or *Tartar* Language therefore ſeems to me to be preferable in this reſpect to the *French*, whoſe Alphabet is one of the worſt in *Europe* to expreſs the Oriental Sounds, the *Engliſh* being by far the beſt of any on this ſide *Ruſſia*. (*See* Gen. Hiſt. *Turks*, *ubi ſupra*, p. 27)

th,'

tho' you may not comprehend the Senſe, you will eaſily obſerve the Rhyme and *Ceſura*. After I had ſo done, I added, that there were but few Tranſitions in the *Tartarian*, and thoſe very nice and difficult to hit; that the greateſt Wits could not avoid this Rock, but ſometimes would ſit in ſuſpenſe how to paſs from one Phraſe to another, and after cloſe Thinking were forced to obliterate what they had written; and if you ask'd them the Reaſon, they gave no other than this: *That ſounds ill, That's hard, That cannot be ſaid, There muſt be another Connection.*

Other Defects. The Prince could not deny this Inconvenience in his Language, but ſaid it did not affect Converſation, where Speech was fluent enough. It would be ſtrange indeed, reply'd I, if a Man telling a Story, after three or four Periods, ſhould ſtop with his Mouth open, unable to continue his Diſcourſe; you would think him ſeiz'd with an Apoplexy. But obſerve thoſe who are not ſuch Maſters in the Tongue as yourſelf, how they drawl out the Finals, and add the inſignificant Word *Yala*. If they repeat this idle Term but twice or thrice at a Converſation, they reckon it an Obligation on the Company. They who are newly come from the Heart of the Country uſe it as frequently as the reſt; a Proof that your Tranſitions are but ſcanty. Now becauſe they dare not risk the Word *Yala* in Works of Elegance, eſpecially ſince the Emperor your Father has *damn'd* it by Diſuſe, Authors are ſadly puzzled how to paſs with Decency from oneSubject to another.

Its Compleatneſs. The Prince ſmiling reply'd, it was no equal Match between us; I was in his Country, and he had never been in *Europe*. Had I made a Voyage thither, added he, I ſhould have returned ſtor'd with the Defects of your Language, and have wherewith to confound you. Far from it, anſwer'd I, our Language is taken care of; it is not left to the Caprice of the Public: As we have Academies for the Sciences and Belles Lettres, ſo we have one eſtabliſh'd to reform and compleat Language. Hold there, cry'd the Prince, if you have Reformers for your Language, it muſt have Faults, and not a few. I did but ill explain myſelf, reply'd I; it is not ſo much to reform, as to ſet Bounds to our Language, which reſembles your great Rivers, that roll their Waters majeſtically along, yet require the Care of Surveyors, leſt they break their Banks, or ſwelling with a Mixture of foreign Waters become leſs pure and ſerviceable.

Borrows from no other Language. Well, ſaid the Prince; but has not your Language borrow'd from others? Have you adopted none of your Neighbours Terms or Phraſes? Has it always preſerved its original Purity? I anſwer'd, that in the Beginning the different Kingdoms of *Europe* being under one Prince, mutual Commerce had introduced common Words, eſpecially in Arts and Sciences, which were after the Language of the firſt Inventers. This was matter of Triumph to the *Tartar*, who cry'd out he had got the Advantage. We for our parts, ſaid he, have borrow'd but very few Words from the *Mongols*, and fewer from the *Chineſe*, and thoſe few we have naturaliz'd by *Tartar* Terminations. You, forſooth, are enrich'd with the Spoils of your Neighbours. It becomes you indeed, after all this, to cavil at the *Tartar* Language for Trifles!

I will not enlarge, ſays P. *Parrenin*, on the Method I was forced to take to make this Prince apprehend the Difference between living and dead Languages, for he had never heard talk of the laſt. In ſhort, our Diſpute laſted till he had received P. *Suarez*'s Anſwer. This ſatisfy'd him, and he began to have a better Opinion of the *European* Languages, that is to ſay, he plac'd them next below his own. He had a mind to give the *Chineſe* the ſecond Place, but I ſtrongly proteſted againſt that Injuſtice, alleging the Multitude of Equivocals in that Tongue. Well, I give it up, ſaid he, laughing; the *Chineſe*, who don't love to be contradicted on that Article, know how to defend themſelves.

Thus ended the Converſation between P. *Parrenin* and the Emperor's eldeſt Son on the *Tartar* Language, which is enough, I think, with what has been ſaid already, to ſhew the Genius of that Tongue.

The Travels of P. VERBIEST *into* Eaſtern Tartary, *in the Retinue of the Emperor of* China.

Emperor's Journey into *Eaſtern Tartary*. THE Emperor took his Progreſs into *Eaſtern Tartary*, the Beginning of 1682, after ſuppreſſing a Rebellion by the Death of three Kings. One of theſe was ſtrangled in the Province he had conquer'd; another convey'd to *Pe-king*, with his chief Partiſans, was there cut to Pieces in open Court by the Mandarins, in revenge for the barbarous Murder of their Relations; the third, who was the Ringleader, had kill'd himſelf to avoid Puniſhment, and ſo ended a ſeven Years War.

Peace being ſettled, the Emperor ſet out, *March* 23, for *Lyau tong*, the Country of his Anceſtors, to viſit their Sepulchres, and, after perfoming the uſual Ceremonies, to purſue his Journey of about 1100 Miles. He took with him his eldeſt Son, of ten Years, and was attended by the three Firſt Queens, each in a Chariot gilt, by the Chief Regulos, all the Court Grandees, and the moſt conſiderable Mandarins of all Orders, with ſo numerous an Equipage, that he had in his Retinue more than 70,000 Perſons.

Orders P. *Verbieſt* to follow him. He was pleas'd that I ſhould accompany him, and always be near his Perſon, to take Obſervations, in his Preſence, of the Diſpoſition of the Heavens, the Height of the Pole, the Declination of each Country, [oblique Situation on the Globe] and to take with Inſtruments the Heights of Mountains, and Diſtances of Places. He was alſo deſirous of being inſtructed concerning Meteors, and many other Matters in Phyſics and Mathematics. For this End he ordered the neceſſary Inſtruments to be carry'd on Horſes, and recommended me to the Prince his Uncle, who is alſo his Father-in-law, and the ſecond Perſon in the State, being called by a *Chineſe* Name ſignifying *Colleague in the Government*. He had Orders to furniſh me with all Neceſſaries for my Journey, which he perform'd with moſt ſingular Goodneſs, making me conſtantly lodge in his Tent, and eat at his Table. The Emperor appointed me ten Horſes out of his own Stables for Change, one of them rid by himſelf, a high Diſtinction. Our Journey lay to the Northeaſt.

The Road. From *Pe-king* to *Lyau tong*, which is about 300 Miles, the Road is pretty level; the 400 Miles you travel in that Province is much more uneven on account of Hills; beyond *Lyau tong*, the next 400 Miles the Road is very difficult, now croſſing very ſteep Mountains, then very deep Vallies, and ſometimes deſart Plains, where you travel two or three Days without meeting with any thing. The Hills on this Country are cover'd on the eaſt Side with huge Oaks and Foreſts uncut for Ages paſt.

Country. All the Country beyond *Lyau tong* is like a Wilderneſs: You ſee nothing all around but Hills, Vales, and Dens of Bears, Tigers, and other ſavage Beaſts; ſcarce a Houſe, but ſome pitiful Hutts by the Sides of Rivers and Torrents. All the Cities and Towns I ſaw in *Lyau tong*, which are pretty numerous, lie in Ruins, every where appearing nothing but Heaps of Stones, Bricks and old Rubbiſh. Some few Houſes have been lately built within the Incloſures of theſe Cities, ſome of Earth, others of Remains of the old Buildings, but few of Brick, moſt thatch'd, and in no Order. There remains not the leaſt Mark of a

and

multitude of Towns and Villages that ſtood before the War: for this petty *Tartar* King who began them with very ſmall Forces, recruited them with the Inhabitants of theſe Places, which afterwards he deſtroy'd, to deprive his Soldiers of the Hopes of returning to their native Country.

Shin yang, the Capital of *Lyau tong*, is a pretty handſome and complete City, and ſhews the Remains of an old Palace. Its Latitude I found by ſeveral Obſervations to be 41° 56′ (A), *i. e.* two more than that of *Pe-king*, tho' hitherto both *Chineſe* and *Europeans* placed it but in 41°. The Needle has no Variation here, as I found by repeated Experiments. At *Ula*, in Lat. 43° and about 50′ (B), which City was almoſt the End of our Peregrination, the Variation is 40′ Weſt. From *Pe-king* to this Place, near 1100 Miles, a new Road was made, commodious for the Emperor to ride on Horſeback, and the Queens in their Chariots. It is about ten Foot broad, and as ſtrait and even as they could poſſibly make it. By the Sides run along a ſort of little Cauſeys, a Foot high, and exactly even and parallel. The Road itſelf, eſpecially in fine Weather, is as clean as a Threſhing-floor, Men being appointed for that Purpoſe: Another ſuch Road is made to return by. They have done their beſt to level Mountains; they have built Bridges over Torrents, and lin'd the Sides with Matts painted with Animals, which have the ſame Effect as the Tapeſtry with which the Streets are hung in Proceſſions. *Shin yang* Capital of *Lyau tong*.

The Emperor ſeldom followed this Road, hunting almoſt continually; and whenever he came up with the Queens, rode by the Side of it, leſt the great Number of Horſes in his Train ſhould ſpoil it. He commonly march'd at the Head of this kind of Army; next, at ſome Diſtance, follow'd the Queens with their Attendants and Equipage; then the Regulo's, Grandees of the Court, and Mandarins, according to their Dignities; a vaſt Number of Servants and other People on Horſeback brought up the Rear. Order of the Emperor's March.

As there was no City on the Road capable of lodging or ſubſiſting ſuch a Multitude, and great part of the Way lay through a Country but thinly inhabited, they were oblig'd to carry with them all ſorts of Neceſſaries, and even three Months Proviſions; wherefore a prodigious Number of Waggons, Camels, Horſes, and Mules to carry the Baggage, were firſt ſent away by By-roads. Beſides, his Majeſty, and almoſt all the Nobility had great numbers of Led-Horſes, for Change on Occaſion; to ſay nothing of the Droves of Oxen, Sheep, *&c.* So that tho' the Road for this vaſt Multitude of Men, Horſes, and Herds lay pretty far off the Highway, yet they raiſed ſuch a horrible Duſt, that we marched in a Cloud ſo thick that we could hardly diſtinguiſh fifteen or twenty Paces before us. Our March was ſo well regulated that we encamped every Evening on the Bank of ſome River or Torrent; for which End the Tents and neceſſary Baggage ſet forward very early in the Morning, and the Quarter-maſters arriving firſt mark'd out Places for the Tents of the Emperor, Queens, Grandees, and Mandarins, according to their Quality, or the Poſt they held in the *Chineſe* Militia, which is divided into eight Orders or Standards.

In three Months we advanced 1000 Miles to the Northeaſt, and ſpent as much in our Return. At length we arrived at *Shan hay*, a Fort ſituate between the *South Sea* and the Northern Mountains. Here begins the famous Wall that ſeparates *Lyau tong* from *Pe che li*, and extends a vaſt Way along the Northern Side over the higheſt Mountains. As ſoon as we entered into the Province, the Emperor and his Nobles quitted the main Road we have been ſpeaking of, and took that of the Hills, which extend without Interruption Northeaſtward, where he ſpent ſome Days in Hunting. Their Sport was thus manag'd: The Emperor chuſing out 3000 Men of his Guards, armed with Bows and Darts, diſpers'd them on every Side, ſo as to ſurround the Mountains, which made a Circle of at leaſt three Miles Diameter. Then coming to approach Step by Step, without breaking their Order (for which End the Emperor had mix'd Captains and even Lords of his Court among them) they reduc'd this great Circle to one of about 300 Paces Diameter, ſo that all the Beaſts inclos'd in the firſt were taken in this latter as in a Net, for all diſmounting drew themſelves ſo cloſe together as to leave no Gap through which they might eſcape. In this ſmall Compaſs they kept up ſo briſk a Chace that the poor Creatures ſpent with Running lay down at the Hunters Feet, and ſuffer'd themſelves to be taken up without Reſiſtance: I ſaw 2 or 300 Hares thus taken in leſs than a Day, beſides a vaſt Number of Wolves and Foxes. I have been at the ſame Sport in *Tartary* beyond *Lyau tong*, where among the reſt I ſaw above 1000 Stags, thus inclos'd, and finding no way to ſave themſelves, come and throw themſelves into the Hunters Arms. They kill'd alſo Bears, wild Boars, and above 60 Tigers; but this ſort of Chace is manag'd in a different Manner, and with other Weapons. The Emperor was pleas'd I ſhould be at all theſe Chaces, and deſired his Father-in-law, in a moſt obliging manner, to take a particular Care that I ſhould not be expoſed to any Danger in chaſing Tigers or other fierce Beaſts. I was the only Mandarin without Arms, and pretty near the Emperor's Perſon. Tho' I was uſed to a little Fatigue from our firſt ſetting out, I was ſo tir'd every Evening when I got to my Tent, that I could not ſtand; and I ſhould ſometimes have forborn to follow the Emperor, but for Advice of Friends, and for fear he might take it ill if he miſſed me. *Tartarian* Hunting.

After about 400 Miles, hunting all the Way, we arriv'd at *Shin yang*, Capital of the Province, where we reſted four Days. Some *Koreans* having preſented the Emperor with a Sea-Calf, he ſhew'd it me, aſking whether *European* Authors mentioned that Fiſh. I told him we had a Book in our Library at *Pe-king*, that treated of its Nature, and had a Cut of it. He long'd to ſee it, and immediately diſpatch'd a Courier to the Fathers at *Pe-king*, who brought it me in a few Days; he was pleaſed to find the Deſcription in the Book anſwerable to what he ſaw, and order'd the Fiſh to be carry'd to *Pe-king*, and kept as a Rarity.

While we ſtay'd here, the Emperor with the Queens went to viſit the Tombs of his Anceſtors, which are not far off, from whence he ſent back the Ladies to *Shin yang*, in order to continue his Journey for *Eaſtern Tartary*. After ſome Days marching and hunting we reach'd *Kirin*, 400 Miles from *Shin yang*. This City ſtands upon the great River *Songari*, which riſes in the Mountain *Shan pê*, 400 Miles diſtant Southward. This Mountain, ſo famous in the Eaſt for having been the antient Habitation of our *Tartars*, is ſaid to be always cover'd with Snow, whence it takes its Name; for *Shan pê* ſignifies *White Mountain*: As ſoon as the Emperor came in Sight of the Place, he alighted from his Horſe, and kneeling on the Bank of the River bow'd thrice to the Ground by way of Salutation; he then mounted a Throne glittering with Gold, on which he made his Entrance into the City, all the People running in Crowds to meet him, and weeping for Joy to ſee him. Theſe Marks of Affection were highly acceptable to their Prince, who, in Token of his Favour, condeſcended to ſhew himſelf to every body, forbidding his Guards to hinder the People from approaching him, as they do at *Pe-king*. They have a particular ſort of Bark in this City: The Inhabitants keep a great number of them in Readineſs to repulſe the *Ruſſians*, who often come upon the River to diſpute their Pearl-fiſhery. The Emperor reſted here two Days, and then went down the River with ſome of City *Kirin*. Mountain *Shan pê*.

(A) The Jeſuites place it in 41° 50′ 30″, the Difference being ſix Minutes.

(B) In P. *Verbieſt*'s Letters, printed at *Paris* 1695, the Latitude is 44° 20′, but the Latitude in the Text is very near that of *Kirin ula hotun*, and that of *Ula* aſſign'd by *Du Halde*, who, 'tis likely, took theſe two Places for the ſame; whereas *Ula* appears in this Journal 32 Miles North of *Kirin ula*, and is doubtleſs the ſame with *Putay ula hotun* on the *Songari* in about 44° 6′.

his Nobles, attended by above 100 Boats, as far as *Ula*, the fineſt City in all the Country, and formerly the Seat of the *Tartar* Empire. A little below this Place, which is above 23 Miles from *Kirin*, the River is full of a ſort of a Fiſh pretty like our Plaice, and it was principally to take the Diverſion of the Fiſhery, that the Emperor cameto *Ula*. But the Rains coming on a ſudden ſo ſwelled the River that all the Nets were broken and carry'd away by the Flood: However the Emperor ſtay'd five or ſix Days at *Ula*, but finding the Rains continue, he was forced to return to *Kirin* without his Diverſion. In our Paſſage back the Bark in which I was with the Emperor's Father-in-law was ſo damaged by the Beating of the Waves, that we were forced to land, and get into a Cart drawn by an Ox, which brought us very late to *Kirin*, it raining all the while. When we entertain'd the Emperor in the Evening with this Adventure, he laugh'd, and ſaid, *The Fiſh have made Sport of us.* At laſt, when we had ſtay'd two Days more at *Kirin* the Rains began to abate, and we retook the Road of *Lyau tong*.

Fatiguing Journey.

I can't expreſs the Fatigues of this Journey, the Roads being ſpoiled, and almoſt render'd impracticable, by the Waters. We went, without reſting, over Mountains and Valleys, paſſing moſt dangerous Rivers and Torrents, where the Bridges were broken with the Current, or cover'd with the Flood. In ſome Places we met with deep Pools and Sloughs, and had the greateſt Difficulty to get out of them. Horſes, Camels, and other Beaſts that carry'd the Baggage, could not move forward, but remain'd ſticking in the Mud, or dy'd for Faintneſs on the Road. Men fared no better, and all went to wreck for want of Proviſions and neceſſary Refreſhments for ſo long a Journey. Many were forced to alight and pull along their Horſes who were quite ſpent, or ſtop in the middle of the Plains to give them Breath. Tho' the Quartermaſters and Harbingers wanted no Pioneers nor Wood for Faſcines to mend the bad Places, yet after the Vanguard of Horſes and Waggons, which ſet out very early, was once paſſed, it was impoſſible to paſs after them. The Emperor himſelf, his Son, and all the great Lords of the Court, more than once, were glad to croſs the Bogs and Marſhes on Foot, fearing to run a greater Risk on Horſeback. When we came to Bridges, or ſuch ſort of Paſſes, the whole Body halted, and as ſoon as the Emperor and ſome of the great Men were paſſed, the Multitude crouded after, and each ſtriving to get foremoſt, many were thrown down in the Water, others fetching a Compaſs ſtill more dangerous got into Sloughs and Quagmires, where they ſtuck faſt. In ſhort, we ſuffer'd ſo much in all the Roads of *Eaſtern Tartary*, that the old Officers, who had follow'd the Court above thirty Years, ſaid they never ſuffer'd ſo much in any Journey. On theſe Occaſions the Emperor, more than once, teſtify'd a particular Kindneſs for me.

Emperor's Favour to *Verbieſt.*

The firſt Day we ſet out on our Return, we were ſtop'd in the Evening by a Torrent, ſo large and rapid as to be unfordable. The Emperor having found by Chance a ſmall Bark, which could not carry above four at moſt, firſt paſſed with his Son, and after them ſome of the chief Regulo's: All the other Princes, Lords, and Mandarins, with the reſt of the Army, waited all this while on the Bank with Impatience for the Return of the Bark, that they might get over with the ſooneſt, becauſe Night came on, and the Tents were paſſed long before. But the Emperor returning in juſt ſuch another little Bark, call'd out aloud for me, and his Father-in-law preſenting me to him, *Let him come in*, ſays he, *and paſs with us.* So that only we paſs'd with the Emperor, and all the reſt tarry'd on the Bank all Night in the open Air. The like happen'd next Day almoſt in the ſame manner: The Emperor coming about Noon to the Side of a Torrent, no leſs ſwollen and rapid than the former, gave Orders to ſpend the Day till Evening in paſſing over the Tents, Bales, and Baggage, and then was pleaſed that only I of his Court ſhould paſs with him, leaving behind all the great Lords, who were forced to paſs the Night on the other Side. Nay his Father-in-law himſelf, aſking whether he might accompany me, becauſe I lodged in his Tent, and eat at his Table, was anſwer'd, that he might tarry, for himſelf would take care that I ſhould be furniſh'd with all Neceſſaries. When we were got over, the Emperor ſeated himſelf on the Bank, and me by his Side, with the two Sons of two Weſtern Regulo's, and the chief *Ko lau* of *Tartary*, whom he diſtinguiſh'd on all Occaſions. It being a fine Night, and a clear Sky, he was pleaſed that I ſhould name the Conſtellations, that then appeared above the Horizon, in the *Chineſe* and *European* Languages, himſelf naming firſt thoſe which he knew. Then opening a little Map, which I had preſented him ſome Years before, he ſought the Hour of Night by the Star on the Meridian, delighting to let every one ſee his Skill in the Sciences. Theſe and other Tokens of his Good-will, ſo as to ſend me Meat from his Table, were ſo publick and extraordinary, that the Emperor's two Uncles, who had the Title of *Colleagues in the Government*, on their Return to *Pe-king*, declar'd that when the Emperor was a little melancholy or diſpleaſed, he reſum'd his uſual Gaiety as ſoon as he ſaw me.

I arriv'd at *Pe-king June* 9, very late, in perfect Health, tho' many remain'd ſick on the Road, or came home hurt and lame.——*P.* du Halde *breaks off here, omitting the following Diſtances.*

I ſhall here ſubjoin the *Tartarian* Names and Diſtances of the ſeveral Places through which we paſſed in *Eaſtern Tartary*, from the Capital of *Lyau tong* to *Kirin*, according to the Days taken up in that March. A Topographical Map might be made from hence and inſerted in the Map of *Lyau tong* to be found in the Atlas of P. *Martini*, only altering the Latitudes, conformable to the Altitudes already given.----I ſhall add one thing farther, which I learned from the Inhabitants of *Ula* itſelf, that *Ninkrita*, a Place pretty famous in thoſe Parts, is diſtant from *Ula* 700 *Chineſe* Furlongs, of 360 Geometrical Paces each; alſo that ſetting out from *Ninkrita* on the great River *Hi-long*, into which the *Songaro* and other more conſiderable Rivers fall, and ſailing down the Stream which runs to the North-eaſt, you arrive in 40 Days at the Eaſtern Sea, which is in my Opinion the Streights of *Anian*. I had this from the General of the Militia at *Kirin*, who performed the Journey himſelf.——The firſt Day departing from *Shin yang*, Capital of the Province of *Lyau tong*, we arrived at *Syau liſto*, ſo the *Chineſe* call the Place, 95 *Chineſe* Furlongs [or *Li.*] The 2d Day we came to *Chakay angha* [a Brook] 85 Furlongs. The 3d to another Brook of the ſame Name, 70 Furlongs. The 4th to *Kiaguchen*, 50 Furlongs. The 5th to *Feyteri*, 80 Furlongs. The 6th to the Torrent *Seyperi*, 60 Furlongs. The 7th to the Brook of *Tſiang*, 60 Furlongs. The 8th to *Kûrû* [*pira*] 50 Furlongs. The 9th to the Town of *Sapé*, 40 Furlongs. The 10th to *Quaranni pira*, 40 Furlongs. The 11th to *Elten eme ambayaga*, 70 Furlongs. The 12th to *Ipatan*, 58 Furlongs. The 13th to *Swayen ni pira*, 60 Furlongs. The 14th to *Ilmen*, 70 Furlongs. The 15th to *Seuten*, 70 Furlongs. The 16th to the City of *Kirin*, 70 Furlongs. The whole Road contains 1028 *Chineſe* Furlongs, which make 369 Miles, of 1000 geometrical Paces each, every Furlong conſiſting of 360 geometrical Paces.

REM.] We cannot trace this Road in the firſt Sheet of the Map of *Tartary*, till we come to the River *Kûrû*, which lies half way. But from thence we meet with all the Places mentioned in the Itinerary, except the Town of *Sapé*, and *Quaranni*, or *Karanni pira*, which perhaps is the ſame with the *Ajighe yaha* River. The other Places are named in the Map *Altan eme amba yaha*, *Iptan*, *Sayan*, *Ilmen*, *Sewdes*, *Kirin ûla hotun.*

The ſecond Journey of P. VERBIEST, *into* Weſtern Tartary, *in* 1683.

Verbieſt's ſecond Journey.

THE Emperor of *China* made this Year, which is the 30th of his Age, a Journey into *Weſtern Tartary* with his Grandmother, who is called the Queen Mother. He ſet out the 6th of *July*, attended with more than 60,000 Men, and 100,000 Horſes. He would needs have me follow him, with

with one of the two Jeſuites who were at the Court of *Pe-king*. As he left me to my Choice, I pitch'd on P. *Philip Grimaldi*, being the beſt known, as well as perfectly verſed in Mathematics.

First Reaſon, to exerciſe his Soldiers.

The Emperor undertook this Journey for ſeveral Reaſons: The firſt was, to keep his Army as well in Peace as War in continual Exerciſe. Wherefore after he had ſettled all Parts of his vaſt Empire in Peace, he recalled his beſt Troops out of every Province to *Pe-king*, and came to a Reſolution in his Council to make three ſuch Expeditions every Year, to teach them by hunting Stags, Boars, Bears and Tigers, how to vanquiſh the Enemies of the Empire, or at leaſt to prevent their Courage from degenerating through the *Chineſe* Luxury, and too long a Repoſe.

Train and Equipage.

In reality theſe ſorts of Hunting have more the Air of a military Expedition than a Party of Pleaſure; for, as I have already obſerv'd, the Emperor had in his Train 100,000 Horſes, and above 60,000 Men, all armed with Bows and Cymeters, divided into Companies, and marching in order of Battle under their Standards, to the Sound of Drums and Trumpets. During their Huntings they ſurrounded Mountains and Foreſts, as if they were beſieging Cities, according to the Manner of the Eaſtern *Tartars*.

The Country.

This Army had its Van, its Rear, and Main Body, with its Right and Left Wings, commanded by ſo many Chiefs and Regulos. For more than 70 Days that they were on the March, there was a neceſſity of tranſporting all the Ammunition on Waggons, Camels, Horſes and Mules, through very difficult Roads: For in all *Weſtern Tartary* (I call it *Weſtern* not in reſpect of *China*, which is indeed to the Weſt of it, but in reſpect of *Eaſtern Tartary*) there is nothing to be found but Mountains, Rocks and Valleys, without either Cities, Towns or Villages, nay not ſo much as a Houſe.

Inhabitants

The Inhabitants dwell in Tents ſcatter'd over the Plains, and are for the moſt part Shepherds, removing their Tents from Valley to Valley, or for the Conveniency of Paſture. There they feed their Oxen, Horſes and Camels; but they breed no Swine, nor other Animals to be met with in Villages, as Pullets and Geeſe, but only ſuch as can live upon the Herbs which the Earth ſpontaneouſly produces. They ſpend their Days either in Hunting or Idleneſs, and as they neither ſow nor till, ſo neither do they reap. They live on Milk, Cheeſe and Fleſh, and have a kind of Wine much like our Brandy, with which they are highly delighted, and often get drunk. In ſhort, they think of nothing from Morning till Night but eating and drinking, like the Cattle they breed.

This Part of *Tartary* is ſituate beyond that prodigious Wall of *China*, about 1000 *Chineſe* Li [or Furlongs] that is, more than 300 Miles of *Europe*, and extends from North-eaſt towards the North. The Emperor rode on Horſeback at the Head of his Army through theſe deſart Places and ſteep Mountains, far from the high Road, expoſed all Day to the Heat of the Sun, the Rain, and Injuries of the Air. Several who ſerved in the late Wars aſſured me that they did not then ſuffer ſo much, as they did in this Chace: So that the Emperor, whoſe principal Aim was to keep his Troops in Action, has ſucceeded completely in his Deſign.

Second Reaſon, to awe the *Tartars*.

The ſecond Reaſon for undertaking this Journey was to keep the *Weſtern Tartars* in their Duty, and prevent their forming any pernicious Deſigns againſt the State. This made him enter their Country with ſo vaſt an Army, and ſuch great Preparations of War; for he cauſed ſeveral Pieces of Cannon to be brought with him, in order to fire them from time to time in the Valleys, that by the Noiſe and Fire proceeding from the Mouths of the Dragons, with which they are adorned, he might ſtrike Terror wherever he went.

Beſides this Train, he would be accompanied with all the Marks of Grandeur which ſurrounded him at the Court of *Pe-king*, and with that multitude of Drums and other muſical Inſtruments which play in Concert while he is at Meals, and at the Sound whereof he goes in and out of his Palace. He brought all this Equipage along with him, in order to amaze theſe barbarous People with ſuch exterior Pomp, and inſpire them with the Reſpect and Fear due to the Imperial Majeſty: For the Empire of *China* never had more formidable Enemies than the *Weſtern Tartars*, who beginning at the Eaſt of *China*, encompaſs it with an almoſt infinite Multitude of People, and as it were beſiege it on the North and Weſt Sides.

The Great Wall of *China*.

It was to prevent their Incurſions, that one of the ancient Emperors cauſed that great Wall to be built, which ſeparates *China* from their Territories. As I have paſſed it four Times in *Pe che li* and *Shan ſi*, and view'd it narrowly, I may venture to ſay, without Exaggeration, that nothing is comparable to this Work, the Idea which *Europeans* have of it being much below what I found it to be. Among the reſt I was particularly ſurprized at two Things: The firſt is, that in its long Courſe from Eaſt to Weſt, it paſſes in ſeveral Parts not only through vaſt Plains, but even over very high Mountains, on which it riſes by Degrees. It is fortify'd at certain Diſtances with huge Towers, which are not above two Bow-ſhots aſunder. In our Return I had the Curioſity to take the Height in one Place by an Inſtrument, and I found it to be 1037 geometrical Paces above the Horizon; ſo that it is inconceivable how they could raiſe that enormous Bulwark to the Height it is, in dry mountainous Places, at a great Diſtance from Water, Brick, Lime and all other Materials, which they were obliged to bring thither with incredible Labour. The ſecond thing that ſurprized me was, that this Wall is not built on a Line, but winds in ſeveral Places, according to the Situation of the Mountains, inſomuch that inſtead of one Wall, there may be ſaid to be three, which ſurround a great Part of *China*.

Great Power of the Weſtern *Tartars*.

After all, the Monarch, who in our Days has united the *Chineſe* and *Tartars* under one Dominion, has done more for the Security of *China*, than the *Chineſe* Emperor who built this long Wall. For after he had reduced the Weſtern *Tartars*, partly by Policy and Addreſs, and partly by Arms, he removed their Habitation 300 Miles beyond the Wall, where he has given them Lands and Paſtures, at the ſame time ſettling in their Country other *Tartars* his Subjects, who at preſent inhabit it. Nevertheleſs theſe *Weſtern Tartars* are ſo powerful, that, were they united, they might ſtill make themſelves Maſters both of *China* and *Eaſtern Tartary*, by the Confeſſion of the *Eaſtern Tartars* themſelves.

Emperor's Policy.

I have obſerved that the *Tartarian* Monarch, who conquered *China*, made uſe of Policy to ſubdue the *Weſtern Tartars*: For one of his firſt Cares was to gain the Lamas to his Intereſt by his extraordinary Bounties, and Marks of particular Affection. As theſe Lamas have a great Influence over the reſt of their Nation, they eaſily perſuaded them to ſubmit to ſo great a Prince; and it is on account of this great Service done the State, that the Emperor favours theſe Lamas, whom he loads with Gifts, and makes uſe of to keep the *Tartars* in Obedience; altho' at bottom he deſpiſes them, looking on them as ignorant Fellows, who have no Knowledge of Arts and Sciences. However, he politickly diſguiſes his real Sentiments, by ſhewing them outward Marks of Good-will and Eſteem.

He has divided this vaſt Country into 48 Provinces, which are ſubject and tributary to him: So that the Emperor, who reigns over *China* and both *Tartaries*, may juſtly be called the moſt powerful Monarch in *Aſia*, having under him ſo many vaſt Countries, with which the Dominions of no other Prince interfere, and being himſelf as it were the Soul which gives Motion to all the Members of ſo great a Body.

His Wiſdom

Ever ſince he took the Government into his own Hands, he never truſted the Care of it to any of the *Ko-laus* or Grandees of his Court; nor even ſuffer'd the Eunuchs of the Palace, nor any of his Pages or young

young Lords, who have been brought up there, to diſpoſe of or order any thing of their own Heads within his Houſe; which will appear very extraordinary, if we conſider the different Conduct of his Predeceſſors.

He puniſhes with ſurprizing Equity the Great as well as the Small, deprives them of their Employments and Dignities, always proportioning the Chaſtiſement to the Fault. He takes Cognizance himſelf of all Matters that come before the Royal Council and the other Tribunals, ſo far as to cauſe them to tranſmit him an exact Account of the Sentences they paſs. In ſhort, he orders and diſpoſes of every thing himſelf; and it is owing to the abſolute Authority which he has by this Means acquir'd, that the greateſt Lords of the Court, and Grandees of the Empire, even the Princes of the Blood, never appear before him but with a profound Reſpect.

Influence of the *Tartarian* Prieſts.

The Lamas, or *Tartarian* Prieſts, I have ſpoken of, are reſpected not only by the People, but alſo by the Lords and Princes of their Nation, who for political Reaſons expreſs much Friendſhip for them; which gives us room to fear that the Chriſtian Religion will not eaſily find Admittance in *Weſtern Tartary*. They have a great Sway over the Queen Mother, now 70 Years old, who is of their Country, and have often told her that we are the moſt declared Enemies to the Sect ſhe profeſſes. It is a kind of Miracle, or at leaſt a particular Protection of God, that notwithſtanding her Averſion to Chriſtianity, the Emperor, who has a great Eſteem for it, has not ceaſed hitherto from loading us with Honours and Favours, ſhewing much more Regard for us than for the Lamas.

During the Journey, as the Princes and chief Officers of the Army went frequently to make their Court to the Queen, and we had Notice to go thither alſo, we conſulted a Courtier, our Friend, who ſpeaks to the Emperor about our Affairs. This Lord going into his Majeſty's Tent, told him what had paſſed, and coming out again preſently, *The Emperor*, ſaid he, *has given me to underſtand that it is not neceſſary you ſhould wait on the Queen as the reſt do*: Whence we concluded that we were not in the Favour of that Princeſs.

Third Reaſon for the Journey, the Emperor's Health.

The third Reaſon which induced the Emperor to make this Journey was his Health: For he has found, by long Experience, that when he continues a conſiderable Time at *Pe-king* without going abroad, he is attacked with ſeveral Diſorders, which he avoids by theſe long Journeys. All the time he is on the Road he never ſees any Women, and, what is more ſurpriſing, there are none to be ſeen in all this great Army, excepting thoſe who attend the Queen Mother. Beſides it was a Rarity that ſhe accompany'd his Majeſty this Year, it being a thing never practiſed but once, when he carry'd the three Queens with him as far as [*Shin yang*] the Capital of *Lyau tong*, to viſit the Sepulchres of his Anceſtors. The Emperor and Queen Mother intended alſo by this Progreſs to avoid the exceſſive Heats at *Pe-king* during the Dog-days: For in this Part of *Tartary* there blows ſo cold a Wind in *July* and *Auguſt*, eſpecially during the Night, that one is obliged to wear warm Cloaths and Furrs. The Reaſon that may be given for ſuch extraordinary Cold is the Elevation of the Land, and great Number of Mountains in this Region, one of which we aſcended for ſix Days together in our March. The Emperor being deſirous to know how much higher it was than the Plains of *Pe-king*, about 300 Miles diſtant, at our Return after meaſuring upwards of 100 Mountains on the Road, we found it 3000 geometrical Paces higher than the Sea neareſt that City. The Salt-peter, with which theſe Countries abound, may alſo contribute to the Cold, which is ſo intenſe that in digging the Ground three or four Feet deep they find Clods of Earth quite frozen, and Pieces of Ice.

Intenſe Cold in the Country.

Several Regulos of Weſtern *Tartary* came 300 nay 500 Miles with their Children to ſalute the Emperor. Theſe Princes, who for the moſt part know no Language but their own, which is very different from that ſpoken in Eaſtern *Tartary*, diſcover'd by their Looks and Geſtures a particular Kindneſs for us: Some of them, who had been at *Pe-king* to ſee the Court, had alſo been at our Church. A Day or two before we arrived at the Mountain which was the End of our Journey, we met a very aged Regulo coming from the Emperor, who perceiving us, ſtopped with all his Train, and asked by his Interpreter which of us was named *Nan whay jin*; one of our Servants having ſignify'd that I was the Perſon, the Prince accoſted me with much Civility, and told me he had long been acquainted with my Name, and deſired to ſee me: He ſpoke to P. *Grimaldi* with the ſame Marks of Affection. The favourable Reception we met with on this Occaſion gives us ſome Hopes that our Religion may find an eaſy Acceſs among theſe Princes, eſpecially if Care be taken to infuſe it into their Minds by means of Mathematicks. But the ſureſt Way of introducing the Goſpel into their Country would be (for ſeveral Reaſons which I have not Time to repeat here) to begin with the *Tartars* who lie far off, and are not in Subjection to this Empire; from them we may paſs to theſe, and ſo advance by Degrees to *China*.

Ill-grounded Hopes of the Miſſionaries.

Throughout the Journey the Emperor continued to give us ſingular Marks of his Eſteem, doing us Favours in ſight of his Army which he conferred on none beſides. One Day meeting us in a large Valley, where we were meaſuring the Heights and Diſtances of certain Mountains, he ſtopped with all his Court, and calling to us at a good Diſtance, ſaid in *Chineſe Hau mo*, that is, *How do you do?* Then he asked us ſeveral Queſtions in the *Tartarian* Language concerning the Height of the Mountains, to which I anſwered in the ſame Language. Afterwards turning to the Lords who were about him, he ſpoke of us in very obliging Terms, as I learned that Evening from the Prince his Uncle, who was then by his Side. He expreſſed his Affection ſtill further, cauſing Victuals to be carry'd from his Table to our Tent, and was even pleaſed on certain Occaſions to have us dine in his own. Every time he did us that Honour, he had Regard to our Days of Faſting and Abſtinence, ſending us ſuch Meats only as were fit for us to eat. The Emperor's eldeſt Son, after his Father's Example, ſhewed us much Kindneſs; having been forced to ſtop for above ten Days on account of a Hurt in his Right Shoulder, which he got by a Fall from his Horſe, part of the Army in which we were waiting on him, while the Emperor with the other continued hunting, he never failed ſending Victuals to us every Day, ſometimes twice, from his own Table. In ſhort, we conſidered all theſe Favours of the Royal Family as the Effects of a particular Providence, which watches over us and Chriſtianity. We have the more Reaſon to thank God, as the Emperor's Affection was not always ſo conſtantly extended towards the great Lords of the Empire, and even towards the Princes of the Blood.

For more than 600 Miles which we travelled in going and coming, for we did not return by the ſame Way, he cauſed a great Road to be made acroſs the Mountains and Valleys, for the Conveniency of the Queen Mother, who travelled in a Chaiſe; he alſo cauſed an infinite Number of Bridges to be built over the Brooks, and the Rocks and Tops of Mountains to be cut with incredible Labour and Expence.

Travels into Tartary *by* P. GERBILLON, *Jeſuit, and* French *Miſſionary in* China.

THE *Ruſſians* having by Degrees advanc'd to the very Frontiers of *China*, built the Fort of *Albaſin*, called by the *Tartars* and *Chineſe*, *Yakſa*, at the Confluence of a Rivulet of that Name with the Great River which the *Tartars* call *Saghalian ſila*, and the *Chineſe Ya long kyang*. The Emperor of *China*'s Troops took and raz'd the Fort: But the *Ruſſians* having re-built it the Year following, they were again beſieged, and being apprehenſive of the Conſequences of the War, deſir'd the Emperor to end it amicably, and to appoint a Place for holding a Treaty. First Journey in 1688. Cauſe of the Author's Journey.

That Prince kindly accepted their Offer, and promis'd to ſend ſome of his Subjects to the *Selingha* to treat with them. In the beginning of 1688 he entruſted this Negotiation with two Grandees of his Court: The firſt was Prince *So-ſan*, Captain of the Life-guard, and Miniſter of State; the ſecond, *Tong lau yê*, Commander of an imperial Standard, and maternal Uncle to the Emperor. They were attended by ſeveral Mandarins of different Orders, and Pere *Thomas Pereyra*, a *Portugueſe* Jeſuit, and myſelf, were appointed Interpreters for the *Latin* and *European* Languages. Ambaſſadors ſent to *Ruſſia*.

As the Emperor intended to make the principal Mandarins ſome Preſent before their Departure, their Names were given in to him *May* 5. But obſerving that ours were not in the Liſt, he told his Officers, they had forgotten the Names of the Fathers, whom he would have treated as Mandarins of the ſecond and third Rank. The ſame Day he order'd ſeveral Pieces of Silk to be given us, and a while after made us ſome farther Preſents, appointing us to accompany his Uncle *Tong lau yê*, to eat at his Table, and to ſit by him at the Conferences.

May 29, we went to thePalace to takeLeave of the Emperor; when the two Embaſſadors, and the principal Mandarins of their Train, had Audience of his Majeſty, who talked for ſome time in private with *Kiw kyew*, [*Kiw kyew* ſignifies the Uncle by the Mother's Side] *So ſan* and *Ma lau yê*; at laſt retiring into the Palace, he a little time after ſent each of them a Horſe, and a Sword with the yellow String. I ſaw both given to each of the Ambaſſadors; alſo a Bow and a Horſe for *Pa lau ye*, another Mandarin, Preſident of the Tribunal which takes Cognizance of Strangers coming into *China* by Land: His Majeſty likewiſe ſent two long Veſts of the richeſt Brocades of *China*, adorned with embroider'd Dragons and Gold Buttons, for *So ſan lau ye* and *Kiw kyew*. Takes Leave of the Emperor.

Pere *Pereyra* and I did not ſee the Emperor, becauſe he had not ordered us to be called; we only ſpoke to *Chau lau ye* after his Majeſty was retir'd, telling him we came to take our Leaves of the Emperor, and to receive his laſt Commands: He went immediately to acquaint him therewith, who bid him tell us, that he wiſh'd us a good Journey, that he would have us take care of our Health, and not fatigue ourſelves too much. *Chau lau ye* added, that his Majeſty would make us ſome farther Preſent; and the ſame *Chau* came indeed after Dinner, and brought each of us a long Veſt of the moſt beautiful *Chineſe* Brocade, with Dragons, but not embroider'd. None but the Emperor and Princes of the Blood may wear this Stuff, unleſs his Majeſty makes aPreſent of ſome of it, as an extraordinaryFavour: He gave us to each of us likewiſe a ſhort Veſt of Sables, lin'd with fine Sattin, and Gold Buttons to them, being ſome of his Majeſty's own Cloaths.

On the 30th, ſetting forward at five in the Morning, we came to the Houſe of *So ſan lau ye*, whom we found juſt ſetting out with a great Number of Mandarins, his Relations and Friends, who came to wait on him, and with his wholeRetinue, which was very numerous: After him was born a large Standard of yellow Damaſk, or Brocade, on which were painted in Gold the Dragons of the Empire, with other Ornaments. There were alſo many other ſmall Banners of the ſame ſort, and a great number of Horſemen all dreſs'd in Silk. Near the Gate of the City, called *Te chin mwen*, through which we paſſed, we met *Kiw kyew*, who was attended in a pompous manner. Juſt without the Gate we found all the Cavalry drawn up in two Lines under their proper Banners: There were 1000 Horſe, and 60 or 70 Mandarins, with eight ſmall Pieces of Braſs Cannon, conveyed upon ſo many Horſes, and their Carriages upon others; the two Ambaſſadors alſo drew up their Horſe in that Place; all the Servants of the Retinue were poſted behind, out of the great Road, which was left clear for the Emperor's eldeſt Son, who came a little after, and paſſed between the two Ranks of Cavalry: He rode upon a little white Horſe, with a Saddle of yellow Cloth, the Reins of the Bridle being of yellow Silk; he was attended by ſeven or eight Mandarins of Diſtinction, who wereOfficers of the Life-guard. A young Mandarin, tall, and very well made, march'd before the Prince; he was dreſs'd very plain in a long Veſt of purple Silk, and under it a ſhorter one of black; he wore about his Neck a ſort of Chaplet, or String of Beads, very long, and much like ours; of the Prince's every tenth Bead was of large Coral. At the Place where we hang the Croſs there were four Strings, one at each End and Side; theſe Strings are ſtrung with ſmall Beads of Pearl or Cryſtal, *&c.* The main Body of the Prince's Retinue did not march along the great Road, but on one ſide, behind the Horſe, which mov'd in one Line, to avoid increaſing the Duſt. Set out on their Journey.

The Prince having gone near a League from *Pe-king*, ſtopp'd under a homely Tent erected for him; he ſeated himſelf on a Cuſhion of plain Silk laid upon aWoollenCarpet, the Mandarins of his Retinue ſtanding behind him. When the Mandarins of the Embaſſy, and the Chiefs of the Standards were come up, we all drew near his Tent, and ranged ourſelves on both Sides: *Kiw kyew* on the Prince's Left Hand, which is the moſt honourable Poſt, and *Ma lau ye* next, *So ſan* putting himſelf on his Right: All ſat down at once upon their Cuſhions, which they placed themſelves upon the Woollen Carpets provided for that Purpoſe, at the Entrance of the Prince's Tent, which was open on all Sides: All the Mandarins of the Embaſſy, to the Number of 60 or 70, were likewiſe rang'd in two Rows on each Side, a little behind the Ambaſſadors: P. *Pereyra* and I were placed in the fullRow on the ſame ſide with*Kiu kyew*, after ſix or ſeven of the chief Mandarins. The private Gentlemen, who were about 1000, kept to their Standard. Emperor's eldeſt Son.

A while after they were all ſeated, *Tartarian*Tea was brought; that for the Prince came in a large Gold Baſon, and was poured into a Cup, and preſented to him on the Knee: After him the Ambaſſadors and all the reſt drank in Order, every one, before and after drinking, making a reſpectful Bow. Then the Prince riſing up, we all proſtrated ourſelves nine times, with our Faces towards the Palace, to expreſs our Thanks to the Emperor for theHonour he had done us in ſending his ownSon to accompany us ſo far. The Prince ſpoke to the Ambaſſadors with a ſmiling Countenance, which ſhew'd much Good-nature: Then both approach'd him, and kneeling down, he took them by the Hand; after which he mounted his Horſe and return'd, we following him on Foot to the great Road, where we mounted and purſued our Journey.

City *Cha ho* Beautiful Bridges.

We went directly North to a City called *Cha ho*, 50 Li from *Pe-king*, and croſs'd two very beautiful Marble Bridges exactly alike, one on this ſide, the other beyond that Place. Each Bridge was 60 geometrical Paces long, and ſix or ſeven broad, their Pavements and Parapets of large pieces of rough Marble. A little beyond this City we travelled about 30 Li North North-weſt; then turning again to the North, we proceeded ten or twelve Li, after which we inclin'd a little to the Weſt, for eight or ten Li, till we came to the Camp pitch'd at the Foot of the Mountain, near a Fort built in a Straight, to ſecure the Paſs. The Walls of the Fort reached on both ſides to the Hills, which beſides are ſo ſteep as to ſeem inacceſſible. All the Mandarins of the neighbouring Cities, dreſs'd in their Formalities, came to pay their Reſpects to the Ambaſſadors, and kneeled down in the high Road to preſent their Viſiting-Billets. We arriv'd at the Camp at Two in the Afternoon: The Tent of *Kiw kyew* was in the Front, ſurrounded with a little Wall of dry Earth a Foot and half high: Pere *Pereyra* and I had each a Tent near it, wherein we found all our Moveables ready ſet in Order.

It was extremely hot all Day, but the Country we paſſed through was very pleaſant and well cultivated, till within 15 Li of the Place where we encamp'd, for then the Land began to be rocky and ſandy; the nearer we approach'd the Mountains (nigh to which we encamp'd) the leſs fruitful was the Soil. Theſe Mountains are exceeding ſteep, and ſo barren that there is not a Tree to be ſeen upon them; whence they are call'd in *Chineſe*, *the poor Mountains*. They lie North and by Weſt of *Pe-king*, and join with others that ſtretch to the Eaſt and Weſt of that City, which they ſurround almoſt on all Sides, except to the South and South-weſt. From *Pe-king* our Way lay between theſe Hills, at the Diſtance of about 3500 geometrical Paces on the Weſt, and about 6000 to the Eaſt, till we began to come nearer and nearer to them upon our turning Weſtward.

Paſs the Great Wall.

The Place of our Encampment was called *Nan kew*, that is, *the Southern Mouth*, or Entrance, *of the Wall*. We travelled this Day 95 Li; the 31ſt but 75, on account of the Baggage, in a Road full of Stones and Flints in the Streights of the Mountains, which differ but little from craggy Rocks: We began with paſſing the Fortreſs, which ſhuts up the Entrance of the Mountains. The Walls of this Fortreſs are built with Free-ſtone to the Height of four Feet, and afterwards with large Flints and Rock Stones up to the Battlements, which are of Brick: They are about 35 Foot high, and ſix or ſeven thick at the narrow Paſs of the Mountains; but where they ſtretch on both Sides upon the Rocks (which are ſo ſteep that the Goats can ſcarce climb them) they are neither ſo high nor thick, and indeed are altogether uſeleſs there, for whoſoever could clamber up to the Tops of the Rocks would find no Difficulty to get over the Works. All along the Walls are ſquare Towers of Stone or Brick, at proper Diſtances.

Nan kew ching.

Below the Fortreſs is a pretty large Town, called *Nan kew ching*; which having paſs'd through, we travelled about 50 Li, between ſteep Mountains, in a Road which I ſhould have believed unpaſſable, had I not ſeen our whole Retinue paſs it; for it runs winding and turning among the Rocks, through which it is made, and in the moſt difficult Places is pav'd with large Stones.

We paſſed to the right and left by a great Wall fortified with Towers, which runs on both ſides the Length of theſe craggy Rocks, and were obliged to mount, deſcend, and turn continually; we went by five or ſix of theſe Towers, diſpos'd at proper Diſtances in the Streights of the Mountains: And it is probable as the Way is eaſieſt in theſe Defiles, or rather as there is no other Paſſage on that ſide, they erected theſe Intrenchments, which run up to the Tops of inacceſſible Rocks: To get upon theſe Walls there are Stairs made on both ſides in the Wall itſelf, which in many Places is built with good Free-ſtone, very thick, and high in Proportion. At every Gate is a Village like that where we enter'd; one of theſe might paſs for a ſmall City. The Gate of Entrance is pretty like a Triumphal Arch, built all of Marble, about 30 Foot thick, with Figures in Demi-relievo quite up to the Rounding. Each Village, thus ſituate in the Defiles of the Mountains, is an Arſenal and Fortreſs to keep out the Weſtern *Tartars*, being ſurrounded by good Walls with Turrets, and enter'd thro' two or three Gates, between which are Places of Arms: The Folding-doors of theſe Gates are, or rather were, cover'd with thin Plates of Iron, being now half ſtript, and the Wood rotten. The Walls are ruinous and neglected in many Places, tho' for the moſt part they are in good Condition.

When we had paſs'd four or five of theſe Villages, and as many Intrenchments, we began to deſcend into a Plain, which open'd inſenſibly, the Mountains ſeparating by Degrees; we there diſcover'd a large Intrenchment continu'd to the Great Wall, and carry'd on from Eaſt to Weſt along the Mountains without Interruption, running down Precipices, and over inacceſſible Rocks; ſo that indeed this Work is but a ſmall Defence to the Empire, whoſe Entrance is ſufficiently guarded on that Side by theſe Chains of Mountains, unpaſſable but through Defiles, where 2 or 3000 Men may ſtop the moſt numerous Army.

Mountains bounding *China*.

Tho' the Mountains on both ſides theſe Fortreſſes ſeem inacceſſible, and the *Chineſe* on that Preſumption ſometimes neglect their Defence, yet the *Manchew Tartars* once entered by the Mountains on the Eaſt, having amus'd the numerous Garriſons of the Forts, by which alone the *Chineſe* thought it was poſſible to paſs. The *Tartars* left their Tents and Baggage overagainſt the Intrenchments, as tho' they intended to force a Paſſage through, but ſecretly march'd in the Night over the Hills, and ſurpriz'd a City at the Foot of them, called *Chang ping chew*. It is inconceivable to me how they could carry Stones and Bricks, or build on the Tops of ſteep Rocks, in Places where the boldeſt of our Architects would not venture to lay a Foundation. Theſe Mountains, in the Place where we paſs'd them, are full of Springs and Fountains: I admired the laborious Induſtry of the *Chineſe*, who won't loſe an Inch of Ground that is fit to be cultivated. Beſides Walnut and other Fruit Trees, which abound in theſe Streights of the Mountains, there are Gardens full of all ſorts of Grain and Pulſe, ſown in every Bottom between the Stones and Rocks, where there is ever ſo little Earth watered by the Springs. The Mountains are cut in the Form of an Amphitheatre, and tho' exceeding ſteep, are ſown where there is any good Soil. The Trees growing in the Bottoms are moſtly Walnut, with ſome few Apricots and Plumbs; but the rocky Tops are quite bare, ſo that there is not a ſingle Shrub to be ſeen. We were continually refreſh'd in our Paſſage through them with a gentle Northern Breeze.

Having march'd about 45 Li between theſe Mountains, we deſcended into a barren and ſandy Plain, and encamp'd 30 Li from the Paſſage out of the Hills, by a Rivulet in the midſt of a Valley, which in that Place was about three or four Leagues wide. At the Foot of the Mountains, to the right and left, we ſaw ſeveral little Forts and Towers, ſome of Brick, others of Earth, about 7 or 800 geometrical Paces aſunder, beſides two or three larger ones, built probably to prevent the *Tartars* from penetrating to *Pe-king*, in caſe they ſhould ſurpriſe the firſt Incloſure of the Great Wall. This Country was always poſſeſſed by the *Chineſe*, as appears from their Characters engraven in Stone over the Gates of the larger Forts, which are to this Day inhabited by *Chineſe*: They keep no Guard in the little Forts. While we were within the Moun-

Mountains we kept continually turning to the North, but after we got clear of them, we directed our Course to the West.

In the Evening P. *Pereyra* and I paid a Visit to *So ſan lau yé* in his Tent; as he is the best Friend we have at Court, he receiv'd us with great Civility, and talked with us a long time: He shew'd us a Telescope, which the Emperor had sent him the Day before, with this Message, that it was one of the five best he had, and therefore he lent it him for the Journey, on Condition he restored it at his Return.

June 1. we went only 55 Li proceeding in the same Valley, between the same Mountains, which were about 4 or 500 Paces distant to the North, and 2000 to the South; we travelled almost constantly direct West, and did not begin to turn Northward till the last 15 Li, when we passed through two small Cities, the first called *Whay lay*, twenty Li from the Place where we had encamp'd, and the second *Tû mû*, 30 Li from the other: They are both inclosed with Brick Walls, and have Turrets at proper Distances. We met with other small Forts and Towers much at the same Distances as the Day before, standing four or five hundred Paces from the Mountains on either hand. The Forts had been cased with Brick, but the Brick decaying with Time, at present they are only of Earth. Near *Whay lay* there is a small River, over which is a very beautiful Stone Bridge of several Arches, yet we forded it. All this Country is dry and barren, except some Spots of Ground about those two little Cities, which, being watered by little Brooks made to run into the Fields, produce plenty of Grain and Herbs. The Mountains on both sides are very high, and quite barren; we had all Day a strong East Wind, which defended us from the Heat. We rested four or five Li to the North of *Tû mû* upon a rising Ground; the Camp reached within a little of that City along a small Brook; they told us, the Reason of making but short Stages was, that we might not at first setting out damage the Equipage, especially the Horses, which were very lean and ill-fed, for they took no further Care of them after the Camp was pitch'd, than to turn them into the Pastures, which are not very fertile in this Country. But however short our Stages were, yet we always rose by two in the Morning, and were on the Road before five. This whole Country always was, and still is, inhabited by the *Chineſe*, as appears from the *Chineſe* Characters engraven in the Stone over the Gates of both these Cities. We had a little Rain in the Evening, but it did not last long.

Cities *Whay lay* and *Tu mu.*

The 2d we set forward, as usual, by five in the Morning, and travelled 70 Li, marching the whole Day along by the Hills that are on the North. We passed through a City called *Pau ngan*, larger and better inhabited than any we had met with since we got clear of the Mountains. This City is inclosed with a double Brick Wall, and the Soil round about it better and richer than any other we found in this Valley, the Grain and Herbs being very good, tho' the Earth be somewhat dry. The *Chineſe* have the Art of watering their Fields by Aqueducts from the neighbouring Springs, or Wells, which they dig and draw by hand. We passed two or three other Towns of less Note, one of which was well peopled. North of our Road were Forts and Towers, at the same Distances as the two foregoing Days. Ten Li from *Pau-ngan* this great Valley terminates, which towards the End grows narrower: It is environ'd on all sides by Mountains, and has but one Passage out, 3 or 400 Paces wide, and all a Marsh. I suppose that was the Reason we were obliged to go over a very high Mountain, bounding the Valley I have been speaking of. This Valley is in Length about 150 Li, and 18 or 20 broad where widest, but not more than 10 in most Places, and much less at the Ends. There was no Appearance of any Passage through the Mountains bounding its Length; that toward *Pe-king* is shut up, as I have described it, by Fortresses and Walls; the North-west towards *Tartary* is narrow and difficult, and might be easily stopped up by building a Fort at the Entrance; there is one indeed, but only of Earth, and half ruined. Upon a steep Rock, rising on the Top of the high Mountain that terminates the Valley, we perceived a Pagod, and some Walls and Houses on the Brow thereof. In our Way round this Mountain we met with an Hamlet inhabited by *Chineſe*, who, in every Place fit for Culture, have cut the Hills in the Form of Amphitheaters. Having passed this Hamlet, we again went up a little Hill, and then descended into a small Valley, which lies behind that high Mountain, and is properly a Streight of the Mountains, for it is not quite 200 Paces wide. We found there two fine Springs, which render that little Strip of Land fertile; so that it is full of Willows and Fruit-Trees, with abundance of Apricots and Walnut-Trees. We met with a populous Village, and saw plenty of Corn and Pulse in the Country. We crossed this Village and travelled in the Valley, along which ran a Rivulet that issu'd from the Hills to the South. We first turn'd to the West, afterwards to the South-west, and almost full South, and encamp'd in a small Plain by a little River call'd *Yang ho*: most of this Plain was cultivated, and tho' we were unwilling to do any Damage to the Fields, yet the Camp took up a great deal of Ground It was extreme hot all this Day, and towards three in the Afternoon cloudy. When we were come into the Camp, a Troop of *Mandarins* came to compliment the Ambassadors; all those of the neighbouring Towns and Cities met them on the Road, cloathed in their Habits of Ceremony, kneeling down as they pass'd, to pay their Compliments to them, and present their Visiting-Billets, called *Shew pwen*, in Form of little Books, which the inferior Mandarins present to the great ones.

City *Pau ngan.*

The 3d we went 65 Li, almost continually Northward, as far as *Swen wha fû*, a little more than 50 Li from the Place where we had encamp'd. We followed the Course of the River *Yang ho*, which soon brought us to a rugged Defile in the Mountains, so narrow that in some Places no more than eight or ten Men can go abreast. Having passed these Mountains, we march'd for some time over Heights and Hillocks in great number, some of them cultivated; then descended into a large Plain of an excellent Soil, and lost sight of those high and frightful Mountains, nothing but small Hills to our right and left appearing in view.

At the End of this Plain stands the City of *Swen wha fû*, which is pretty large and very populous; it is not far from the *Yang ho*, and hath a double Suburb, inclos'd by Brick Walls, strengthened with Towers pretty near each other; we crossed one Street as large as most of the great Streets of *Pe-king*, running the whole Length of the City, and full of wooden Triumphal Arches, not above 15 or 20 Paces asunder; there are three Gates at each End of the City, with Places of Arms between. The Walls are more than 30 Foot high, and the Folding-doors of the Gates are cover'd with thin Plates of Iron, strengthened by Nails with Heads as big as Eggs. The North Suburb hath one very long and wide Street, with Trees planted in Rows on both sides, which have a very agreeable Effect. The whole Country round is tilled, and the Soil good. Leaving the City, we turn'd a little to the East, and then to the North, in order to cross some Hills which lead to another Plain: From these Hills we discover'd the high Mountains we had before lost sight of, stretching to the North and North-east, on the Tops whereof I saw some Towers, but no Wall between them; tho' afterwards, when we drew nearer, we found it to be the Great Wall, which runs along these Mountains. We likewise met with Forts and Towers on the Road, as we had done the foregoing Days, in most of which were Guards of four or five Soldiers.

Swen wha fû.

We

We encamp'd by a little River, I ſuppoſe it ſtill the *Yang ho*, running at the Diſtance of about 100 or 150 Paces from the Mountains on the South-weſt, and 2000 from thoſe to the North. All the Morning we had a ſtrong North Wind, and the Cold was ſo ſharp, that I was forced to put on two Cloth outer Coats to keep it off; about ten there fell ſome Drops, which ſomewhat allay'd the Wind, and then it grew fair. The Ambaſſadors had Refreſhments ſent them from *Swen wha fû*, and ſome Ice, which was not much out of Seaſon, conſidering the Time of the Year. This City, which belongs to the Province of *Pe-che li*, is, and always was, inhabited by the *Chineſe*, as appears from the Inſcriptions cut upon the Triumphal Arches, and by the other Buildings, which are after the *Chineſe* manner.

The 4th we marched 55 Li North-North-weſt, inclining a little to the Eaſt to get into the great Road, which was 7 or 800 Paces from our Camp: This Road bears North-weſt by North for about 30 Li, then turns North and North-weſt by North, as we drew nearer the Mountains on the Eaſt, till we came to a ſmall City called *Hya pû*, within half a League of the Gate that leads out of *China* into *Tartary*: For tho' the Great Wall reaches within ten Leagues of *Pe-king*, and the Mountains are ſhut up by ſeveral Forts and Trenches, as I have already obſerved, yet the Country reaching from thoſe Mountains to the Gate beyond *Hya pû* is ſtill part of *China*, and belongs to *Pe che li*. We ſaw the Great Wall running along the Mountains which lie to the North and Eaſt, riſing above the Tops of the higheſt, and then deſcending into the Valleys, with Towers at proper Diſtances. This part of the Wall indeed is a Trifle in Compariſon of that which ſtops the Entrance into the firſt Mountains we had paſſed; for this is a plain Wall, neither high nor thick; beſides it is tumbled down in ſeveral Places, nor do they take care to repair either it or the Towers, of which part are only of Earth. The Forts and Towers are continued the Length of the great Road in the Valley, at near the ſame Diſtance as before; and each is furniſhed with four Guards and a ſmall Standard, who ſeemed to be poſted there only becauſe we were to paſs that Way, for moſt of them did not look much like Soldiers. From *Swen wha fû* to *Hya pû*, which is almoſt a continued Valley, they reckon 60 Li: This Valley, into which you deſcend from a Hill near the City, tho' ſandy and ſomewhat ſtony, is almoſt entirely cultivated. It is not above a League broad, and is ſurrounded with Hills, beyond which appear high Mountains, whereon runs the Great Wall. I did not then ſee it upon thoſe to the South and South-weſt, becauſe we were at too great a Diſtance, and it was hid by ſeveral Rows of Hills. But when we drew near to *Hya pû*, where the Valley ends, I perceived that it extended alſo to the Weſt, and thence to the South-weſt and South; but it is not more conſiderable on this Side than the other, and only ſerves to keep out the Wild Beaſts of *Tartary*; for if once Men could climb over thoſe Mountains, they would find no Difficulty to get over the Wall, or throw it down: Beſides, as there are no Ramparts on the Side towards *China*, from which it might be defended, it can no more ſtop any one from coming into the Empire, than prevent his going out.

City *Hya pu.*

We dined at a rich Merchant's of *Hya pû*, who had prepared an Entertainment for *Kiw kyew*, with whom he was acquainted. *Hya pû* is a ſmall City at the Foot of the Mountains which bound the Empire of *China* on that Side, and is ſurrounded with thick Brick Walls, 35 or 40 Foot high, having two Gates, between which there is a Place of Arms. It is very populous, and, as it is one of the Gates of *China*, has a great Trade. I was inform'd that part of the *Mooriſh* (A) Carawans, from the *Uzbek Tartars* and *Perſia*, entered by this Gate, and that part of the Weſtern *Tartars* traffick here; for which Reaſon it has a Cuſtom-Houſe.

They enter *Tartary* through *Chang kya kew.*

Leaving this Town we went Northward, inclining a little to the Eaſt, to paſs the Great Wall by a Gate called *Chang kya kew*, ſituate between two ſteep and rocky Mountains: The Wall which ſhuts up the Paſs is very high and thick, and the Folding-doors of the Gate, which ſtands in the middle, are covered with Iron Plates, armed with large Studs. We found at this Gate a numerous Guard, and here it was that, ſtrictly ſpeaking, we entered *Tartary*. We encamped 12 or 15 Li from this Gate, in a ſmall Valley which winds between two Ridges of Mountains, moſt of them ſteep Rocks, along a little River, or rather Brook. Our Camp reached within 5 or 600 Paces of the Gate of the Great Wall. Abundance of Refreſhments were brought us in the Evening from *Hya pû*. It was a very cold Night and Morning while a Northern Breeze held, but a South Wind made the Afternoon very hot.

The 5th we travelled 50 Li, through a very narrow Valley, our Courſe Northward, inclining a very little to the Weſt. We marched firſt about 25 Li to the North-eaſt, where the great Road divides into two, that to the right continues North-eaſtward, the left, making almoſt a right Angle with it, goes to the North-weſt; we took this laſt, which lies through a Valley, and is not much frequented. The Mountains here dwindle into little Hills, on one of which, at the End of the Valley, we encamp'd, by ſeveral Springs of very good and very freſh Water. This Place is called *Halat ſin*. We found nothing on the Road but a few Huts of Earth inhabited by *Chineſe* (ſettled here to cultivate what good Land they can find) beſides ſome Tents of Weſtern *Tartars*; of whoſe Sepulchres we ſaw ſeveral, conſiſting of ſmall Banners of painted Cloth, erected over the Graves. The Mountains here are no more than Downs, which afford good Paſture for Cattle, tho' not a Tree. It was ſo cold in the Morning, that our Ambaſſadors were forced to wrap themſelves in double Furrs: But about eight, the Sun being pretty high, they laid them aſide, and reſumed their Summer Habits. In the Morning the Wind was North, but about Noon it changed to the South, and ſo continued the reſt of the Day.

Na-lin kew. On the 6th we went about 50 Li, and incamped in a Valley called *Na lin kew*. We ſet out due North, climbing a pretty high Mountain, directly above the Hill where we had encamp'd. It is difficult to aſcend with Waggons, becauſe of the rough and ſtony Places. At the Top the great Road divides into three, whereof we took the left, North-weſt, or a little more Weſterly, marching now on Heights, then in Bottoms, with an eaſy and almoſt imperceptible Deſcent. The Land appeared very good, full of fine Paſture, watered with running Streams, and wanting nothing but Cultivation. I was ſurpriſed to find ſo good a Country uninhabited; for we ſaw only three or four wretched Huts of *Mongol Tartars* in one Place, with a Herd of Cows feeding near them. We did not ſee a Tree for the whole Day, but if ſome were planted there they would probably thrive very well. When we drew near the Valley where we were to encamp, an Officer of the Emperor met the Ambaſſadors with a Preſent of 400 Oxen, and ſome Flocks of Sheep to the Number of 6000, being the Complement his Majeſty had given Orders to ſupply us with in this Plain, where his Cattle feed. We encamp'd by a Brook running through the midſt of the Valley of *Na-lin kew*, which, with the Hills about it, abound with fine Paſtures. In the Evening the Mandarins meeting at an Ambaſſador's Tent, we all joined in returning our Thanks to the Emperor for the Proviſion he had ſent us, by bowing our Heads to the Ground nine times, according to Cuſtom. It was not ſo cold this Morning as the Day before, and in the Afternoon a briſk South-weſt Wind defended us from the Heat.

(A) By *Mooriſh* is to be underſtood *Mohammedan*.

The

The 7th we went 70 Li, moſtly winding among Hills. Firſt we marched about 10 or 12 Li North, then a little to the North-eaſt, after that to the North-weſt, and at laſt, for near half the Way, either Weſt or Weſt North-weſt, ſometimes a little to the South. We travelled almoſt continually up and down ſmall Riſings, without ſeeing a Tree or the leaſt Spot of Tillage, there being nothing but Downs or Meadows full of good Paſture. We found ſome Tents of the *Mongols*, many of whom we met driving ſmall Carts with two ſlight Wheels, very apt to break: Some were drawn by Horſes, and others by Oxen. They had nothing about their Tents but Cows or Horſes, and, as there is no Wood in the Country, their whole Fuel is the Dung of thoſe Animals dried in the Sun. Part of the Hills we paſs'd were ſtrewed with large Stones, half out of the Ground, but we found ſeveral Roads pretty much frequented. There was all Day a cold Rain, with a very troubleſome North Wind. We encamped along the Rivulet, upon a ſmall Eminence, near three or four *Mongol* Tents. In the Valley, at the Foot of this little Hill, there appeared a conſiderable Number of theſe Tents, which looked like a Village or Hamlet; and I had the Curioſity to go into one of them, the better to know how they were built. It is a ſort of Cage, made of pretty ſmall Sticks, round, and about 13 or 14 Foot Diameter. (There are larger and ſmaller, but moſt of thoſe I ſaw were of this Size). It is about eight or nine Foot high in the middle; the Roofing begins at about four Foot from the Ground, and ends in a Point like the Roof of a Round Tower, or Pigeon-houſe: They are covered with Pieces of Woollen Stuff, not woven, but mill'd. When they make a Fire in the Tent, they take off the Piece of Stuff that is over the Fire-place, as I obſerved in the Tent I was in, where there was a Fire, upon which I ſaw three or four Pieces of I know not what *Fleſh*, *enough to turn one's Stomach*. The whole Furniture was a paltry Bed of three or four Boards, with a Piece of ſuch Stuff as covered their Tents, which ſerves for Quilt and Coverlet; a Bench, upon which ſat two Women with ſuch ugly Faces that they frighten'd me; a ſorry Cupboard, and ſome Wooden Porringers.

Mongol Tents.

Theſe *Mongols* live on Milk and the Fleſh of their Cattle, which they eat almoſt raw; they have no Money, but exchange their Horſes, Cows and Sheep for Linnen, and very coarſe Woollen Cloth to cover their Tents and Beds. Both Men and Women go cloath'd like the *Manchews*, only not ſo fine or decent; they wear no ſhort Garments over their long one, and underſtanding no Tillage, eat no Bread nor Rice. I have been aſſured that they do not live long, and that there are few old Men among them. Their Reverence for their Lamas is inexpreſſible: Theſe Lamas are cloathed in Red and Yellow; we met ſeveral of them in the Road beyond the Great Wall, the ugliеſt Fellows that ever I ſaw. There is a vaſt Number of them now at *Pe-king*, whither they flock every Day, becauſe they are kindly uſed by the Emperor, out of Policy, becauſe of their Aſcendency over the Minds of the *Mongols*. When they are at *Pe-king* they quickly throw off their Rags, and are eaſily perſuaded to dreſs and make good Cheer. It is ſaid that they buy the handſomeſt Women they can meet with, on Pretence of marrying them to their Slaves, and go to the Rate of 200 or 250 Crowns. In the Evening the Weather grew calm, but very cold.

Their Diet, Habit.

Lamas.

The 8th we travelled about 100 Li to the Weſt, inclining ſometimes a little to the South. Our Ambaſſadors hunted part of the Way, expecting Game, but only ſaw ſome Hares, of which they caught not one. We marched part of the time over ſmall Heights, but our Retinue kept on in a large Plain, very level, and full of good Paſtures; we croſſed ſeveral Brooks, without ſeeing, either in the Plain, or on the Hills around us, more than one Tree, and the only one we had ſeen in four Days. We had all along a very fine Road, thro' Land very level and ſmooth, but uncultivated, except about the Place where we encamp'd, which was by the Side of a Brook, near a Mile from a Hamlet, where the *Chineſe* Exiles are ſettled. They have built ſome Cottages of Earth and Stone, where there was formerly a City, or at leaſt a large Town, the Ruins of which remain. Among other things we ſaw ſeveral ſmall Mill-ſtones, like thoſe uſed in *China* for grinding Meal, and making Oil; likewiſe the Figure of a Lyon, cut in Stone after the *Chineſe* manner. The *Chineſe* ſettled here have till'd ſome ſmall Spots, which ſhews that the Hills and Plains of this Country might eaſily be cultivated, and probably would be very fruitful: We were inform'd that the extreme Cold would prevent the Grain from ripening, but Experience proves the contrary. The Country is indeed very cold: Tho' we were in leſs than 42° Lat. the Ground was covered with a Hoar-froſt in the Morning; the reſt of the Day was fine, and the Air temperate, a gentle North-Wind allaying the Heat of the Sun. We ſaw more Tents of *Mongols*, ſix or ſeven in one Place, and eight or nine in another.

Ruins of a City.

The 9th we journey'd 90 Li, almoſt always to the Weſt: At firſt we marched along the Brook near which we had encamp'd, and following a large Road much frequented, aſcended a ſmall Mountain; after this croſs'd ſeveral Hills, and ſometimes our Road lay between two Hills: upon the firſt Hill we met 25 or 30 ſmall Waggons, each drawn by an Ox. After we had paſſed theſe Heights, and croſſed a Plain about a League and half long, we aſcended another Hill, and came down into a very large Plain, at leaſt five or ſix Leagues over, watered by ſeveral Rivulets, or at leaſt one which winds very much; for I am not ſure that it is not all the ſame Stream.

Towards the middle of the Plain, which is called *Na lin kew*, is a Pagod, built by the Emperor of *China* for the chief Lamas to reſt themſelves in when they come from their own Country to *Pe-king*: This Pagod is ſmall, but one of the prettieſt and beſt beautified I have ſeen, being entirely wainſcotted, gilt, painted and varniſhed: Over the Porch is a pretty large Chamber, fitted to lodge the chief Lamas. This Edifice, tho' not very large, muſt yet have coſt a good deal, becauſe the Materials were brought a great way: It has on one ſide a little ſorry Building, inhabited by four or five Lamas. In this Pagod we reſted ourſelves three or four Hours with one of the Ambaſſadors, who ſpent the Time in ſhooting Sparrows with a Trunk, killing about 40. There are ſeveral Tents of *Mongols* round the Pagod, and in other Parts of the Plain, ſome Spots of which are tilled by *Chineſe* ſettled there, tho' they ſow no Wheat, but Millet. We encamp'd in the Evening 20 Li to the Weſt of this Pagod. It was pretty cold before the Sun was up, but when he grew a little high the Heat was very ſenſible, ſcarce any Air ſtirring, except towards Evening, when there was a gentle Breeze from the South-weſt. There is not a Tree to be ſeen in all this Plain, nor upon the Hills, which ſurround it on every Side, except towards the North, whence there appears an open Country, extending beyond the Reach of Sight.

Lama Temple.

The 10th we travelled but 50 Li at moſt, ſtill Weſtward, bending a very little to the North. Having marched above 30 Li in the ſame Plain as the Day before, we paſſed ſome Hills; the reſt of our Way was over riſing Grounds, or along narrow Valleys, in moſt of which we found little Brooks. By the fartheſt of theſe we were obliged to encamp, being informed we ſhould find no Water within a good Diſtance from it: This Place is called *Sanneſhan*. The Country we paſſed through is a mere Deſart, without Trees or Habitation. The Air was mild all Day, a freſh Weſt-Wind allaying the Heat, but the Afternoon was cloudy. In the Evening all the Mandarins of the Ambaſſadors Retinue aſſembled near the Tent of *Kiw kyew*, and ſhot with the Bow in his Preſence.

The 11th we marched but 40 Li, becauſe of the Rain, which had laſted all Night till nine in the Morning, when we ſet forwards. We advanced continually Weſtward, except a little to the South, in going about ſome Mountains. The Country is very rough and hilly, and we paſſed by ſome pretty high Mountains. The great Road which we followed lay moſtly through Valleys, or little Plains: We ſaw neither Houſe nor Tree, nor any cultivated Land this Day; we encamped on a ſmall Plain called *Lotobeye*, where there is a Rivulet and good Paſture.

About three or four o'Clock aroſe a great Storm a little to our North; but we were not at all incommoded by it, for only a few pretty large Hail-ſtones fell among us, tho' we heard great Thunder-claps for above an Hour; the reſt of the Day we had pretty fair Weather, and a gentle Weſterly Wind, without Rain or Sun. Our People ſaw ſome Yellow Goats, an Animal unknown in *Europe*; tho' I believe what the *Chineſe* call *yellow Goats* are not much unlike the *Gazella* [or Antelope]. They go in Herds of 1 or 2000, but are extremely wild; for if they ſpy a Man, tho' never ſo far off, they fly for Life. The only way to catch them is to encompaſs them in a large Circle: Our Ambaſſadors had a mind to take this Method with them on the Road, but without Succeſs.

Yellow Goats.

The 12th we travelled 70 Li, for above half the Way winding about Mountains, which we met with at about thirty Li from the Place we had left: We always follow'd the beaten Road. For the ſhort Space we went ſtrait forward our Courſe was North-weſt, tho' I don't think that the whole Stage, taken in a Line on that Rumb, can be above 40 Li. The Rivulet upon which we had encamped runs alſo along this Road, and winds continually in the Valleys between theſe Mountains, at leaſt I ſuppoſe it the ſame, but am not certain. We croſſed it more than ten or twelve times, for it cuts the great Road, and encamped again on its Banks: It is called *Imatû*. The Mountains between which we paſſed, great part whereof are ſteep Rocks, were pretty full of Shrubs: We found ſome alſo in the Valleys, but none of any tolerable Bigneſs; neither did we ſee any tilled Land, tho' there were many ſmall Meadows on the Bank-ſide, abounding with excellent Paſture. The Air was very mild all the Morning; but as ſoon as we enter'd among the laſt Mountains, we found a pretty ſtrong North-weſt Wind, and towards Noon, when we began to encamp, we had ſome Drops of Rain, after which it became very hot, till there roſe a high Wind at Weſt North-weſt, which allayed the Heat.

River *Imatu*.

The 13th we went at moſt but 60 Li, and encamp'd in a Plain called *Horhokol* [or *Korkokol*]. Moſt of our Way was due Weſt, but for a pretty while we inclined a little to the South, turning in and winding amongſt the Mountains. For the firſt 10 or 12 Li we ſhaped our Courſe a little to the North; ſo that all proper Allowances being made, we compute the whole Journey at no more than 50 Li Weſtward. We followed the abovementioned Brook to the very End of the Plain, 25 Li in Length, and then entered the Mountains, keeping always the great Road. Theſe Mountains are the moſt agreeable we had ſeen, affording, as well as the Valleys, abundance of Dwarf-Trees, and ſome of a moderate Size; tho' we did not find any Water while we were among them; but juſt at the End we ſaw ſeveral Spots of Tillage, and, a little before we entered upon them, a Fortreſs of Earth, which at preſent falls to Ruins for want of Inhabitants, tho' I obſerv'd ſome tilled Ground in the Neighbourhood.

Horhokol Plain.

After we had marched about 25 or 30 Li between theſe Mountains, we entered another agreeable Plain, where a large Rivulet winds (I take it to be the ſame we encamp'd on the Day before) whoſe Courſe is conſtantly Weſt. In this Plain are a good many Trees, and ſome Houſes of Earth, where the *Chineſe* Slaves, who belong to the *Tartars*, and are ſent to people the Country, have ſettled, and till the Ground. We alſo found ſome Tents of the *Mongols*, and a ſorry Pagod of Earth. Some Parts of this Plain are plow'd, ſome are good Paſture Ground, and others are dry and barren: Our Camp took up the greater part of it. The Weather was all Day very fine and mild, tho' about four the Wind, which blew at South-weſt almoſt the whole Day, grew very high, and ſome Rain fell, but it ſoon clear'd up again.

The 14th we travelled 50 Li Weſtward, inclining a very little to the North, and encamp'd ten Li ſhort of *Quey wha chin*, or *Hûhû hotun*, in *Tartary*. [It is alſo called *Kûkû hoton*, or rather *Khûkhûkhoton*, by the Weſtern *Tartars* or *Mongols*; *Quey wha chin* being the *Chineſe* Name.] Our Road was all through a large Plain, about three or four Leagues broad, and, to the South-weſt and South, reaching out of ſight. North and North-weſt of it are pretty high Mountains, whereon appear entire Woods; but to the South-eaſt and Eaſt are only low Hills: This Plain is cultivated in many Places, and here and there are Hamlets of ſeven or eight little Houſes of Earth. After we had travelled in it about 40 Li, we paſſed near a Tower, built, as they aſſured me, 400 Years ago: It is ſtill pretty entire, except the Roof, which is ruinous, and the Foundation begins alſo to decay. It is a regular Octogon with eight Stories, each of eleven Foot at leaſt, beſides the firſt, which exceeds fifteen without the Coping, ſo that the whole Height is 100 Foot. This Tower is all of Brick as white as Stone, and well built; it is embelliſh'd with ſeveral Ornaments of Brick-Work, and a ſort of Plaiſter laid thereon. Its Architecture is quite different from ours, and tho' a little rude, has its Beauty, and pleaſes the Eye: The firſt Story is round, and ſhaped like a Cup, adorned with Foliages; the reſt have eight Fronts, in each of which are two Statues in Demi-Relief, near as big as the Life, but ill done. You go up to the firſt Story by a Ladder, and there the Staircaſe begins. Here probably ſtood a City, or large Town, for there ſtill remains a wide Compaſs of Mud Walls, which, tho' more than half demoliſh'd, are entire enough to ſhew that the Tower was built by the Weſtern *Tartars*, whilſt they reign'd in *China*, under the Family of the *Ywen*. The ſame Stream, by which we encamped the Day before, paſſes through this Plain alſo, increaſing inſenſibly from many other Springs. This Morning before Sun-riſing was very cold; from eight till about two in the Afternoon very hot, there being only a gentle South Wind; but afterwards aroſe a North Wind, which cool'd the Air, and the Sky was a little over-caſt. This Day in our Camp I found the meridian Altitude of the Sun very near 72°, 20'.

Octogon Tower.

When we approached the Place where we were to encamp, the Mandarins of *Quey wha chin*, or *Hûhû hotun*, came to meet the Ambaſſadors; a little after arriv'd a Company of about 12 or 15 Lamas on Horſeback, moſt of them dreſs'd in yellow Silk, with large red Scarves, which covered their whole Body. There was amongſt them a young Lama, pretty handſome, very full-fac'd, and of ſo white and delicate a Complexion, that I ſuſpected it was a Woman: He was at the Head of the Troop, and diſtinguiſh'd by a Hat with very large Brims, made of I know not what Materials, all gilt, and running up to a Point: Another of theſe Lamas had likewiſe a gilt Hat, but ſmaller, and quite flat on the Top.

Lamas meet the Ambaſſadors.

Theſe two Lamas did not light off their Horſes, as the reſt did, when they approached the Ambaſſadors, who had ordered Tents to be fitted up in all Haſte for their Reception. When the Ambaſſadors had diſmounted, the Lamas came up to them, and their Captain, the young Man I ſpoke of, alighting, fell on his Knees, and enquired whether the Emperor was in good Health; then he roſe up, and all went to ſeat themſelves together under their Tents, where being preſented with *Tartarian* Tea, after a ſhort Entertainment their Chief roſe up and took his Leave of the Ambaſſadors, who waited on him without the Tent,

and

and ſtaid till he had mounted his Horſe, which he did three Paces from them, with the Aſſiſtance of two or three Lamas, who held him up by way of Reſpect. He then retook the Road to *Quey wha chin*, attended by moſt of the Lamas who came with him, the reſt ſtaying with the Ambaſſadors.

Quey wha chin or *Kuku hotun.*

The 15th we went but ten Li Weſt North-weſt, and encamped near the Walls of *Quey wha chin*, a ſmall City, which we were inform'd was once a Place of great Trade, and very populous, whilſt the Weſtern *Tartars* were Maſters of *China*, but at preſent it is very inconſiderable. The Walls are built with Brick, and pretty entire on the Out-ſide, but the Rampart within is come to nothing; nor is the City remarkable for any thing but Lamas and Pagods, ſeveral of which are better built, finer, and more decorated than moſt of thoſe I have ſeen in *China*. Almoſt all the Houſes are but Cabbins of Earth, but the Suburbs are ſomewhat better built and peopled. The Weſtern *Tartars* and *Chineſe* live promiſcuouſly in this Quarter, and the Emperor of *China* governs by his Lieutenants. The whole Country from *China* hither is ſubject to him, but he is ſcarce the richer for it, for it is all a Deſart, at leaſt what we paſſed through, as I have already obſerved. I was told that it is but two good Stages, that is, about 18 Leagues, from this Place to the Frontiers of *Shan ſi*, where *Quey wha chin* drives its principal Trade, which yet is inconſiderable.

The Living *Fo*, or immortal God of the *Mongols.*

Our Ambaſſadors upon their Arrival went directly to the chief Pagod: They were received by ſome Lamas, and conducted through a pretty large ſquare Court, well paved, into the Pagod, where a Chief ſat, one of thoſe who, as theſe Cheats pretend, never die. They aſſure us that when his Soul is ſeparated from his Body, it immediately enters into that of an Infant, whence theſe Lamas are commonly in *Chineſe* called *Ho fo*, that is, *the living Fo*. The Reverence which the *Tartars* have for theſe Impoſtors, whom they worſhip as Gods upon Earth, is incredible: I was Witneſs of the Reſpect paid him by our Ambaſſadors, and ſome of their Retinue, particularly the *Mongols*.

Deſcribed.

This counterfeit Immortal was a young Man about 25 Years old, flat-faced, and very long-viſag'd; he was in an Alcove at the further End of the Pagod, ſeated upon two large Cuſhions, one Brocade, and the other yellow Sattin; a large Mantle, or Gown, of the fineſt *Chineſe* yellow Damaſk, covered his Body from Head to Foot, ſo that nothing could be ſeen but his Head, which was quite bare; his Hair was curled, his Mantle edged with a ſort of party-colour'd Silk Galoon, four or five Fingers broad, much after the manner of our Church Copes, which the Mantle nearly reſembled. All the Civility he ſhewed the Ambaſſadors was, to riſe from his Seat when they appeared in the Pagod, and to continue ſtanding while he received their Compliments, or rather Adorations. The Ceremonial was thus perform'd: The Ambaſſadors, when they were five or ſix Paces from the Lama, firſt caſt their Bonnets on the Ground, then proſtrated themſelves thrice, knocking the Earth with their Foreheads. After this Adoration they went one after the other to kneel at the Feet of the Lama, who put his Hands upon their Heads, and made them touch his Roſary of Beads. The Ambaſſadors then retired, and after a ſecond Adoration as before, went to their Seats in Alcoves fitted up on each ſide. The counterfeit God being firſt ſeated, the Ambaſſadors took their Places, one on each Hand, ſome of the moſt conſiderable Mandarins ſeating themſelves next to them. After this ſome few of the Retinue came alſo to pay their Adorations, and received the Impoſition of Hands, and the Touch of the Beads.

Adored by the Ambaſſadors.

Drinks Tea

In the mean time they brought *Tartarian* Tea in large Silver Pots. The pretended *Immortal* had a particular one carry'd by a Lama, who pour'd it out for him into a fine China Cup, which he reached himſelf from a Silver Stand on which it was placed near him. As in making this Motion his Mantle opened, I obſerved that his Arms were naked up to the Shoulders, and that he had no other Clothes underneath but red and yellow Scarves wrap'd about his Body: He was always ſerved firſt, the Ambaſſadors ſaluting him by bowing the Head both before and after Tea, according to the Cuſtom of the *Tartars*; but he did not make the leaſt Motion in return to their Civility. A little after a Collation was ſerved up; a Table was firſt ſet before the living Idol; then one was placed for each of the Ambaſſadors, and the Mandarins who attended them, and they did us alſo the ſame Honour. The Treat conſiſted of Diſhes of bad dryed Fruits, and a ſort of thin long Cakes made of Meal and Oil, which had a very ſtrong Smell. After this Collation, which we did not touch, tho' highly acceptable to our *Tartars* and their Attendants, Tea was ſerved a ſecond time. A little after the ſame Tables were brought in with Meat; there was a large Diſh of Beef and Mutton, half-dreſs'd, on each Table, beſides a China Diſh full of Rice, very white and good, and another of Broth, with ſome Salt diſſolved in Water and Vinegar. The ſame ſort of Victuals was ſet before the Attendants of the Ambaſſadors, who ſat behind us. What ſurpriſed me was, to ſee how the illuſtrious Mandarins devoured this Meat, which was half-raw, cold, and ſo tough, that having put a Piece into my Mouth, only to taſte it, I was glad to turn it out again immediately: But none play'd their Parts ſo well as two *Kalka Tartars*, who came in whilſt we were eating; for after they had adored and received Impoſition of Hands from the living Idol, they fell upon one of theſe Diſhes with a ſurprizing Appetite, and each holding a Piece of Fleſh in one Hand, and his Knife in the other, never ceaſed cutting large Gobbets, eſpecially of Fat, dipping them in the Salt and Water, and then ſwallowing them. The Tables being removed, Tea was ſerved in again, after which we converſed ſome time. The living Idol kept his Gravity very well: I don't think that during the whole time he ſpoke more than five or ſix Words, and thoſe very ſoftly, and only in Anſwer to ſome Queſtions of the Ambaſſadors: He was continually rolling his Eyes, looking earneſtly now at one, then at another, and ſometimes vouchſafed to ſmile. Another Lama, ſeated near one of the Ambaſſadors, kept up the Converſation; he ſeemed to be the Superior, for all the other Lamas, who waited at Table as well as the Servants, obey'd his Orders. After a ſhort Converſation, the Ambaſſadors roſe and went round the Pagod, to view the Paintings, which are very coarſe, after the *Chineſe* manner. This Pagod is about 45 Foot ſquare; in the middle is an Oblong of about 20 Foot by 12 or 13, with a very high Cieling: This Place is very lightſome. Around the Oblong are ſmall Squares, with very low and coarſe Cielings. There are five Rows of Pillars, which are interrupted by the oblong Square; the Cielings, Walls, and Pillars are painted in a plain manner, without Gilding. You ſee no Statues [Images] in it, as in other Pagods, only Pictures of their Deities painted on the Walls. At the inmoſt Part of the Pagod is a Throne, or Altar, upon which the living Idol is ſeated under a Canopy of yellow Silk, where he receives the Adoration of the People: On each Hand are ſeveral Lamps, tho' we ſaw but one lighted.

Feaſts the Ambaſſadors.

His Gravity.

The Temple deſcribed.

Going out of the Pagod we aſcended to a pitiful Gallery, that encompaſſes the oblong Square, and has Chambers round it. In one of theſe was a Child of ſeven or eight Years old, with a Lamp burning beſide him, dreſs'd, and ſeated like the living Idol, and ſeems deſigned for his Succeſſor; for theſe Cheats have always a Subſtitute ready in caſe of Mortality, feeding the Stupidity of the *Tartars* with this extravagant Notion, that the Idol revives, and appears again in the Body of a young Man, into whom his Soul has paſſed. This inſpires them with ſo great Veneration for their Lamas, as not only to yield them a blind Obedience, but alſo to offer them the very beſt of every thing they have. Therefore ſome of the *Mongols* belonging to the Ambaſſadors paid the ſame Adoration to this Child as they had done to the other

The Impoſture how carry'd on.

Lama;

Lama; but I don't know whether the Ambaſſadors did ſo, becauſe they were in the Chamber before me. This Child neither ſpoke nor moved.

In the Front of the Pagod, over the Porch, was a very neat Room, with a Throne after the *Tartarian* manner, and by it a beautiful Table, very finely varniſhed, and inlaid with Mother of Pearl; on this Table was a Cup on a Silver Stand, and a Spitting-box of the ſame Metal. This is the Chamber of the pretended Immortal; and in another little naſty one we found a Lama ſinging his Prayers, wrote upon Leaves of courſe black Paper. Having ſatisfied our Curioſity, the Ambaſſadors took leave of this Impoſtor, who neither ſtirred from his Seat, nor paid them the leaſt Civility. After this they went to another Pagod to viſit another living Idol, who had met them the Day before; but Father *Pereyra* and I return'd to the Camp. I found the Sun's meridian Altitude the ſame as the Day before, *viz.* 72° 20′. The Morning was fair and warm, but the Afternoon cloudy, with a great Thunder, ſome Rain, and a high Wind at South-eaſt, which was ſoon over.

The 16th we continued in the Camp at *Quey wha chin*, and laid in Proviſions for the reſt of our Journey. The Morning was hot, and the Afternoon cloudy, with great Thunder, and a ſhort but heavy Shower of Rain. P. *Pereyra* was viſited by five *Indian* Pilgrims, of whom we could learn nothing but that they were of *Hindûſtân* and *Gentiles*; they were clad much like our Hermits, in a looſe thread-bare Cloak of a dun Colour, faded, and a Cowl which came up a little above their Head.

The 17th we ſtaid in the ſame Place, becauſe the Proviſions were not quite got ready; Millet was diſtributed to all the Travellers as a Preſent from the Emperor, and 400 Weſt-*Tartar* Horſemen were preſs'd to go with us to the Frontiers of the Kingdom of *Halha*, or *Kalka*, where they were to encamp in Troops. I found the Sun's meridian Altitude, taken with all poſſible Exactneſs, 72°, and near 30′. It was very hot all the Morning; towards Noon a South-weſt Wind aroſe, but about three we had a moſt violent one from the Eaſt, with ſome Claps of Thunder, which allay'd the Heat, and the Sky was frequently over-caſt.

Impoſture of the Lamas.

One of the principal Ambaſſadors ſpeaking to us about the Lamas, let us know that he made very little Account of thoſe Impoſtors; adding, that his Adoration of this pretended Immortal was merely out of Complaiſance to the other Ambaſſador, who had deſired it, aſſigning this Reaſon, that his Father had ador'd the ſame Lama in another Body: He further told us, that the Lama who met them the Day of their Arrival had ingenuouſly confeſſed, that he could not conceive how it was poſſible for him to have exiſted in any other Body than what he then had; that he had no Proof of it, farther than that the other Lamas aſſured him of it; that, beſides, he remembred nothing of what they ſaid befel him during thoſe other Lives they told him of. When the Ambaſſador aſk'd him, who could inform the Lamas that he had already exiſted, and been reſtored to Life ſo many times? He anſwer'd that they had their Information from the Grand Lama, that is, their High-Prieſt, whom they worſhip as a true Deity; that preſently after the Death of a Lama, he had aſſur'd them that he was come to Life again in a certain Place of the Province of *Shen ſi*, and that his Soul was paſſed into the Body of an Infant, which he deſcribed to them, at the ſame time commanding them to find him out and bring him to their Pagod. The ſame Ambaſſador told us that the Grandfather of the preſent Emperor finding, after his Conqueſt of *Lyau tong*, that the Weſtern *Tartars* refuſed to ſubmit to his Government, and being apprehenſive that they were forming ſome Enterprize againſt the Empire, ſent an Ambaſſador with Preſents to the Grand Lama; that he received the Ambaſſador with great Honour, and acknowledged his Maſter as Emperor; and, in ſhort, that from that time the Weſtern *Tartars* had owned themſelves his Vaſſals.

A Chriſtian of *Quey wha chin* informed us that every Lama keeps a Woman or two: Moſt of them, at leaſt the better ſort, are *Chineſe*, and the greateſt Traders in all the Country. They came into our very Camp to ſell Horſes, Camels and Sheep. I ſaw three of them make a Preſent of four Camels and three Horſes to the chief Ambaſſador: They were no doubt well paid for them, at leaſt they were very much careſſed, the principal Lama being placed near the Ambaſſador on the ſame Carpet, an Honour he would not have ſhew'd even to the greateſt Mandarins.

Plain of Quendûlen.

The 18th we travelled 60 Li North North-weſt, and encamp'd in a Plain called *Quendûlen*, by a ſmall Brook which runs acroſs it. Our Road lay all among Mountains, where we ſuffer'd very much, eſpecially in going down the firſt, which is very ſteep. The Aſcent was eaſier, but the Way intolerably rugged over Rocks, and craggy Pieces of Stones that ſtood half-way out of Ground; yet all the Carriages ventured this way, tho' ſeveral were overturned, and ſome broken. From the Foot of the Mountain we travelled for ſome time along a Valley, where we found very good Water, and here and there ſome *Mongol* Tents. The reſt of our Way was between or over little Hills, where grew ſome Trees and Plenty of Buſhes. The firſt Mountains, tho' the ſteepeſt, were cover'd with an agreeable Verdure, except ſome rocky Places; but all the Hills afterwards, as far as one can ſee, are very rough and barren. The Entrance on the Plain of *Quendûlen* where we encamp'd is alſo very dry, but there is good Paſture about the Brook, near which our People dug a Well of very freſh Water. It was cloudy from ſeven to ten, and rained a little: The reſt of the Day it was pretty hot; towards two in the Afternoon we had a gentle Weſtern Breeze, which moderated the Heat. I was ſurprized to ſee our Camels ſo well recruited in the three Days we had reſted near *Quey wha chin*; tho', 'tis true, the leaneſt, and thoſe that had received any Damage, were exchanged for others which the *Mongols* brought us, paying ſome Money to boot.

The 19th we continued in our Camp at *Quendûlen*, expecting part of the Train, which could not come up on account of the Badneſs of the Roads, and to give thoſe whoſe Camels and Horſes were ſtrayed Time to look after them. One of the Ambaſſadors loſt in one Night 35 Horſes; 'tis true they were found again, but ſome others had not the good Luck to recover theirs. This Day all the Mandarins attending the Embaſſy were call'd together, to conſult upon the Order to be obſerved in travelling till we came to the Place of Reſidence of the Emperor *Halhahan*, or, as the *Chineſe* and Eaſtern *Tartars* call him, *Kalkahan*. It was reſolved to divide into three Companies, and each to take a different Rout, for the greater Conveniency of marching, and encamping in Places furniſhed with ſufficient Store of Water and Paſture. It was very fair all the Morning, a pretty brisk Wind blowing at South-weſt, which allay'd the Heat; towards Noon it grew ſultry, and now and then there fell ſome Drops till the Evening.

Ambaſſadors ſeparate.

The 20th the Ambaſſadors took leave of each other for a Month, for ſo long they were to march ſeparately. Our Company, which followed one of the two principal Ambaſſadors, took the direct Road to the North; the other two ſtruck off more to the Eaſt, each having its Guides. This Day we travelled 60 Li; for the firſt 25 or 30 due North, then 12 or 13 North North-weſt, afterwards North again till within five or ſix Li of the Place where we were to encamp, when we turn'd to the North North-eaſt. We encamp'd on a large Plain which reach'd out of Sight, only to the North-eaſt ſome ſmall Eminences appear'd. A Rivulet runs along this Plain, whoſe Water was extremely cool from the Nitre of the adjacent Earth. The Salt-petre appears above Ground, half white, and exceeding ſavory, which makes the

Paſtures

Paſtures excellent good for Cattle; our Camels and Horſes greedily ſed thereon. This whole Stage we croſſed no more than two or three little Hills, whoſe Declivity was inſenſible; all the Road beſides was over fine Plains, cover'd with Graſs, and wanting only a little Culture. In this Day's Journey we ſaw neither Tree nor Buſh, but found two or three *Mongol* Tents on a Plain near a Brook where was good Paſture. We ſtarted ſeveral Hares as we went along, and our Ambaſſador's Greyhound caught two near our Camp. By the Brook's ſide were Wild Geeſe, which the *Chineſe* call *Whang ya*, that is, *yellow ducks*, becauſe part of their Feathers are yellow: We often met with them near Rivulets, and the Ambaſſadors Huntſmen ſhot ſome now and then with their Guns. The Day was very fair and mild, a briſk South-weſt Wind moderating the burning Heat of the Sun, and raiſing Clouds which covered the Sky from Noon to Evening; we had ſome Claps of Thunder, but no Shower. Rain came in with the Night and a ſtrong North Wind, and continued almoſt till next Morning.

The 21ſt we went 80 Li, about 50 North, and 30 North-weſt, through an entire Deſart, without Tree, Houſe or Culture; the Soil was moſtly dry and ſandy. We ſtarted a good Number of Hares, but out of more than thirty which we ſaw, there were but four killed, and thoſe with Arrows, the Greyhounds of *Kiw kyew* being ſuch bad Runners that they could not catch even thoſe that were wounded: We likewiſe ſaw abundance of Partridges, and thoſe yellow Wild Geeſe which frequent the Streams. The whole Country is ſomewhat uneven, here and there appearing ſome ſmall Eminences, but no Mountains. We encamp'd by a Brook, and were ſcarce arrived when one of the petty Kings of the Country, called Regulos, who are tributary to the Emperor of *China*, came with his Son to make a Viſit, and pay his Compliments to *Kiw kyew*. He had but ten or twelve Perſons in his Retinue, and but one of them cloathed in Silk, who look'd tolerably, all the reſt being pitiful Fellows. The Regulo lighted at a good Diſtance from *Kiw kyew*, out of Reſpect, and mounted again in the ſame Place. The Viſit was but ſhort, and *Kiw kyew* waited upon him juſt without his Tent. The Regulo departed Eaſtward, to find out *So ſan lau yé*, who was about 30 or 40 Li from us. The Day was very fair and mild; the Clouds, with which the Sky was overcaſt in the Morning, diſperſed about eight or nine, and a very cool and conſtant North-weſt Wind prevented the Heat from being troubleſome. *Mongol* Regulo meets *Kiw kyew*.

The 22d we reſted to wait for ſome of our People, who ſtay'd behind to look for their Horſes which had ſtrayed in the Night. The ſame *Mongol* Prince who had waited upon *Kiw kyew* the Day before came to viſit him in his Tent, and brought with him a Preſent of Meats, Beef, Mutton and Milk, all carry'd in Skins, neither tann'd nor dreſs'd, but dried in the Sun. Nothing could be more loathſome than this Meat, which was enough to turn the Stomachs of Perſons ready to die for Hunger: However, this Repaſt was ſerved up in the Evening; not indeed at *Kiw kyew*'s own Table, but that of his Servants, who together with the *Mongols* eat very heartily of this half-raw Meat, without Bread, Rice or Salt; tho' perhaps it had been ſalted before. The Prince had no greater Retinue than the Day before, and was received after the ſame manner without much Ceremony. His Preſent.

As I took this Occaſion to inform myſelf of the Power and Riches of thoſe petty Kings, *Kiw kyew* informed me that this Prince, and moſt of the reſt who are tributary to the Emperor, might have about 2 or 3000 Subjects, ſcatter'd over thoſe Deſarts, four or five Families in one Place, and ſeven or eight in another, *&c.* That his Riches conſiſted in three hundred Horſes, with Oxen, Cows and Sheep in Proportion; but chiefly in the 5000 *Taëls* given him annually by the Emperor. He farther told me, that theſe Princes were not ſtiled Regulos till they became the Emperor's Vaſſals, who had given them that Title; and that they were ſubject to the preſent Imperial Family of the Eaſtern *Tartars*, before they conquered the Empire of *China*, whilſt they were only Maſters of *Lyau tong*; that theſe *Mongols* extended along the Great Wall from *Lyau tong* to *Shen ſi*, having on the North the *Kalkas* (whoſe Sovereign bears the Title of *Emperor*, and has under him many other *Tartar* Princes, who are only mere Shepherds) more towards the Weſt the Kingdom of *Eluth*, and to the South-weſt *Tibet*. It was cloudy all Day, and rain'd by Fits from Noon till Evening, and part of the Night; it was ſo cold, that moſt of our People put on their Furrs as in Winter. The Reaſon why the Cold is ſo great, and the Country uncultivated throughout all this Part of *Tartary* is, I preſume, becauſe the Lands abound with Nitre, Saltpetre, and Sand; hence alſo it is ſo very cold at *Pe-king*, tho' not above 40° North. It cannot be owing to the Snow in the Mountains, becauſe there appear no Mountains or Foreſts to the North, whence thoſe cold and freezing Winds can proceed. The Condition of the *Mongol* Princes.

The 23d we travelled about 50 Li almoſt all the Way to the North-weſt, ſometimes turning a little more Northward, through an uneven Country quite uncultivated, full of Sand and Saltpetre, but without Mountains, unleſs near the Valley where we encamped, on both Sides of which there were ſome, but not very conſiderable ones. This Valley affords excellent Paſturage, and is water'd with a very limpid and wholeſom Rivulet: We always follow'd a Road that had been ſomewhat beaten.

A Relation of a petty King came to pay his Reſpects to *Kiw kyew*, who, on ſeeing him alight at a good Diſtance, return'd him no other Compliment than to ſend one to bid him remount his Horſe; and, when he approached his Preſence, to ask how he did, and then diſmiſs him. We met in the Road ſome *Mongol* Merchants going to *Quey wha chin* to ſell Camels and Horſes. We ſtarted a great many Hares, both at decamping in the Morning and encamping at Noon; ſome we caught. It was very fine and temperate Weather all Day, tho' there fell ſome Drops of Rain after Noon, with a high Wind, which ſoon ceaſing, only ſerved to cool the Air; for tho' it was cold before the Sun roſe, it became very warm when he grew a little high. State of *Kiw kyew*.

The 24th we advanced but 20 Li Northward, inclining a little to the Eaſt, on account of waiting a ſecond time for the Servants of the Retinue, who ſtay'd behind to look for their Horſes. We made a ſhift to get over the Plain where we had encamp'd, paſſed between ſome rocky Hills, ſet with a few Buſhes and Shrubs, and entered upon another larger Plain, where we encamp'd by a Rivulet, which I take to be the ſame we met with the Day before; in the Neighbourhood whereof we again ſtarted a great many Hares, Partridges, yellow Wild Geeſe, and ſome Ducks. We found alſo ſome Pheaſants Eggs there, of which they made us a moſt delicious Omelet. The Soil was full of Sand and Saltpetre, and hardly fit to be *tilled*, except about the Rivulet, where there were ſome very fat Paſtures. It was very cold all Night, and in the Morning before Sun-riſing, tho' there was not a Breath of Wind, and the Sky was very clear and ſerene; after the Sun was up there aroſe a ſtrong North-weſt Wind, which reduc'd the Air to a due Temperature.

The 25th we marched about 50 Li to the North-weſt. Being got off the Plain, we enter'd upon the moſt uneven Country we had ever met with, being nothing hardly but Heights and Bottoms: Part of theſe Hillocks were overgrown with Broom, and the reſt full of Stones, broken Flints, and Rocks ſtanding out of the Ground, which made the Way difficult and unpleaſant. We ſaw ſome Deer and Yellow Goats upon the Hills which ſurrounded a little Plain wherein we encamp'd; acroſs it runs a little Brook, whoſe Water, tho' not very ſwift, is nevertheleſs very good to drink, when drawn out of little Pits, made near the

Brook, as our Cuſtom is, for the ſake of having it clearer and cooler. We took in the Road a ſmall Goat or Deer, ſo faſt aſleep that it did not awake at the Noiſe of our Cavalry, ſo that it was almoſt trod upon by the Horſes. Pere *Pereyra*, who firſt diſcover'd it, having ſhewn it to *Kiw kyew*, by whoſe Side we marched, he order'd a Servant to alight, who took it up aſleep; but it was afterwards let go, becauſe it was ſo very young, and as ſoon as it was at Liberty it ran ſwiftly away to find out its Dam. On the Road we ſaw Hares and Partridges, but not ſo many as in the preceding Days. The whole Day we had very fine Weather, with a briſk North-weſt Wind, which moderated the Heat.

The 26th we went 80 Li to the North North-weſt, through a Country almoſt a continued Flat, conſiſting of large Plains that extend out of Sight, but equally barren and uncultivated, and not a Buſh to be ſeen: It is a ſandy Soil, which here and there yields Graſs, but hardly ſufficient for Cattle. Where the Graſs was high and thick there was abundance of Hares; we ſtarted above fifty. In the moſt open Places we put up Coveys of Partridges, particularly a little before we pitch'd our Camp; which extended along a Brook that croſſes a great Plain, bounding the Sight almoſt on every ſide except towards the Weſt, where ſome Mountains appear at a great Diſtance.

Theſe Plains are cover'd with the Dung of Yellow Goats and Deer, five or ſix of which latter we ſaw, and we were told that abundance of Wolves follow'd the Goats. *Kiw kyew*'s Waggoners, who marched foremoſt, told us they had heard them howl in the Night-time; and we found ſome Skins of theſe Yellow Goats, which probably had been devoured by Wolves: I ſaw the Horns of two, which were like the Antelope's: There was not a Drop of Water in all the Road. Near the Brook were five or ſix Tents of *Kalka Tartars*, to whom the Country belongs, and there were Signs that they had encamp'd there in great Numbers; for the Ground was cover'd with the Dung and Hair of their Cattle and Camels. At this Place, ſtrictly ſpeaking, the *Kalka* Empire begins, and the Country of the *Mongols*, ſubject to the Emperor of *China*, ends. It was cloudy almoſt all Day, very mild, and without Wind till Noon; in the Afternoon there aroſe an Eaſt Wind, which ſhifting firſt to the South, and then to the Weſt, brought on a little Rain towards Evening.

Country of *Kalka* begins.

The 27th we travelled 80 Li, about fifty of which due North, the reſt North North-Weſt. The whole Country was little elſe but looſe Sands, except the little Hills which we croſſed after we had marched about 25 Li: Theſe Hills are full of ſmall Stones and Rocks, covered with a little Earth. We ſaw again Hundreds of Hares and Partridges, and near the Plain where we encamp'd a little Yellow Goat was caught by a Greyhound. We were obliged to encamp on looſe Sands, where was ſome Graſs, which ſerved for Paſture for the Horſes, but neither Brook nor Spring, ſo that they were forced to dig Pits to come at Water for the Cattle, which were very numerous. We had a very fine Day, tho' a little cloudy for a few Hours, a continual North North-Weſt Wind cooling the Air.

The 28th we advanced 60 Li, one half to the North-weſt, and the reſt to the Weſt. The Country continued to be barren and uncultivated, conſiſting wholly of Sand, but not looſe. About half the Way lay between Hills, through difficult By-roads; afterwards we entered upon a Plain, which was likewiſe nothing but Sand, and coming to encamp at the Foot of the Hills which bound it, we met with no Water, and were obliged, as the Day before, to ſink Wells, which yielded good. We met on the Road ſome Troops of *Kalka Tartars*, who brought Camels, Horſes and Sheep to ſell or exchange, and we truck'd Tea and Tobacco to the Value of about fifteen Sols for a Sheep: Some Shrubs appear'd among the Mountains, but not a Tree in all the Country. Whilſt we were waiting for the coming of the Tents, we went to reſt ourſelves upon a little Eminence hard by, where I found that what ſhew'd like Pieces of Rock was a kind of yellow Grit-ſtone that ſhined like Gold; whether it was really Gold or not, I can't determine, but I believe there was ſome mix'd with it, for it ſparkled exceedingly: There was likewiſe on this Eminence a good deal of Saltpetre. The Afternoon was extremely hot till about four, when a Storm aroſe, which overturn'd one of *Kiw kyew*'s Tents that ſerved for his Parlour, and mine twice ſucceſſively; after which it blew a little till Night.

Kalka Tartars, or *Mongols*.

The 29th we travelled but 20 Li to the North-weſt, paſſing between thoſe Hills at the Foot of which we had encamp'd. The intermediate Valleys are entirely of looſe Sand, and the Road very difficult, eſpecially for Carriages. We afterwards entered upon a large graſſy Plain, all firm Sand, and pitching near the Place where had been a Camp of *Kalka Tartars*, we found ſeveral Wells ready dug. The Weather was variable all Day, ſometimes fair, ſometimes cloudy, accompany'd with a few Drops of Rain, and great Guſts of Wind from the North, which continued almoſt all Day, and when they ceas'd it grew very hot.

The 30th we advanced 75 Li, the firſt 20 due North, and the reſt North North-weſt, along continued Plains, ſeparated only by ſmall Eminences. The Soil conſiſts of a firm Sand, mixed in ſome Places with a little Earth: The Country grew more and more deſart and barren, affording no good Paſture for the Cattle, and we ſaw but one Tree. About 40 Li from whence we ſet out we found ſome Wells with a little Water, and ſome Graſs about them: We ſaw ſeveral Herds of Deer, and Flocks of Partridges on the Plains, eſpecially near the Place where we encamp'd, which was at the Foot of ſome Hillocks that bound the Plain. Here we found a little ſtanding Water, which not being ſufficient for our Company, ſuppoſing it had not been very muddy, they were forced to dig Wells, as before, to ſupply us and our numerous Cattle, whereof *Kiw kyew* himſelf had more than 500, *viz.* 400 Horſes, and near 120 Camels. It was very hot all Day, ſcarce a Breath of Wind ſtirring, altho' the Weather was fair. Our Attendants ſaw a Wild Mule in the Plain at the End of which we encamp'd, but P. *Pereyra* and I being at a Diſtance loſt the Sight. They ſay there are many of them in this Country, and in Weſtern *Tartary*: *Kiw kyew*, who has ſeen ſome, told us that they are exactly like our tame Mules, and of the ſame Size, but of a yellowiſh Colour; they are extremely ſwift.

Wild Mules.

July 1. we marched 65 Li to the North-weſt, all through great Plains interſperſed here and there with little Eminences, and the Country more and more deſart and barren, conſiſting almoſt wholly of burning Sands, ſometimes firm and ſometimes looſe, without Tree, Water or Paſtures. Juſt as we had decamp'd we found abundance of thoſe Stones of Rock and Sand condenſed, full of yellow Spangles, and glittering like Gold. We ſaw great Numbers of Deer in theſe Plains, three of which our People kill'd, and could have killed more if they had not been afraid of fatiguing their Horſes. Partridges likewiſe are here in Plenty: We ſaw great Coveys between the Heights. Having paſſed the Hills we encamp'd in a ſmall Plain, which being nothing but Sand, the Heat was intolerable. We had no Water but what we drew out of Pits; and tho' it was very good, yet as there was no Paſture, the Cattle ſuffer'd much. It was very hot all Day, only a little Wind ſtirred now and then: In the Evening we had a great Storm, and another towards Midnight, with Rain and Thunder.

The

The 2d we travelled 60 Li to the North-weſt, paſſing at firſt between thoſe Hills at whoſe Foot we had encamp'd, which tho' quite bare, as well as full of Stones and Rocks, yet we ſaw ſome Trees ſcatter'd up and down in the Valleys. Then we enter'd upon another Plain, which reached out of Sight, and is no leſs deſart and barren, all of Sand, part looſe, and part firm: Only on our entering upon the Plain, we found a little Spot full of a kind of Shrub, whoſe Leaves and Branches reſembled our Belvederes, amongſt which we ſaw the Tracks of Wild Mules; we likewiſe met with Deer and Partridges throughout the Stage, but not in ſuch Numbers as on the preceding Days. We encamp'd upon the Sands, without any Paſture for our Beaſts, which were obliged to take up with Leaves of thoſe Shrubs; and we had much ado to get a little Water for them. It was fine Weather all Day, a good North-weſt Wind allaying the Heat, which otherwiſe would have been intolerable among theſe Sands.

The 3d we advanced 80 Li, about 40 N. N. W. and the reſt N. W. After we had got clear of the Plain, which extended about 30 Li farther, we croſſed ſome Hills, and at the Foot of them found ſome Pits ready dug, with Water in them, and here and there Graſs. I never ſaw ſo many Partridges in one Place; they roſe in Flights like Starlings. We then croſſed another Plain almoſt 50 Li long, at the End whereof we paſſed a little Height, and encamp'd in a Bottom, which is all Sand, like the reſt of the Road. As there was no Graſs, the Cattle were forced to brouſe upon the Shrubs: We dug three or four Foot deep in the Sand before we found Water. All this Country which we had travelled through is continually nothing but burning Sands. It was very hot all the Morning; about Noon aroſe a ſtrong W. S. W. Wind, which tho' it cool'd the Air a little, did not prevent its being ſultry in the Tents: In the Evening the Wind turned to the North, and blew hard moſt part of the Night.

Partridges in abundance.

The 4th we travelled 50 Li to the N. W. about 35 in the Plain where we had encamped, which has ſome little Riſings; the reſt between Hills, in a ſhady Valley having ſome Shrubs. The Country is alike deſart and uncultivated, without Water or Paſture; however we found Water in Pits ready dug. Leaving the Mountains, we pitch'd in a Place where the Water was brackiſh, for this Valley abounds with Saltpetre, but two or three Li further they found ſome that was tolerable; we ſtill met with Deer and Partridges. Some *Kalka Tartars* being encamp'd in the Neighbourhood, ſent Camels and Horſes to ſell to our People. It was pretty temperate all Day, being almoſt continually cloudy, and a gentle Northerly Wind blew, which was very cold in the Morning.

The 5th we marched 45 Li to the N. W. Soon after we had left our Camp, we found ſome Tents of *Kalka Tartars* with their Flocks of Cows, Horſes, Sheep and Camels round about them. Nothing can be imagin'd worſe than their Tents, which are lower, ſmaller, and poorer, than thoſe of the *Mongols* bordering on *China*: They are likewiſe as to their Perſons naſtier and more deformed, but ſpeak the ſame Language: Their Children go ſtark naked, and the Parents have nothing but ſorry Linnen Garments lin'd with Wool. Many have no other Cloaths than Sheep-skins, and thoſe neither dreſs'd nor curry'd, but only dried in the Sun.

Kalka Tartars deformed and naſty.

We kept along a Plain, which was a little uneven, ſometimes riſing, and at other times falling inſenſibly: The Country is nothing but a ſandy Deſart. We encamp'd beyond a little Eminence, where we found a little Graſs among the Sands, which our Horſes greedily eat, tho' very dry, being the beſt Forage they had had for five or ſix Days, having ſubſiſted on the Leaves of Shrubs. Upon previous Information that there was no Water in this Place, we did not ſet forward till after Dinner, and the Cattle being firſt water'd. It was very fine and temperate Weather all Day, a briſk N. W. Wind moderating the Heat, except within the Tents.

The 6th we decamp'd about four in the Morning, and advanc'd 50 Li to the N. N. W. on the ſame Plain and Soil as the Day before. We encamp'd beyond a Hillock, where was Water in ſome Wells made by our People who arrived there the Evening before, but we met with no good Forage. We could make but ſhort Stages, becauſe our Horſes were extremely fatigued, ſome of them dying every Day of Hunger and Thirſt. The Morning was very cold and cloudy, with a ſtrong Wind from the N. N. W. which between nine and ten ſhifted to the N. W. and diſperſed the Clouds; ſo that the reſt of the Day was clear and temperate.

The 7th we travelled 70 Li, 40 to the N. W. and 30 to the N. N. W. all through an uneven Country, and, like that of the foregoing Days, uncultivated and ſandy, without Trees or Paſture. We met with but one ſmall Spring after travelling 40 Li, and encamp'd in a Valley almoſt ſurrounded with Hillocks, beyond which we were informed there was a Camp of *Kalka Tartars*. It was very hot from 8 almoſt to 11, when aroſe a ſtrong W. N. W. Wind, which allay'd the Heat; otherwiſe the Weather was very fair. We again ſaw a Herd of Deer and ſome Hares. In the Evening there was a Storm, and a great deal of Rain towards the Beginning of the Night. Several Lamas and other *Tartars* of the Country paid a Viſit to *Kiew kyew*.

The 8th we marched 80 Li, about half to the N. N. W. and the reſt to the N. through a Country ſtill ſandy, barren and uncultivated. We encamp'd beyond ſome Hills (about which we winded for above five Li) at the Entrance of a ſpacious Plain, near which ſtood 25 or 30 ſorry Tents of the Country *Tartars*. We met with ſome of them who came to encamp in theſe Mountains, where they began to pitch their Tents, having fled Northward to avoid the King of *Eluth*, who had entered their Country with a great Army. I could ſcarce comprehend how they could feed ſuch a Number of Camels, Horſes, Cows and Sheep as they had, in a Country which ſeem'd deſtitute of Forage, and how they themſelves could live amidſt theſe burning Sands, upon which their Children and ſome of their Wives went barefoot: The Children had their Skin very much Sunburnt; nevertheleſs the Men ſeem'd vigorous and active. Many of them came into our Camp, to viſit *Kiew kyew*, and carry on their Truck, that is, to exchange their Cattle for Linnen Cloth, Tobacco, and Tea. Some of the principal Women among them came to preſent *Kiew kyew* with Tea, but in very naſty Diſhes. The Men likewiſe made him a Preſent of two or three Sheep, for which he order'd them Tobacco, *&c.* The Women are modeſtly dreſs'd, wearing a Gown, which reaches from their Neck to their Feet: Their Head-dreſs is ridiculous, being a Bonnet very like the Mens. To ſee their ugly Faces, with the Ringlets of curl'd Hair falling down over their Ears, one would take them for real Furies. Moſt of theſe Women came to our Camp to truck their Cattle for Linnen, Salt, Tobacco and Tea. Our People chang'd moſt of their lean and tir'd Horſes and Camels for freſh ones, giving the *Tartars* ſomething to boot, who would not take Money, but only Linnen, *&c.* It was very clear all Day, but exceeding hot, for the Wind blew only by Intervals. Here we met with a Spring of good Water.

The Kalka Women frightful.

The 9th we continued in our Camp, to give thoſe who were behind us Time to come up, intending afterwards to march towards that ſide whence we expected to join our two other Bodies, and then to deliberate upon what was proper for us to do in the preſent Conjuncture. The King of *Eluth*, as we were informed,

was

The *Kalkas* invaded by the King of *Eluth.*

was entered the Country of *Kalka*; and the Terror of his Arms had put all the *Tartars* to flight: nay the Grand Lama himself, Brother to the Emperor of *Kalka*, was fled to the Frontiers of *China*. This News was confirmed to us after Dinner by some of the Domesticks of *So san lau yê*, whom he had sent to give *Kiw kyew* Notice of it, as also to desire him to stay where he was, provided there were sufficient Water and Forage for their whole Retinue when they joined; or else to come and meet him, that they might consult what was to be done. He added, that he had dispatched a Courier to *Pe-king* to inform the Emperor of what passed, and know his Orders. As the Place where we encamped afforded neither much Water nor Forage, and our Guides assured us that we must go seven or eight Days Journey further before we should find any, *Kiw kyew* resolved to go meet *So san lau yê*, and immediately sent back his Servants to desire him to stay for him. It was very hot all Day, the Wind blowing but gently from the N. W. however there fell some Rain in the Evening, but it did not last long.

The 10th we went back the same Road, in order to join the other Bodies, but we did not set out till one in the Afternoon, that all the Cattle might be watered, and all the Retinue have Time to dine; for it had been resolved to encamp that Evening where we knew there was no Water. Our Stage was 50 Li, 40 to the S. S. E. and 10 due South, returning by the same Road we had kept for two Days past; so that we encamp'd in one of the Plains we had passed. *Kiw kyew* sent a *Mongol* of his Retinue, and a Lama for his Guide, with Orders to get Intelligence, and find out the President of the Tribunal of *Ling fa ywen*, who was march'd before, and then to return and join us upon the Road. It was extremely hot till about three or four, when it became overcast, and continued very mild all the Evening. I saw upon the Road a Wild

Wild Ox.

Ox of *Tartary* that had been tamed; he was neither so high nor so large as the common Ox, his Legs being very short, and his Hair long, like the Camel's, but much thicker; he was quite black, had a Saddle on his Back, and a Man led him in a Halter; he walked very slowly and heavily, and had been exchang'd for two Horses.

The 11th we marched 60 Li, 30 due South, and 30 to the S. S. E. still keeping the same Road, and encamp'd near a Fountain, where we joined some of our Company, who were left behind, and having Intelligence of our Countermarch had waited for us. It was a pretty hot Day, tho' mostly overcast, with frequent Blasts of Wind from the N. E.

The 12th we travelled 100 Li, 60 to the East, and 40 to the N. E. being obliged to make so long a Stage (altho' the Horses and Camels were extremely fatigued) because there was no Water nearer upon the Rout we were necessitated to take to meet with *So san lau yê*. The Country we passed was like the former, only abounded more with loose Sands; the Soil was altogether barren, and unfit for Culture. Not a Tree nor a Bush was to be seen, and yet there were Deer, Hares and Partridges, tho' but few in comparison of what we had met with in other Places. There was no Forage where we encamp'd; but we found some Wells, and sunk some ourselves, the Water of which was pretty clear and cool. It was extreme hot the greater part of the Day, but little Air stirring: Towards two there arose a shifting Wind, and there fell some Rain.

The 13th we marched 45 Li to the East, inclining sometimes a very little to the South, the Country still the same; and we pitch'd in a little Plain encompassed with Hillocks, where we found a Camp of *Kalka*

Kalka Camp.

Tartars, under the Emperor of *Kalka*'s Brother, who had taken Refuge here a few Days before with his whole Family. *His Camp consisted of about 30 sorry Tents; nor was his own much neater, tho' a little* larger than the rest, *which belonged to his Attendants*, or rather *Slaves*: He was pretty well stock'd with Sheep, Cows, Horses, and Camels. Altho' his Train was composed of mere Scoundrels, he was too proud *to visit Kiw kyew in Person, thinking it enough to send one of his Attendants* to acquaint him that, as he was the Son of an Emperor, he could not give Place to him, and that he was obliged to keep his Rank. *Kiw kyew* however went to see him in his Tent, and took part of an Entertainment, which, to all Appearance, was a very slovenly one; for, next to the *Kafres* of the *Cape of Good Hope*, I have not seen a nastier People than these *Tartars*. This Prince freely own'd that the Irruption of the King of *Eluth* into the Territories of *Kalka* had obliged him to fly with so much Precipitation, that he had not stopped for seven or eight Days together. In the Evening I was informed by a *Kalka Tartar* in the Service of a Relation of *Kiw kyew*, in what manner they lived in so wretched a Country: He told us that in the Summer-time they subsisted on Milk and *Chinese* Tea, using all sorts of Milk, as well of Mares and Camels as of Cows and Ewes; that in Winter, when the Cattle did not yield Milk enough, they fed upon their Flesh half-broiled over a Fire made of their dry Dung; that during the extreme Cold of Winter they never stir out of their Tents, in the middle of which there is always a great Fire; that they let their Cattle graze at Pleasure, and take no further Care about them than to get their Milk, or, on occasion, make Choice of some for Food. They don't seem to be very stout; for the Karawans of *Mooriſh* [*Mohammedan*] Merchants, who travel to *China* through their Country, pillage and carry them off with Impunity, selling both them and their Cattle at *Peking*, where they carry on a great Trade in this sort of Merchandize. This *Kalka* himself, with whom I was discoursing, was thus carried off by the *Mohammedans*, and sold there. The Weather was pretty mild after Dinner, but the Morning was very hot; about Three fell some Rain.

The 14th in the Morning the Emperor of *Kalka*'s Brother sent his Compliments to *Kiw kyew* by a Prince his Cousin. He was cloathed in an old dirty Jacket, border'd with an ordinary Skin; his Cap was lined with Ermin, and well worn. He had a ruddy Face, and a sneaking Look, and was attended by four or five frightful, slovenly Fellows. We did not set out till Noon, that we might give our People time to exchange their tired Horses and Camels among the *Tartars*, who refused Money, but took Linnen, Tea, Tobacco and Salt. We travelled but 28 Li N. E. the Road as before, and had a great Rain on our Backs: Where we encamp'd was no Water, and but little Forage. We had a strong W. Wind all the Morning, and Rain almost the whole Afternoon.

The 15th we marched 38 Li, 20 of them due E. 10 N. and 8 E. N. E. the Country still a Desart. We encamped in a Plain at the Foot of a Rock, where we found Wells ready sunk by the Van of our Company. The Morning was very cold and cloudy; about 11 the Wind blew hard at N. the rest of the Day was a little rainy, with a strong Wind at N. E. The Domestick with his Guide, *mention'd above*, arrived in our Camp with a Letter from the President of *Ling fa ywen* (whom he had met with a Day's Journey from the Place whence we began to return) importing that he waited for his Excellency where was plenty of Water and Forage; that the War between the *Eluths* and *Kalkas*, neither of them being Enemies to the Emperor of *China*, ought not to hinder them from advancing to the Place appointed for the Conferences of Peace: The Messenger added, that *So san lau ye* and *Ma lau ye*, with their Equipage, continued their Journey. *Kiw kyew* found by this the Rashness of his returning, and that he had fatigued his People to no purpose. We saw in the Road another Troop of *Kalka Tartars*, who had fled with their whole Family.

The

The 16th we travelled 46 Li N. N. W. the Country ſtill very bad, and met more *Kalka Tartars* flying with their Families and Cattle. They were ſo terrified at the Invaſion of the *Eluths*, that they could not tell what was become of their Emperor, nor their Lama, his Brother, farther than that they were both fled. We encamped in the moſt incommodious Place we had yet met with, for we did not only want Forage, but the Water was brackiſh, the Sand being full of Saltpetre. It was very hot till about three in the Afternoon, when aroſe a ſtrong N. W. Wind, which allay'd the Heat.

The 17th we travelled 50 Li, near one half Northward, and the reſt N. W. the Country ſtill ſandy, barren and ſcorched, except a little near our Camp, where was ſome bad Forage; being Graſs half-wither'd, which the Cattle in another Country would not have touch'd. There was no Water, but as we had been adviſed of it, we watered the Cattle before we began our March.

The 18th we travelled 78 Li, 30 N.N.W. and the reſt due E. We found on the Road two ſmall Camps of *Tartars*, all alike naſty and ugly, and met with a little muddy Water in very deep Pits, which ſerved part of our Horſes. Having advanced 50 Li, we found two pretty deep Pits in the middle of a large Plain, whoſe Water was cool but thick and whitiſh, and I was diſorder'd with drinking it: theſe Pits were ſunk in Sand abounding with Copper and Tin Ore. The Road was ſtrewed with Beaſts, eſpecially Horſes, which probably died of Thirſt; there being no Water but what is got out of very deep Pits, and that in very ſmall Quantities. The Country never appear'd ſo deſolate and barren as this Day; it was nothing but burning Sands, which heated the Air ſo much, by reflecting the Sun-Beams, that it was inſupportable, tho' the Wind blew very freſh all the Day: This Wind follow'd the Sun from riſing to ſetting, ſtill ſhifting as that turned. We encamp'd at the Foot of a Hill, where we found good Water on digging three or four Foot. In our Neighbourhood was a Camp of *Tartars* like the former, that is to ſay, very frightful Creatures: Soon after we had encamp'd, an Officer returned from *So ſan lau yé*, with Advice, that he waited for *Kiw kyew*, as he was deſired; that he had joined *Ma lau yé* and his Train; and that the Preſident of *Ling fa ywen*, called *Pa lau yé*, who led the Van, was marching back to join them; that we were but 12 Leagues from *So ſan lau yé*'s Camp, where we ſhould find Forage and Water enough. This comforted us with Hopes that our Equipage would recover from the extraordinary Fatigues in theſe horrible Deſarts.

Copper and Tin Ore.

The 19th we went 80 Li, 60 N.W. the reſt N. The firſt half of the Stage we met with pretty good Forage, but no Water; the Soil continued ſandy, and the Country uneven. After we had gone about 70 Li, we met with two ſmall Companies of fugitive *Kalka Tartars*, encamp'd in a little Valley by a Pit of very bad Water: this obliged us to advance about 10 Li farther, where they aſſured us there was Water enough for all our Company; however, we diſcovered but one Pit, whoſe Water taſted a little of the Mud, yet there was enough of it cool; but the Forage was conſumed by theſe fugitive *Tartars*, who had encamp'd in the ſame Place. Near the Pit lay a poor ſick Woman, deſtitute of all Aſſiſtance, and round about a great many dead Cattle. The Morning was pretty cold and cloudy; there fell a few Drops, and there was a briſk weſterly Wind all the Day; yet we had a very hot Afternoon. In the Evening came Advice from *So ſan lau yé*, that the Preſident of *Ling fa ywen* had ſent a Mandarin to ſurvey the Roads, and to get Intelligence how Affairs ſtood at the Court of the Emperor of *Kalka* and the Lama his Brother; that this Mandarin had been taken by the *Tartars* of *Eluth*, and carried before their King, who at firſt treated him roughly, forbidding him to ſpeak to him unleſs on his Knees; but the Mandarin bravely refuſing, and inſiſting that he was not his Vaſſal, but an Officer of the Emperor of *China*, they did not preſs him any farther. The King of *Eluth* asked him why he came into the Country with ſuch an armed Force, and if it was to aſſiſt the *Kalkas*: The Mandarin replied, that at his Departure from *Pe-king* they heard nothing of his War with the *Kalkas*; that they came to negociate a Peace with the *Ruſſians*, and not to meddle with the Affairs of the King of *Kalka*, with whom they had no Alliance. The King of *Eluth*, ſatisfied with this Reply, gave him his Liberty, and made him a Preſent of 200 Sheep, 10 Horſes, and a Camel. This was joyful News to *Kiw kyew*, who was very uneaſy about the War, and doubting whether he might ſafely continue his Journey. We were told alſo, that the Report of the Confederacy of the *Ruſſians* and *Eluths* againſt the *Kalkas* was without Foundation.

Brave Reſolution of a Mandarin.

The 20th we marched 30 Li Northward, and found a little half-wither'd, ſcattering Forage. *So ſan lau yé*, *Ma lau yé*, and *Pa lau yé*, attended with all their Equipage, came to meet *Kiw kyew* a good League from their Camp. After the uſual Civilities, we went and encamped in the ſame Place, and *So ſan lau yé* elegantly entertained *Kiw kyew* and his Officers in his own Tent. P. *Pereyra* and myſelf had the Honour to be diſtinguiſhed from the reſt of the Mandarins, by a ſeparate Table, near that of the four Ambaſſadors, in the ſame Tent: The Place of *So ſan lau ye*'s Camp was called *Narat*. About half an Hour after four in the Morning it rain'd hard, and there was a briſk North Wind when we decamped, which afterwards veered to the N. W. and continued in that Point the reſt of the Day, but the Weather was very clear from ſix in the Morning till Night.

The 21ſt we lay ſtill, waiting the Return of the Mandarin ſent to the King of *Eluth*, and the Emperor's Anſwer, who had been acquainted with all that had paſſed. We had a briſk N. W. Wind all the Day, but otherwiſe fine Weather. *Ma lau yé* made us a Viſit in P. *Pereyra*'s Tent; and in the Evening we paid one to *So ſan lau yé*, who received us kindly, and diſputed above two Hours with P. *Pereyra* about Religion: He, and the reſt of the Mandarins, expoſed their Ignorance ſufficiently, and ſhew'd themſelves entirely taken up with making their Fortunes, ſo as to have no Senſe of Religious Matters.

The 22d in the Morning two Court Mandarins arrived in our Camp with Diſpatches from the Emperor, who hearing of the War between the *Eluths* and *Kalkas*, order'd his Ambaſſadors to return with their whole Train to the Frontiers of *Tartary* ſubject to him, unleſs they had paſſed the Territories of *Kalka* where the Armies were; he commanded them alſo to write to the *Ruſſian* Plenipotentiaries at *Selengha* the Reaſon of their Return, and to invite them either to come to the Frontiers of his Empire, or to find out ſome other Method of holding the Conferences. Accordingly the four Ambaſſadors, after holding a Council with the two Court Mandarins, reſolved to return without Delay to the Frontiers of *Tartary*, well enough pleaſed with the Diſcontinuance of a Journey ſo very fatiguing, in Countries ſo deſtitute of Proviſions. We depended indeed upon procuring Cattle and other Neceſſaries among the *Kalkas*; and for that End every one had a Stock of Linnen, Tea, Tobacco, and pieces of Silk, to barter with them: But as they were all fled, and the *Eluths* ravag'd every where, we muſt have ſuffer'd very much had we proceeded to *Selengha*. Our Ambaſſadors, before they ſet out on their Return, wrote a long Letter to the *Ruſſian* Ambaſſadors, which they made us tranſlate into *Latin*. It was to this Effect:

The Ambaſſadors return to the Frontiers.

" The Inhabitants of the *Ruſſian* Frontiers enter'd the Countries of *Yakſa* and *Nipchû*, belonging to the Emperor our Maſter, and committed ſeveral Outrages, plundering, robbing, and ill treating our Hunters; they poſſeſs'd themſelves of the Country of *Hegunniûma*, and other Diſtricts; upon which ſeveral Repreſentations

Their Letters to the *Ruſſian* Plenipo's.

ſentations were made to the *Ruſſian* Court, to which no Anſwer being returned; the Emperor our Maſter, in the Year 1686, ſent ſome of his People to the *Ruſſian* Officers commanding in thoſe Parts, to propoſe an amicable Accommodation. But *Alexis*, Governor of *Yakſa*, without regarding the Occaſion of the Quarrel, immediately took Arms, contrary to all manner of Right and Reaſon, which obliged one of the Generals of the Emperor's Forces to lay Siege to *Yakſa*, of which he made himſelf Maſter by Capitulation. However, his Imperial Majeſty, perſuading himſelf that the Great Dukes of *Ruſſia* would not approve of the Governor's Conduct, gave Orders for treating the *Ruſſians* according to their Quality; ſo that tho' there were above 1000 Soldiers in *Yakſa*, when it was taken, not one of them received the leaſt ill Uſuage; on the contrary, thoſe who had no Horſes, Arms or Proviſions, were ſupplied with them, and were ſent back with a Declaration that our Emperor, far from delighting in Hoſtilities, was deſirous of living in Peace with his Neighbours. *Alexis* was ſurprized at his Imperial Majeſty's Clemency, and teſtify'd his Gratitude with Tears. Notwithſtanding this, the next Autumn he returned to the diſmantled Fortreſs, repair'd it, then way-laid our Hunters, and took from them a great Number of Skins: Nay more, he invaded the Country of *Kûmari*, and laid an Ambuſcade for 40 of our Subjects, ſent to ſurvey thoſe Parts, whom he attack'd, and carry'd off one called *Kevûtey*: This obliged our Generals to beſiege *Yakſa* a ſecond time, purely with Deſign to ſeize the ungrateful and perfidious *Alexis*, in order to convict and puniſh him. The Place being reduced to the laſt Extremity, you ſent *Nicephorus*, with ſeveral others, to let us know you were willing to treat of Peace. Hereupon his Imperial Majeſty was ſo good as to forbid ſhedding the Blood of your Soldiers, and immediately ſent *Ivan*, the Interpreter of *Nicephorus*, with others of his Attendants, accompanied with ſome of his own Officers, who had Orders to ride Night and Day, that the Siege of *Yakſa* might be raiſed while we waited for your Arrival. This Year you ſent another Officer, called *Stephen*, to know the Place of Treaty. Our Emperor conſidering your long and troubleſome Journey from a far diſtant Country, and praiſing the pious Intentions of the *Czars*, order'd us to repair forthwith to the River that runs through the Territory of *Selengha*, where you are at preſent, and to do all that in us lies to ſecond the favourable Diſpoſitions of your Maſters. In conſequence of theſe Orders, having come a great way into the Country of *Kalka*, we found the *Kalkas* at War with the *Eluths*; and as we undertook this Journey ſolely to meet you, we come with a ſlender Guard, purſuant to the Requeſt of the Sieur *Stephen*, your Envoy. But if we ſhould proceed with ſo ſmall a Force to the Place where the Seat of War is, one of the contending Parties may ſhelter themſelves under our Protection, in which it will be no eaſy matter for us to determine how to act; beſides, as we have no Orders from the Emperor our Maſter, with reſpect to the Differences betwixt thoſe two Powers, it will not be proper for us to interfere of our own Accord. On this Account we have taken a Reſolution of returning to our own Frontiers, where we ſhall ſtop, and in the mean time have ſent you this Expreſs to acquaint you therewith, that if you have any Propoſitions to make, or Reſolution to take in this Behalf, you may ſend it us in Writing. But if the Road between us be at preſent impracticable, appoint the Time and Place of Meeting, for we wait for your Anſwer."

The Subſcription of the Letter was in theſe Terms: *The Envoys of the moſt Sage Emperor, Grandees of his Palace:* Songo tu, *Captain of the Life-guards, and Counſellor of State*; Tong que kang, Kong [*Kong* is the chief Dignity of the Empire, next to that of the Regulos, and anſwers to our Dukes and Peers] *of the higheſt Order, Chief of an Imperial Standard, and Uncle of his Imperial Majeſty*; Arn hi, *Preſident of the Tribunal for foreign Affairs*; Ma lau ye, *principal Enſign of an Imperial Standard*; *and the reſt, ſend this Letter to the Ambaſſadors and Plenipotentiaries of their Maſters the Czars of* Ruſſia, Okolnitz, *Lieutenant of* Brunſcoye, Theodore Alexieviez Golowin, *and his Colleagues.*

The *Eluths* ravage the *Kalkas* Country.

The 23d a Mandarin of the Palace, who had brought the Emperor's Orders, ſet out Poſt to carry the Ambaſſadors Memorial to his Majeſty. In the Evening the three Mandarins deputed to go to the *Ruſſian* Ambaſſadors ſet out, accompanied by about 30 Perſons, with Orders to return in a Month at fartheſt, to a Place where we deſigned to wait for them. The Mandarin who was ſent to ſurvey the Roads, and had been ſtopped by the *Eluths*, returned, and reported that the King of *Eluth* had ſcarcely four or five thouſand Horſe with him; that he had pillaged the Country where the King of *Kalka* kept his Court, and burnt the Pagod of the Grand Lama, with all the Tents and other things he could not carry off, and had made Detachments to ravage the Country on all ſides.

The 24th we decamped in order to return by the Road *So ſan lau yé* had follow'd, as being leſs incommodious, and the ſhorteſt of the four we had taken in coming hither; for he computed but 110 Leagues in his March from *Hû hû hotun*; he never wanted Water from the Wells he ſunk, and beſides met with more Forage than the reſt. We travelled this Day 60 Li S. S. E. through a ſandy Country, and encamped near a plentiful Fountain, but the Water bad enough, ſo that the Ambaſſadors ſent a good way off in queſt of better for their own Tables. It was very hot till three in the Afternoon, when a moderate N. W. Wind aroſe.

The 25th we travelled 77 Li, almoſt due South, inclining a very little to the Eaſt. The ſecond of the Mandarins of the Palace, who brought the Emperor's Orders, ſet out Poſt this Morning on his Return. We croſſed a ſandy but pretty level Country, and found Pits of very cool but bad Water. It was extremely hot all the Day, very little Air ſtirring.

Quarries of Slate and white Marble.

The 26th we went 57 Li S. S. E. the Country as before, but leſs upon the Level; almoſt all our Way was over Bottoms and Hillocks. We ſaw abundance of Slate, and very fine white Marble, which appear'd above Ground; there were ſome looſe Pieces, which ſhew'd that there muſt be fine Quarries of it in this Place; we ſunk Pits, and found pretty good Water. It was a very hot Day; in the Evening we had a great Storm, and a few Hailſtones fell as large as Pigeons Eggs, with a hard Rain, and a ſtrong Wind, which ſhifted from South to Eaſt, and thence about to the Weſt.

The 27th we travelled 60 Li S. S. E. ſtill keeping *So ſan lau yé*'s Road. We found Quarries of Slate and white Marble, and encamp'd in a Bottom, by Pools of Water, and Wells which wanted nothing but cleanſing; we ſaw all along the Road vaſt Numbers of Horſes and other Animals lying dead. It was a very fine temperate Day.

The 28th we went 50 Li South, and ſtopped where was Water, as appear'd from ſome Wells formerly ſunk. We digged new ones, and having water'd our Cattle, and refreſh'd our Retinue, we went and encamped 20 Li beyond, in a ſpacious Plain, where was tolerable Forage, but no Water: The Country was as before, only more level. Soon after we had decamped, a Mandarin, ſent by *So ſan lau yé* to give the Emperor Notice of the War between the *Kalkas* and *Eluths*, brought Orders from his Majeſty; upon which the four Ambaſſadors held a Conſultation, and reſolved to continue their Journey to the Frontiers of *Chineſe Tartary*, judging it impracticable to reach the Place where the *Ruſſian* Ambaſſadors reſided, for their Equipage was in a bad Condition, and almoſt all their Horſes were extremely harraſſed. It was a very ſultry Day, no Wind ſtirring but a gentle Breeze from the N. W. and the Sun burning hot.

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The 29th we travelled 40 Li S. S. E. almoſt continually in looſe Sands, where we had ſome Forage; the Country a Level. We encamp'd beyond ſome Hillocks overgrown with large Buſhes, and Shrubs whoſe Leaves were like thoſe of our *Belvederas*, but harder. A Spring near our Camp ran along the Plain, about which there was a little good Forage; but the Water was none of the beſt. This Day I began to find myſelf ill. The Weather was fine, but pretty cool, there being a freſh Breeze from the N. W.

The 30th we went 20 Li S. S. E. ſtill in a Plain, encamping where was ſome Forage, but no Water. I found myſelf affected with a *Nauſea*. It was a very ſultry Day, no Air ſtirring, but a little Breeze in the Evening.

The 31ſt we travelled South 35 Li in the ſame Plain, which conſiſts of looſe Sands, and encamp'd at the farther End by ſome plentiful but unwholſome Wells. From 10 or 11 in the Morning till the Evening, there was a violent Weſt Wind, which drove a vaſt Quantity of Sand into our Tents, ſo that we were quite covered with it; beſides, it was very hot. I found myſelf ſtill worſe, and continued the ſame Diet I had obſerved for two Days before.

Auguſt 1. we travelled 30 Li S. E. in a more uneven Country than the two preceding Days, but ſtill in looſe Sands. It was very hot till 3 in the Afternoon, when we ſet out, and of a ſudden aroſe a violent Storm, which ſoundly ſoak'd us for a great Part of the Stage: It began in the S. E. and paſſed from thence to the S. and W. We encamp'd at the Foot of ſome Hillocks by ſome Wells of bad Water. It rain'd dreadfully all the Night, and there was a ſtrong North Wind moſt part of the time. I took this Day a little *Kangis*, that is, boiled Rice, but found myſelf more diſorder'd than before, and was ſeized with a great overflowing of Bile.

The 2d we lay ſtill. It rain'd by Intervals almoſt the whole Day, the Showers ſtill coming from the North. I found myſelf a little better, tho' ſtill troubled with Bile.

The 3d we went 30 Li S. E. finding Forage among the Sands almoſt all the way. We encamp'd in a Vale, where was pretty good Water, and Plenty of Forage. In the Evening our Ambaſſadors receiv'd a Viſit from a *Tayki*, or Prince of the Blood Royal of *Kalka*: He was not much handſomer than the reſt of his Countrymen, but ſomewhat better dreſs'd, for he had a ſilken Jacket, trimm'd with Silver in ſome Places, which did not greatly become him: However, our Ambaſſadors gave him an honourable Reception, and made a great Entertainment for him. He preſented them with ſome Cows and Sheep, and they gave him ſeveral Pieces of Silk. Of twelve or thirteen Perſons who compoſed his Train, three or four had Jackets of green Taffety, but all the reſt were clad in plain Linnen Cloth, very coarſe, and lined with Sheep-ſkins. It was a pretty cold Day, and cloudy a good part of the Morning, with a brisk North Wind. I found myſelf worſe than before. *Viſit of a Kalka Tayki.*

The 4th we travelled 40 Li S.S.E. in a Country much the ſame, and encamp'd at the Foot of a Range of little Hills, by Wells of good Water, which only wanted cleanſing. The Day was very cold, eſpecially in the Morning while it was cloudy, occaſion'd by a ſtrong North Wind; I found myſelf ſomewhat better, and began to take a little Nouriſhment.

The 5th we went 45 Li nearly S. S. E. in a Country like the former, but conſiderably more elevated; for we aſcended much, and deſcended little: Our People ſpent almoſt their whole Time in hunting Hares, of which this Country is full; we ſtarted above fifty, and one ſingle Hound, tho' none of the beſt, caught five; others were killed with Arrows. Scarce a Day paſſed, ſince we returned, but we ſaw ſeveral Coveys of Partridges. We encamped in a little Valley ſurrounded with Hillocks, by a great Pool occaſion'd by the late Rains; there was alſo a little Fountain, and Wells of good Water. The Morning was pretty cold, but grew warm when the Sun began to be high. The North Wind kept it from being too hot.

The 6th we marched 60 Li E. S. E. moſtly through looſe Sands, among which grew pretty high Weeds, whence we ſtarted a great Number of Hares, ſo that we hunted good part of the Way. We encamp'd in a Place where we could get but a little bad Well-water. About two o'Clock the Mandarin, who had brought the Emperor's Orders to our Ambaſſadors, and carried back their Memorial, arrived with freſh Orders, which were not made publick; all that we knew was, that his Majeſty intended to ſet out from *Pe-king* the 11th of this Month, to take the Pleaſure of hunting in *Tartary*; and that he was to paſs through a Gate of the Great Wall called *Kû pe kew*, which lies Eaſtward from the Place where we deſigned to encamp the next Day, and wait for the Anſwer of the *Ruſſians*; that he had ſent a Regulo on the 4th with Troops to *Hû hû hotun*, and one or two more to other Places, in order to approach the Frontiers of *Kalka*, and wait the Iſſue of the War between the Kings of *Eluth* and *Kalka*. It was very hot all this Day, eſpecially in the Afternoon, there being but little Wind ſtirring.

The 7th we travelled 30 Li, five or ſix due S. and the reſt S. E. almoſt continually through looſe Sands, the moſt incommodious we had ever met with, for the Horſes ſunk ſo deep, that they were more tired than with a great Journey. The Weather was pretty moderate in the Morning, but the Noon and Evening exceſſive hot. The Grand Lama of *Kalka*, Brother to the King of this Country, ſent to compliment our Ambaſſadors. He lay but 30 Li from us, attended with about 1000 Men, who had accompany'd him in his Flight. Retreat of the Grand Lama.

The 8th we went 40 Li E. S. E. through the ſame looſe Sands, but not ſo difficult as the Day before. Our People hunted Hares all the way, which lay very thick among the Weeds in the Sands.

U lau yé [*Ling fa ywen*, or] Second Preſident of the Tribunal for foreign Affairs, who had ſtopped on the Frontiers of the *Mongols* ſubject to the Emperor of *China*, came three Leagues to meet our Ambaſſadors, with a *Tayki*, or Relation of a *Mongol* Regulo. When we came to the Place of Encampment, on the very Frontiers of *Kalka*, the Preſident treated the Ambaſſadors and almoſt all their Retinue after the *Tartarian* Manner, engaging us likewiſe to be at the Feaſt, where he did us a great deal of Honour, placing us near the Ambaſſadors. This Feaſt conſiſted of two Diſhes of Meat, ill haſhed, and half-raw, and a large Diſh that held almoſt a whole Sheep cut in Pieces for each Ambaſſador: The reſt had a Diſh between two, of Meat half-dreſs'd, after the *Tartarian* way. This Mutton was ſerved up to the Ambaſſadors in Copper Diſhes, and to the reſt in ſmall Troughs like Hog-Troughs in *Europe*. There was likewiſe Rice, ſour Milk, and weak Broth, with ſmall Slices of Mutton in it, and *Tartarian* Tea in Plenty. This was the whole Feaſt, which the *Tartars*, eſpecially the *Mongols*, and the Mandarins Domeſticks, moſt of whom were *Chineſe*, fell to ſo heartily, that they left not a Morſel behind them. The Diſhes were placed upon Mats, which were ſpread on the Sand under a Tent, and ſerved at the ſame time for Table, Cloth, and Napkins. The *Tayki*, who was one of the Gueſts, was extremely complaiſant He cauſed to be ſerved about ſome of his own Tea, which was brought in a great Copper Pot, but the Second Preſident's was much better. There was a ſort of Wine, which muſt be very bad, for none but ſome *Mongols* durſt venture to taſte it. Feaſt in the Deſarts.

After the Repaſt, the Ambaſſadors diſpatch'd three or four *Mongols* to meet the Mandarins who were ſent to the *Ruſſians*, and haſten their Return. I found the meridian Altitude of the Limits 62° 55′ or 63°, Latitude of the Limits.

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for I could not determine within five Minutes; whence the Altitude of the Pole is 43° 12′. It was very hot all Day, but towards the Evening a small westerly Breeze cooled the Air. A Mandarin of the Palace passed by us, who was sent by the Emperor to the King of *Eluth* to know his Pretensions for commencing a War; and in the mean time his Majesty gave Orders to all the *Mongol* Regulos his Subjects, from *Lyau tong* to the End of the Great Wall, to take Arms, and form Camps on the Frontiers; and also detach'd part of his Houshold Troops, under the Command of Regulos, with Orders to post themselves beyond the principal Passes of the Mountains along which the Great Wall runs, that they might be ready to defeat the Attempts of the *Eluths*, if they should advance towards *China*.

Latitude observed again. The 9th we continued in our Camp, and I took the meridian Altitude of the Sun 62° 40′ nearly; consequently the Altitude of the Pole was 42° 51′. It was cloudy some part of the Morning, and pretty cool all the Day, the West Wind blowing pretty fresh; in the Evening it rained hard.

The 10th we rested; it was a cloudy Day, with a brisk N. W. Wind. We had comfortable News from the Fathers at *Pe-king*.

The 11th we continued in the same Camp. The four *Ta jin* [or great Officers] sent the second President of the Tribunal for foreign Affairs to pay their Respects to the Grand Lama of *Kalka*, who was but six or seven Leagues distant. One of those two Lamas of *Hû hû hotun*, whom the Western *Tartars* adore as an Immortal, arrived in our Camp in his way to the Grand Lama of *Kalka*, whom all the *Mongol* Lamas reverence as their Superior, acknowledging him for their chief Lama, next to him of *Tibet*, who is their Sovereign Pontiff. As soon as this pretended Deity arrived, our principal Officers did not fail of paying him a Visit. All this Day there was a strong West Wind, and the Sky was clouded by Intervals, however there fell but little Rain.

A *Hu tu ktu* Lama. The 12th in the Morning our great Officers waited on the Lama, who set out for the Place where the Grand Lama of the *Kalkas* resided; tho' this Idol had not stirred out of his Tent, nor so much as sent to know how they did. After his Departure they went a hunting Hares with 3 or 400 Men. We saw 157 killed or taken in less than three Hours, within three Rings made by our People, who were on Foot with Bows and Arrows in their Hands; none but the Ambassadors, and some of the principal Officers on Horseback, rode about within the Ring, shooting Arrows at the inclosed Hares. First they made a pretty large Ring, standing some Paces asunder; then advancing towards the Centre, they contracted the Ring by Degrees, that none of the Hares might escape; and without the first Ring stood Footmen, some with great Cudgels, others with Dogs, and some few with Guns. This Hunting was performed in the loose Sands, amongst Plants like our Belvederas, and is diverting enough. The poor Creatures ran here and there round the Ring to find an Outlet, then attempted to cross, not only through a Shower of Arrows, but even between People's Legs, who trod on them or kick'd them back; some run with Arrows sticking in their Bodies, others on three Legs, the fourth being broken. In the mean time the President of the Tribunal for foreign Affairs, who stay'd in the Camp indisposed, sent Notice to the other *Ta jin*, that he had just received an Order forthwith to meet the Emperor where he design'd to hunt. This put an end to our Sport, because the three *Ta jin* returned to the Camp to confer with the President before his Departure: In the Evening he set forward, tho' not well recovered. But the Emperor is so dreaded by the Mandarins, that they must be very sick indeed if they dare in the least delay his Orders. We had a pretty fresh westerly Wind all the Day, which render'd the Heat very moderate.

Tartar way of Hunting.

Game in great plenty. The 13th we continu'd in our Camp, and it was excessive hot, till towards the Evening, when we had a small Breeze from the East. Almost all the Soldiers and Officers of the Ambassadors Train, arrived this Day: They marched in small Companies, that they might not incommode one another, and for the Conveniency of Water.

The 14th, decamping about three in the Afternoon, we advanc'd towards the S. E. to be near at hand to the Emperor's Hunting-place, while we waited for the Answer of the *Russians*, and his Majesty's Orders, because the Forage already fell short in our Camp, and there was none but Well-water, which we were forced to dig for. We travelled no more than 15 Li E.S.E. Our People hunted Hares, of which this Country is full, all the way, and killed great Numbers; we were still among loose Sands, and yet there was pretty good Well-water and Forage about our Camp. A good West Wind made it temperate all the Day. I had a stronger *Nausea* than ever, occasion'd by supping some nasty Broth against my Stomach, for want of something else to get down a little Rice: A Fever likewise seized me on the Road, and held me the rest of the Day and all the Night, but the Fit was not violent.

The 15th we travelled 35 Li Eastward, still coursing Hares among the loose Sands, of which there were prodigious Numbers; we also saw Partridges, and some Deer. Our Camp was in a dry Plain, but the Beasts had been water'd before we set out. To make amends there was Plenty of good Forage. My Fever increased; in the Evening I took a little Tea and Treacle, which did me good. The Day was pretty temperate, a little cloudy for the most part, the Wind strong at S. and by W.

The 16th we marched 40 Li Eastward, still hunting along the Sands, which were loose but one part of the way, the rest was firm Sand, without Tree or Bush, but there was Plenty of Hares and Partridges, and a few Deer; we also saw the Traces of several Flocks of Yellow Goats. These last Days we constantly travelled through a large but very uneven Plain, yet no Mountain nor any considerable Height was to be seen on any side. In the Morning I found my Fever gone, and was much better than the Day before: I continued to take a little Tea and Treacle, which perfectly recovered me; for tho' I travelled four Leagues afterwards without taking any thing else, and it was extremely hot, I did not find myself at all out of order. *So san lau yé* received some Horse-loads of Refreshments, especially Fruit, from *Pe-king*: He made us taste a Water-melon, which was but indifferent, but the Peaches were as fine and large as the best in *France*; one I eat of an exquisite Flavour, tho' not quite ripe.

The 17th our *Ta jin* separated again, and *So san lau yé* set out early in the Morning with *Ma lau yé*, with a Design to get a Day's March of us. We set out towards Evening, and went 20 Li S. and a little by E. hunting Hares all the way in loose Sands: We encamp'd near two small Wells of very good Water. It was a very sultry Day, there being no Wind, and the Sun shining in its full Power; towards Night some Clouds arose. I found myself worse; my *Nausea* was accompanied with a great Weakness of Stomach.

The 18th we decamped at four in the Morning, and travelled 40 Li S.E. the Road like the former, the Sand loose, and full of Hares. We encamp'd by *So san lau yé*, who did not set forward till the Afternoon. It was a very cool Day, with a South Wind; we had several Showers in the Afternoon. I learned that the King of *Eluth* advanced Eastward with his Army towards the Province of *Solon*, marching by a River, which was not above 10 or 12 Leagues from us, and by which our Ambassadors had resolved to encamp till we received the Emperor's Orders; I likewise understood that his Majesty had sent a good Body of Troops on these Frontiers, and that one of the most powerful Regulos in Subjection to him advanced that way with

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10000 Horſe, to be in Readineſs to oppoſe the King of *Eluth*, in caſe he ſhould invade the Emperor's Dominions. We had abundance of Partridges about our Camp; but it muſt be obſerved that ſuch as are found among the ſandy Deſarts of *Tartary*, tho' they pretty much reſemble ours in Size and Shape, are far inferior in Taſte; and our People did not think them worth taking.

The 19th we departed about three in the Afternoon, after refreſhing our Cattle, for we expected no Water where we were going to encamp. Our March was 40 Li Eaſtward, ſtill in looſe Sands, but full of high Weeds, affording Shelter to an Infinity of Hares, which they hunted as they went along. A little after we ſet out we ſaw Clouds of Partridges paſs before us, more numerous than the great Flights of Starlings in *France*. There were thouſands of them, ſome hundreds in a Covey, making to the South, where probably they went in ſearch of ſome Spring. We had ſeveral Showers in the Morning, and cloudy Weather almoſt all the Day, but extremely hot, and without any Wind. I found myſelf worſe than uſual, but in the Evening much relieved. The Place where we encamp'd was full of pretty good Forage, tho' it grew in looſe Sands. Partridges.

The 20th we travelled 80 Li, part S. E. the reſt S. ſtopping in the Midway by two Wells of cool Water; and we intended to have ſtaid there the reſt of the Day, but the Difficulty of watering all our Cattle at thoſe two little Wells, and of ſinking others, which were to be made very deep, the want of Forage, but eſpecially the Deſire of arriving as ſoon as poſſible at a Fountain where we had appointed to wait for the Anſwer of the *Ruſſians*, determined us to travel as much farther. In the Morning our Journey lay through looſe Sands, full of Hares, but in the Afternoon it was almoſt all firm Sand, covered with Graſs fit for Forage, and affording Hares in Plenty. In the Morning and Evening we ſaw large Coveys of Partridges. At length we pitched near the Spring abovemention'd, whoſe Water was very freſh and good to drink, being the cleareſt and beſt we met with in our whole Journey. We found *So ſan lau yé*, with all his Train, encamped upon an Eminence above the Spring. As for us, we reſted in a little Valley, encompaſſed with Hillocks, except to the N. E. where it was a Plain as far as we could ſee. This Valley, and the Side of the Hills which ſurrounded it, were overgrown with very high Graſs, full of Hares and Partridges.

At our Arrival an inferior Officer of the Tribunal of *Ling fa ywen*, brought *So ſan lau ye* an Order from the Emperor to ſettle Poſts in all the Roads of Weſtern *Tartary*, for the more convenient and ſpeedy diſpatching his Majeſty's Orders to the Regulos and other Mandarins encamp'd along the Frontiers, and receiving Advices from them. It was extremely hot all this Day, without any Wind, and yet I was better in Health than I had been for three Weeks before. There was dreadful Thunder, and a heavy Shower towards Night-fall. Poſts ſettled through Weſtern *Tartary*.

The 21ſt we reſted, and in the Morning there came into our Camp a vaſt Number of Partridges, moſt of them of a particular Kind, their Fleſh being blacker, and not ſo well taſted as the common ſort; the *Chineſe* call them *Sha ki*, that is, *Sand Hens*, probably becauſe they delight in the ſandy Graſs. There were ſome like ours, but fewer, which came by hundreds in a Flock to drink at the Fountain near our Camp; if we had had good Markſmen, or good Dogs, we might have had excellent Sport. It was pretty cool the whole Day, the Sky being almoſt continually clouded, with a moderate North-weſt Wind, and ſeveral Showers of Rain. Sand Hens.

The 22d we ſtill reſted, the Weather being pretty cool, and the Wind blowing from the ſame Point. Deputies arrived from two Regulos of *Pe-king*, who were encamped 12 or 13 Leagues off, with their Compliments to our two chief *Ta jin*, to whom they were allied. I conſulted the Phyſician that attended our Camp, and deſired a Medicine to carry off the Bile that oppreſſed me; he ordered me four ſmall Doſes, inſtead of one large one, in a Decoction of two Handfuls of five or ſix ſorts of Simples, Roots and Powders, with Directions to take a *China* Cup-full, that is, the Value of a ſmall Glaſs going to Bed, and as much in the Morning; I took it that Evening, and found it pretty bitter, but it was not ſo loathſome as the *European* Phyſick, nor kept me from ſleeping.

The 23d we continued in our Camp, the Weather being fine, and pretty cool, with a freſh Breeze from the North-weſt. I took the Decoction again Morning and Evening, which increaſed my *Nauſea*, and I found myſelf rather weaker than before.

The 24th we lay ſtill, the Weather the ſame, only ſomewhat warmer. I was ill enough in the Morning, but afterwards a little better.

The 25th a Mandarin of the *Ling fa ywen*, who, with the Preſident of that Tribunal, had been to wait on the Emperor, returned hither, and brought Orders from his Majeſty, permitting all the Mandarins, Horſemen, and others in the Train of the four *Ta jin* to return to *Pe-king*, except the *Ta jin* themſelves, and Us, who had Orders to ſtay in the Place where we were till they had received the Anſwer of the *Ruſſians*, which we were to tranſlate. Theſe Orders gave a great deal of Joy to thoſe concerned, for they were extremely fatigued, and almoſt all their Equipages ſpoiled. It was a pretty cool Day, the Weather being cloudy, and the Wind at South-weſt. I found myſelf much the better for the Medicine I had taken.

The 26th all thoſe who had Leave to return, ſet forward for *Pe-king*; only we ſtaid behind with *Kiw kyew*, *So ſan lau ye*, *Ma lau ye* and *U lau ye*. The Weather was cloudy and rainy all the Day, the Wind being South-weſt. I found myſelf much better.

The 27th we decamped, to haſten towards the Emperor's Hunting-place, and to get freſh Forage; we advanced 50 Li Eaſt, and, towards the End of the Stage, a little by North; our Way lay through a Plain, a little more level than before. The Soil was ſandy, but cloſe, and yielded Graſs, which harboured abundance of Hares, ſo that our People hunted as they went along; we likewiſe put up ſeveral Partridges: Our two chief Ambaſſadors had Birds of Prey, but not fit for this ſort of Game, it ſeems, for they let them fly only at Larks and other ſmall Birds. We found in the Road ſeveral ſmall Camps of *Mongols*, and the *Tayki*, or *Mongol*, Prince who came to viſit our Ambaſſadors the Day they arrived on the Frontiers. He treated us in his Camp, which was not very large, and had a few Flocks about it. The Feaſt conſiſted of Mutton half-dreſſed, and Yellow Goats Fleſh, which taſted well enough, only too raw, and we could have wiſhed for ſome Rice; *Tartarian* Tea was not wanting. We dined under a ſmall Tent, which ſhelter'd us from the Sun; but the Meat was ſerved up very clumſily in ſorry Copper Baſins placed on the bare Floor; a Feaſt fitter for Grooms than their Maſters. The Tent of the *Tayki* himſelf was not over neat, nor differ'd from thoſe of the other *Mongols*, only it was larger, and the coarſe Covering not ſo ſmutty nor tatter'd. Before the Door of his Tent, for a Guard, ſtood a Pike erected with a Tuft of Black Cow's Hair on the top; to this Pike is fixed the Standard of the People under the *Tayki*'s Command. We encamped where was neither Brook nor Spring; but we ſoon found Water by digging two Foot, tho' very ill-taſted, and not very freſh; however we met with Plenty of pretty good Forage. It was extremely cold in the Morning till about ſeven; afterwards the Sky was clear, and the Sun burning hot, tho' allay'd by a good Northern Wind that blew pretty freſh all the Day. Ambaſſadors treated by a *Taiki*.

The 28th in the Morning we ſaw vaſt Numbers of thoſe Partridges the *Chineſe* call *Sha ki*, alſo wild Ducks and Geeſe in the Fenns about us. The Weather was the ſame as the Day before, only clearer and hotter, no Air ſtirring but a ſmall Breeze from the Eaſt. The *Nauſea* attacked me afreſh.

Our *Ta jin* ſet out in the Evening to hunt Yellow Goats with the *Tayki*, who was encamped pretty near us, and had ſent his People to find them out, intending to incloſe them in a Circle during the Night, that our *Ta jin* might have the Diverſion of hunting them in the Day-time.

Government of the *Mongols*. I this Day learned of the ſecond Preſident of *Ling fa ywen*, that all the Weſtern *Tartars*, ſubject to the Emperor of *China* (who, in their own Language, are called *Mongols*, from whence doubtleſs came the Word *Mogol*) are governed by 25 Regulos, who poſſeſs all *Tartary* to the North of *China*, from *Lyau tong* to the middle of *Shen ſi*. But their Country extends not very far beyond the Great Wall; for from the laſt Gate on the ſide of *Hû hû hotun* to the Frontiers of the Kingdom of *Kalka*, there are but 50 or 60 Leagues directly North from the Wall to the Frontier by which we returned. All theſe *Mongols* are divided into 49 Standards, under which the Emperor may oblige them to muſter whenever he thinks proper, as he has done on account of the Wars between the Kings of *Eluth* and *Kalka*, neither of whom are ſubject to him. He added, that this *Tayki*, whom we found in the Road, was encamped there by the Emperor's Order, and commanded 1000 Horſe diſpoſed of in Detachments along the Frontier, to obſerve what paſſes, and to be ready to draw together at the firſt Notice.

Wolves. The 29th our People returned about Noon from Hunting, and, beſides ſeveral Yellow Goats, brought a Wolf they had killed in the ſame Circle, which was not unlike thoſe of *France*, only his Hair was a little whiter and ſhorter; he had a very ſharp Snout, almoſt like a Greyhound's. Tho' there are neither Woods nor Buſhes in this Country, yet there are Wolves, which uſually follow the Herds of Yellow Goats whereon they prey.

Yellow Goats deſcribed. I have ſeen ſeveral of theſe Goats, which are a Sort peculiar to this part of *Tartary*, for it is neither Antelope, Deer nor Roebuck; the Males have Horns not above a Foot long, and about an Inch thick by the Root, with Knobs at regular Diſtances. Theſe Goats are much like our Deer, as to their Size and Hair, but their Legs are longer and ſlenderer, ſo that they are extremely fleet, and run a long while without being tired, no Dog or Greyhound being able to overtake them. They reſemble our Sheep about the Head: their Fleſh is tender, and taſtes well enough, but the *Tartars* and *Chineſe* know not how to ſeaſon it: Theſe Animals go in great Herds together in theſe deſart Plains, where there is neither Tree nor Buſh, which Places they delight in, for one finds none of them in the Woods. They never make a Front in running forward, but run in File one after another; they are extremely fearful, and when they perceive any body, never reſt till they are out of Sight, not leaping, but always running in a ſtrait Line. It was very hot all Day, till towards the Evening, when the Sky grew cloudy, and a South Wind aroſe. I was ill all the Day, with a continual *Nauſea* and Sickneſs at Stomach.

The 30th we continued in Camp. The Morning was cloudy and rainy, and the Afternoon very hot, but in the Evening the Wind blew pretty hard from the South-eaſt.

King of *Eluth* returns home The 31ſt a Courier, diſpatch'd by the Mandarin whom the Emperor had ſent to the King of *Eluth*, paſſed by our Camp, with News that the King of *Eluth* was haſtily returned into his own Dominions, on Information that the *Mohammedan Tartars*, his Neighbours, had invaded and ravaged his Country, as he had done the Kingdom of *Kalka*. The Morning was pretty warm, but the Afternoon cloudy, with a South-weſt Wind, and Rain part of the Evening and Night.

The 1ſt and 2d Day of *September*, the Weather being cloudy and rainy, we did not ſtir out of our Camp.

The 3d *So ſan lau ye* made an Entertainment for the other *Ta jin*, with the few Mandarins and Officers who remained in our Camp: He invited P *Pereyra* and me to eat with him alone, and even at his own Table, while *Kiw kyew*, *Ma lau ye*, and *U lau ye*, were ſerved at another near it. I never ſaw Meat ſo neatly dreſſed and ſerved up ſince we began our Journey: As ſoon as it was over they went to courſing Hares, and killed a great many in a ſhort time. At their Return, *So ſan lau ye* made us a Preſent of four. The Weather was fair all Day, with a freſh Eaſterly Wind, till towards Evening, when aroſe a Storm of Thunder, hard Wind, and heavy Rain.

The 4th rid poſt by us an Officer of the Palace, with the Emperor's Compliments to the Grand Lama of *Kalka*. He brought back with him a Lama, ſent to ſalute his Majeſty on the Part of his Maſter: This Envoy Lama was handſome, and well-featur'd, with a Complexion naturally as white as the *Europeans*, but a little Sun-burnt; he had alſo a more eaſy Carriage, and ſeemed much wittier than any other *Kalka* I had met with. He was cloathed after their Manner, in an old Jacket of red Silk, all ſullied with Greaſe; for theſe Gentlemen uſe no other Napkin to wipe their Fingers and Mouth but their Clothes: Accordingly this Lama, after ſupping fat Broth, readily wiped his Mouth with his Sleeve. It was pretty cool this Day and the next, with a briſk South-weſt Wind.

The 6th the Sky was cloudy in the Afternoon, and grew clear again at Sunſet: the Night was very cold.

Salt Mine. The 7th arrived a Courier from the Emperor, with Orders to our *Ta jin* to ſend Camels loaded with Rice, to meet the Deputies who carry'd their Letter to the *Ruſſian* Plenipotentiaries. This Meſſenger informed us, that his Majeſty was gone Eaſtward to hunt with the Stag-call, in which he takes a particular Pleaſure. Our Servants diſcovered a ſort of Salt-Mine, mixed with Sand, about a Foot under Ground, near our Tents: To purify it, they put both together into a Baſon, and pouring in Water the Salt diſſolved, and the Sand ſettled at the Bottom; then they put the Water into another Veſſel to boil it, or let it dry in the Sun. I am aſſured there are great Quantities of ſuch mineral Salt among the Sands of this Country, and that the *Mongols* procured it after this Manner, or more eaſily, in Ponds of Rain-water, which gather in the hollow Grounds, and drying up by the Sun, leave a Cruſt of very pure and fine Salt, ſometimes a Foot or two thick, which they cut away by Lumps.

Two or three *Mongols* brought a poor *Chineſe* Slave belonging to a Mandarin; who, ſtaying behind to bring up the tired Horſes, was loſt in the *Kalkas* Country; by good Luck he met theſe *Mongols*, to whom he told his Condition as well as he could, for he did not underſtand their Language. Three Days before ſome *Mongols* brought in another *Chineſe*, who, having ſtray'd in like manner, was firſt taken, ſtript, and enſlaved by a *Kalka*, who beſides robbed him of 20 Taëls that were his Maſter's. Soon after, this *Kalka* was plundered by another, of his Tents, Flocks, Garments, Wife and Children, and, among the reſt, this *Chineſe* Slave, who happening to ſee ſome *Mongol Tartars*, whom he knew by their *Chineſe* Caps, called after them; whereupon they obliged the *Kalka* to deliver him, and reſtore the Money, but his Cloaths had been diſpoſed of before. It was a fair, but very cool, Day, which was owing to a ſtrong South-weſt Wind.

The 8th in the Morning arrived a Courier from our People who carried the Letter ſent to the *Ruſſian* Plenipotentiaries at *Selengha*, acquainting our *Ta jin* that they were already near the Frontiers, and ſhould ſoon be here with the Anſwer of the ſaid Plenipotentiaries. The ſame Courier, with an inferior Officer of the Tribunal of *Ling ſa ywen*, were immediately diſpatched to the Emperor with this Advice, and to receive

his

his Orders. It was a very fine Day: The Morning, before Sun-rise, was cold, but warm enough towards Noon; a gentle Western Breeze, which arose about two o' Clock, cooled the Evening.

The 9th the Mandarin sent by the Emperor to compliment the Grand Lama of *Kalka* repassed through our Camp: He told us that among other Discourse the Lama had talked of the Religions of *China*, preferring that of the *Bonzas*, who worship the Idol [or pretended God] *Fo*; that he had also spoken, but with Contempt, of the Christian Religion, under the Title of the *Religion of the Europeans*, and *the Law of the God of Heaven*, which is the common Name it is known by in *China*. He said that this Religion acknowledged nothing but the *Lord of Heaven*, excluding Spirits and spiritual Beings. By this he shewed how little he understood of our Religion; and his Ignorance was fully display'd by P. *Pereyra*, in presence of our *Ta jin* and the Mandarins of the Palace. This Mandarin was ordered, by the Emperor, to make the Prostrations, or usual Reverences, before the Lama, after he had spoken to him. In the Evening three of the principal Officers, who had been sent to the *Russian* Plenipotentiaries at *Selengha*, with the Letter from our four *Ta jin*, arrived in our Camp, having come Post about 40 Leagues from hence, where they had left the rest of our People. They brought the Plenipotentiaries Answer in *Russian*, with a *Latin* Translation: We were immediately sent for, to translate it into *Chinese*: We spent part of the Night about it, and when finished, carried it to our *Ta jin*, who passed the rest of the Night with us in re-translating it into the *Tartarian* Language, that it might be dispatched away to the Emperor. This Letter was well pen'd, and full of good Sense; he who wrote it shew'd himself a Man of Ability, and well vers'd in publick Business: For replying in one Word to all the Complaints of the *Ta jin*, he said they ought not to amuse themselves with Trifles, and revive old Quarrels, or kindle up new, but treat seriously of the most material Point, which was, to regulate the Limits of the two Empires, and conclude a perpetual Peace and Alliance between the two Nations; that, for his part, he was resolved, according to his Orders, to omit nothing that might complete this grand Affair, and procure a solid Peace; and since they could not meet this Year to treat of it in regular Conferences, he would continue all the Winter on the Frontiers; that however he besought them to give him immediate Notice in what Place, and at what Time they were to hold these Conferences; and the better to know one another's Intentions, he would speedily send Deputies with Letters, desiring they might be honourably received, and accommodated with Necessaries, and speedily dispatch'd under safe Conduct to the Frontiers. The Messengers told us, that the Ambassador had the Air of a great Lord, that he had treated them handsomely and with Distinction; however they complained of some Truths that he had told them, and agreed with our *Ta jin* in ridiculing the Plenipotentiaries and their Train, treating the *Russians* as a mean, ill-manner'd, and unpolite People. Nor do I doubt but the *Russians* on their side diverted themselves at the Expence of the *Chinese* and *Tartars*. It was a fair, but cold, Day, with a brisk North-west Wind till Evening.

Russian Plenipo's Answer to the Ambassadors Letter.

The 10th the Officers who came from *Selengha* the Day before, tho' extremely fatigu'd, set out post to carry the *Russians* Answer to the Emperor, and give him an Account of what passed at the Interview. The Weather was colder than Yesterday, for, besides the same Wind continuing, the Sky was almost constantly overcast, insomuch that all our Camp put on their Fur Garments.

The 11th we decamped, and travelled East 30 Li, hunting Hares all the way, still through Sands, partly loose, partly firm, mixed with a little Earth, the Ground uneven, but without any considerable Eminence; there was Forage, but the Water was constantly bad. The Weather was cold, but fair, the Wind blowing still from the same Point.

The 12th in the Morning flew into and about our Camp an incredible Number of Sand-Partridges, in Flights as numerous as our Starlings. It was very cold in the Morning, but no Wind stirring all the Day, it was temperate from 8 or 9 o' Clock till Evening; the Afternoon mostly cloudy. The Courier sent to the Emperor with Advice of the Return of the Messengers from the *Russian* Ambassadors, came back to our Camp, but brought no Orders from his Majesty. Our *Ta jin* hunted and killed several Yellow Goats.

The 13th the Weather was cloudy, and pretty temperate, without any Wind till Sun-set, when arose a little Storm of Thunder, Wind and Rain; afterwards clearing up there blew a strong South-west Wind, which lasted half the Night.

The 14th the Morning was very cold, and there was a hoar Frost; the Weather was fair all the Day, and pretty cold, occasioned by a South-west Wind, till Sun-set.

The 15th in the Evening a Courier brought an Order requiring our speedy Attendance on the Emperor where he was hunting, and that *So san lau ye* should come post. It seems, the Emperor was desirous to oblige his Favourite; for *So san lau ye* had told a Gentleman of the Privy Chamber that he longed to see the Stag Called; by which Insinuation, no doubt, this dextrous Courtier designed to flatter his Majesty's Passion for this his darling Diversion. The Emperor gave *Kiw kyew*, *Ma lau ye*, and Us Leave to come at our Leisure, and ordered *U lau ye*, with other Officers of his Tribunal, to stay where they were, to observe the *Mongols* posted on the Frontiers, and take care that the Orders of the Court were speedily dispersed thro'-out the Country. Arrived some of those deputed to the *Russian* Ambassadors, who had lagg'd behind. One of the most considerable and intelligent among them, a near Relation of *So san lau ye*, told me that the Climate of *Selengha* was very mild, and near as warm as *Pe-king*; that its Soil is very good and rich, producing excellent Corn and Forage; that the Waters are wholesome, the Country hilly and woody; that near the City runs a very large River, on which the *Russians* keep about 18 or 20 Barks; that the Houses of *Selengha* are of Wood, and well-built; and that the *Russians* had used them well. He reckoned from *Selengha* to our Camp 1500 or 1590 Li, and from the Place where they parted from us with the Letter to the King of *Kalka*'s Court, 540 or 550 Li. He had travelled almost continually due North as far as that Place, and likewise thence to *Selengha*, except that he was often obliged to wind about the Mountains. It was a very fair Day, and pretty warm, there being but little Wind, tho' it blew very fresh in the Morning.

They are ordered to attend the Emperor.

The 16th we all set out at Day-break, and having accompany'd *So san lau ye* a little way, he took up 25 or 30 Post-horses for himself and Equipages, and left us behind: Our March was 100 Li directly East, the Country still sandy, and generally firm, but barren; we started abundance of Partridges and Hares, and a few Quails, of which last *Kiw kyew*'s Falcons took four or five. Our Camp was in loose Sands on a small Eminence, at the Bottom of which ran some brackish Water: There was none fresh to be found, tho' they sunk Wells in several Places; for all the adjacent Parts, as well as the Country we had crossed that Day, were full of Salt, and the Surface of the Sand was entirely white with it. It was a very cool, but clear, Day; a gentle East Wind rose with the Sun, which always kept the Air cool.

The 17th we travelled 80 Li, still due E. in the same Plain, which grew more hilly as we advanced, and pitched near a small Meadow full of good Forage, with several Ponds of Water about it. We had not encamp'd so agreeably and commodiously for above three Months before; the Water was good, but not very fresh. We sprung large Coveys of Sand-Partridges, and kill'd several Hares, and our Falcons caught some

ſome Quails, which are altogether like thoſe in *France*, and taſte delicate enough. The Morning was pretty cool, but after Noon, the Eaſt Wind ceaſing, it grew a little warmer, and cloudy towards Evening.

The 18th we travelled 100 Li S. E. the Country a little more agreeable than before, interſperſed with Hillocks and large Pools of Water, generally brackiſh, and full of Saltpetre; and the Soil began alſo to mend, for the Sand had a greater Mixture of Earth, and produced very high Graſs in ſeveral Places: We likewiſe ſaw ſeveral little Camps of the *Mongols*, and ſmall Spots of tilled Land, from which the *Tartars* had gathered their Millet. We no longer beheld ſuch Plenty of Hares, but a greater Number of Partridges and Quails in the long Graſs, and obſerved two Trees, which were a great Novelty; but the Water where we encamped was not fit to drink. In the Evening a *Thoriamba*, or Grandee of the Palace, a *Mongol*, but ſettled at the Court of *Pe-king*, came to viſit *Kiw kyew*, and invited him to dine the next Day in his Camp, twelve or fifteen Li off. He had been encamped near two Months, being order'd on this Frontier, to have an Eye to the *Mongols* of this Country, whom his Majeſty had armed on account of the Wars between the *Eluths* and *Kalkas*. It rained all Day, except towards Sun-ſet, when the Weather began to clear up.

The Thoriamba's Treat.

The 19th we travelled 60 Li S. E. and dined with the *Thoriamba*: The Treat was, as uſual with the *Tartars*, no way magnificent: It conſiſted of Mutton, and an ill-dreſſed Gooſe; ſo that I eat but ſparingly. What I reliſhed was a ſort of pickled Pulſe, prepared with Muſtard (they told me it was the Leaf and Root of the Muſtard itſelf) and Broth made of the Gravy of the Mutton, which was ſerved up after Dinner in the manner of Tea. The Country ſtill mended in the ſame Reſpects as the Day before. After 25 or 30 *Li* we paſſed over Mountains, which running from N. E. to S. W. probably terminate at thoſe on which the Great Wall is built: They are partly of Sand, mixed with a little Earth, and covered with Graſs, but towards the Top nothing but bare Rocks and Stones. From thence we deſcended into a large ſmooth Plain, and halted about the middle, near a ſmall Camp of *Mongols*: We found good Water in their Wells, and there were ſeveral Ponds in this Plain, and Plenty of very good Forage. There was a great Fog till eight or nine, then it grew clear, calm, and warm enough, till towards two in the Afternoon, when a ſtrong Weſt Wind aroſe, which brought Clouds and a little Rain, but it ſoon clear'd up as before.

The 20th we travelled 100 Li, 60 S. E. and 40 E. S. E. After we had got over the Plain, which is at leaſt 80 Li, ſurrounded with Mountains on all Sides, except towards the North, where it reaches out of Sight, we entered among thoſe Mountains, which almoſt touch, for you have only little Dales between two Chains of theſe Hills, or ſmall Plains ſurrounded with them; they are neither great nor lofty, being little more than a Chain of piked Eminences, which are quite bare towards the Top, but cover'd with Shrubs and good Forage from the middle to the bottom. I there ſaw wild Apricots, but very ſmall. The Plains and Valleys abound with the beſt of Forage, and ſmall Willows: But then the Emperor has either ſeized to his own Uſe, or granted to the Princes, and *Tartarian* or *Tartarized* Grandees of the Court, all the Lands lying in theſe Parts, and extending very far Eaſtward among theſe Mountains. They keep *Chineſe* Slaves and *Mongols*, who are either their Slaves or Vaſſals, to take care of their Breed of Horſes, and their Flocks on their reſpective Eſtates. After we had gone 40 Li among theſe Mountains, we pitched near a ſmall Camp of *Mongols*, belonging to the King's eldeſt Brother. We ſaw a vaſt Breed of Horſes, Mares, Stallions, and ſeveral Herds of black and ſmall Cattle, all the Property of the ſame Prince, upon whom the Emperor had beſtowed theſe Lands, which are very good, but not much cultivated, for there are only a few Spots where theſe *Tartars* plant Millet, after the Example of the *Chineſe*. We found very good Water in the Wells near their Camp. It was a very cold, froſty Morning, but fine warm Weather the reſt of the Day.

The 21ſt we marched 60 Li E. S. E. partly among Mountains like the former, and partly in a ſpacious Plain ſurrounded with them, towards the middle of which runs a Brook, ſaid to be a Branch of a great River, called *Lan ho*: This Plain, which contained ſeveral little *Mongol* Camps, is a ſort of barren Down, till we come to the Brook, beyond which towards the S. E. the Soil is very good, eſpecially by the farther Mountains, where is Plenty of excellent Paſturage. At the N. W. there are two Towers built upon an Eminence; we encamp'd at the End of the Plain by the Foot of the Mountains, near a Camp of the Emperor's *Mongols*, who look after his Flocks and Breed of Horſes which graze here. It was a very cold, froſty Morning, and fine Weather the reſt of the Day, with a freſh Weſterly Breeze. In the Evening they brought us a Basket of ſmall Fruit, named *Ulana* by the Inhabitants, like our ſour Cherries, only a little more clammy, being excellent to help Digeſtion. *Kiw kyew* and *Ma lau yé* had ſent for it expreſly for Father *Pereyra*, who was afflicted with a *Nauſea*. He fancy'd this Fruit would do him good, as it really did: For tho' it was half dry, or almoſt rotten, he eat it with a good Appetite, and found himſelf much better afterwards. Next Day I eat ſome too, which did me good. When full ripe their Taſte is very agreeable; they grow on ſmall Plants in the Valleys, and among the high Graſs at the Foot of the Mountains in this Part of *Tartary*.

Ulana, a ſort of ſour Cherries.

The 22d we went 70 Li, eight S. E. and the reſt winding about ſeveral Mountains. Our Way from S. E. to N. E. lay conſtantly between Mountains, very agreeable to the Sight, as well as the Valleys and little Plains which they formed. One beholds on every ſide Shrubs, Trees and Buſhes, which make a Variety of little Groves; the Valleys were filled with ſmall Roſe-buſhes, wild Pear-trees, and other Trees. There was abundance of Apricot-trees on the Declivity of the Mountains; and we met with Filbert and Alder-trees on the winding Banks of Rivulets.

In theſe Valleys we found three or four Brooks, one of which paſſed through the middle of a large Plain, and beyond was another ſomewhat ſmaller, with excellent Paſture on its Banks; we there ſaw Plenty of Cattle, Goats, Oxen and Sheep, with *Mongol* Tents in greater number than before. They told us that all this Country, with the Cattle and People, belonged to two Princes of the Blood. We encamped a little beyond this laſt Plain, near a ſmall Brook of excellent Water, in a Valley affording here and there Buſhes, Trees, and good Forage. *Ma lau ye* ſent ſome ſmall Fiſh he had caught in one of the Brooks to P. *Pereyra*, who eat them with a good Appetite. We travelled conſtantly in a Road very much beaten. It was very warm from Morning till two in the Afternoon; the reſt of the Day was cloudy, and it rained a little while.

The 23d we went 70 Li, almoſt directly Eaſtward, now and then turning a little to the North in winding about certain Hillocks. The Country was much like the former, but we met with no Camp nor Habitation of the *Mongols*: We forded two ſmall Rivers of fine and clear Water, and met with ſeveral little Brooks. They all riſe, as it is ſaid, in Mount *Pecha*, lying to the N. E. and having run S. W. a pretty while, return Eaſtward, and fall into the Oriental Sea. We always kept the great Road, which the Emperor and his Train had made, when they paſſed through this Country to hunt the Stags, after they had done with the Yellow Goats. We encamped by the laſt of the two Rivers, in a very agreeable Place, having a remote Proſpect of Mountains S. E. South, and S. W. all full of Trees, and a pretty large, uneven Plain, greatly diverſified with Shrubs and Buſhes. The River, and a large Brook, that falls into it, run through the

the middle of this Plain. The Day was very temperate, the Morning clear, with the Wind at E. which ſhifted to the South, and then to the Weſt; the Afternoon was cloudy till Evening, and it rained and thundered ſeveral times.

The 24th we went 30 Li E. S. E. half the Road like that of the two preceding Days, the reſt through a very narrow and difficult Paſs between Mountains. A Rivulet of very fine Water runs at the Bottom; on each ſide are high and very ſteep Mountains, moſtly covered with large Foreſt-Trees. The Top bears Pines, the Declivities Filbert-trees, and other Shrubs; ſome are half covered with Alder-trees ſcattered here and there, others are naked Rocks at the Top, the whole yielding a Proſpect agreeable enough. The Paſs turns ſometimes a little Southward, ſometimes Weſtward, but lies moſtly E. S. E. and S. E. We encamped in it, ſome on the Skirts of a Mountain, others in the Valley, which widens at the End of 15 Li. In the Night our People hunted Stags, which theſe Mountains are ſaid to be full of; they ſhot at ſome, but miſſed them. We ſtill kept in the Road taken by the Emperor a Month before. It rained part of the Night, and the next Day till Noon, after which it cleared up, and the Weather was temperate enough till Sun-ſet; the Night was very cold.

The 25th we travelled 40 Li E. S. E. ſtill in the ſame narrow Paſſage, which widens by Degrees. The Brook, which deſcends into the Valley, is inſenſibly enlarged with ſeveral Springs, and other ſmall Brooks which fall from the Mountains: The Roads are leſs difficult in proportion as the Valley widens. One finds excellent Forage every where, with Plenty of wild Roſe-trees, and ſmall Shrubs bearing *Ulanas*; theſe are not above a Foot and half high, and conſiſt of a ſingle Branch very full of Fruit; thoſe we met with on the Road were ſtripped of their Fruit by the Emperor's Retinue. As we travelled we heard the Cries of Stags, and ſome we ſaw. Soon after we were encamped, on a Mountain towards the North, we deſcry'd a Covey of true Partridges, and another of Pheaſants; we encamped again in a Valley in the ſame Paſſage, which is near half a League wide in this Place, and has a large Rivulet running very ſwiftly through it. The Valley is full of good Forage; at the Foot of the Mountains grow plenty of *Ulana* Buſhes, and they brought us ſeveral loaden with Fruit. I took an Evening's Walk on the Hillocks at the Foot of the Mountains, where theſe *Ulanas* abound, but moſt of them were withered, or nipped with the Froſt. The Night paſt and Morning were extremely cold, ſo that the ſtanding Water in the Valley was frozen over with thick Ice; the reſt of the Day was pretty temperate, and it rained in the Beginning of the Night. *Ulana's Fruit.*

The 26th we marched 50 Li, 30 E. S. E. and 20 E. ſtill in the ſame Valley. The Country was more and more agreeable, the Valley wider, and in ſome Parts adorned with Trees like an Orchard. The Forage was good, eſpecially where it was not trodden down by the Emperor's Retinue. Among the long Graſs, by the River-ſide, there were Plenty of Pheaſants, which our *Ta jin* with their Attendants hunted as they went along, killing ſome, and the Falcons of *Kiw kyew* took a great Number; they are like thoſe of *France*, and as well taſted. After we had gone 30 Li we left this Valley, which began to contract itſelf, and went N. E. aſcending a high Mountain quite covered with Trees, ſuch as Oaks, Pines, Alders, Filberts, *&c.* Having deſcended this Mountain, turning ſometimes N. and ſometimes N. E. we entered another Valley full of Pheaſants, very much like the former, and travelled about 15 Li Eaſtward. From the Top of the Mountain we aſcended you ſee as it were a Foreſt or Labyrinth of innumerable Tops of Mountains, like thoſe I mentioned before; we encamped in a very agreeable Place, and full of Forage, near a large Rivulet, which comes from the South Boundary of another Valley. It was fine Weather all this Day, and very temperate, with a S. W. Wind. *Pheaſants.*

The 27th we travelled near 130 Li to reach the Emperor's Camp. Our Way was firſt almoſt directly E. about 80 Li, ſometimes turning a little to the N. or S. according to the Courſe of the Valley, which in moſt Parts is two Leagues wide, and ſometimes more. It is at leaſt as agreeable as the reſt, and the Mountains yield ſtill a more pleaſing Sight, and more diverſify'd with Rocks, which are beſpotted here and there with little Groves of Pines, Alders, Oaks, and other Trees wherewith ſome of the Mountains are quite covered: The whole Valley is watered with large Brooks, which deſcend from the Mountains, and form a little River. All theſe Places abound with Pheaſants, and the Country would certainly be very fruitful, if the Emperor, who has reſerved this Part of *Tartary* for hunting, would permit it to be cultivated. After travelling theſe 80 Li Eaſtward, we found that the Valley conſiderably widen'd to above a League over. We croſſed it turning N. E. and paſſed the River, on whoſe Banks we ſaw a great Quantity of bulky Pieces of Timber, moſtly Fir, fit for Building; they let it float down this River, when moſt ſwelled with Water, into the Sea of *Japan*, then conveying it into another River, bring it within a Day's Journey of *Pe-king*: This makes Wood for Building very reaſonable, tho' there is a vaſt Conſumption, the Timber-work of Houſes taking up a great Quantity. Beſides the foremention'd Conveniency, it coſts the Merchants nothing but the Labour of felling and rolling it into the River, which is very near theſe Mountains, the Emperor giving free Liberty to cut it down. Having croſſed this Plain, we went about 25 Li N. N. E. in a great Road, leading directly to the Imperial Army. Among a Crowd of People paſſing and repaſſing we met a Party of the Emperor's Falconry, to the number of 25 or 30 Falcons, each under the Care of a particular Officer; we croſſed the Imperial Camp, which took up three Quarters of a League in a Valley called *Puto*: The Body of the Camp conſiſted of Cavalry, compoſed of Detachments out of all the Brigades or Standards. In the Front was a Row of Tents, which took up the Breadth of the Valley, and ſtood ſo cloſe that they hindered all Paſſage; only in the middle there was a large Opening, which ſerved inſtead of a Gate, and was guarded by Soldiers; the Brigades were encamped near one another all in a Line, each making a great Square compoſed of Soldiers Tents placed in the manner beforementioned. In the middle of the Incloſure were the Tents of the Officers and their Servants, each according to his Rank, in exact Order with their Standards; each Square had one or two Openings, which ſerved inſtead of Gates; on the other ſide of the Valley, and round the Camp, the Cattle grazed, where likewiſe ſtood the Tents of the Suttlers, Butchers, *&c.* At the End of this long Row were erected the Tents belonging to the Grandees of the Court, and Officers of the Emperor's Houſhold, who had his Quarters at the End of the Camp towards the N. N. E. His Son's Tent was ſtill there, but he himſelf had decamped that very Morning, and was removed to another Valley more commodious for Stag-hunting, which was his chief Delight. He carry'd with him but part of his Houſhold, and the Grandees had taken but few of their Domeſticks with them, for fear that a more numerous Attendance would fright away the Stags. Not finding his Majeſty in the general Quarters, we follow'd him at leaſt 25 Li farther winding about the Mountains; at the Foot of which we deſcry'd the Imperial Camp in a narrow impervious Inlet between Mountains like thoſe already mentioned. This ſmall Camp conſiſted of about 1000 or 1200 Tents, at the Head of which, and innermoſt of all, was placed his Majeſty's Tent, ſurrounded with three Incloſures, the firſt compoſed of the Tents of the Guards, which made a kind of Wall; the ſecond of ſmall Cords, faſtened to Stakes diſpoſed Lozenge-ways, not much unlike Fiſhing-nets; the third and innermoſt, of Hangings of coarſe yellow Cloth, being *Foreſt Trees.* *The Emperor's Camp deſcrib'd.*

being a Square whoſe Side was about 50 geometrical Paces, and ſix or ſeven Foot high; it had only one Folding-door, but the two other Incloſures had each a Gate to the E. the S. and W. Between the 1ſt and 2d Incloſures were placed the Kitchens and Tents of his Majeſty's inferior Officers; between the 2d and 3d the Tents of thoſe of a higher Rank, ſuch as the Officers of the Guards, and Gentlemen of the Bed-chamber; in the middle of the third Incloſure ſtood the Emperor's Tent, like a great wooden Cage, of the ſame Form as the reſt of the *Tartarian* Tents, but ſomewhat larger and handſomer. It was covered with coarſe *Chineſe* Stuffs, only the upper Part had a Wrapper of pretty white Linnen, and on the Top appeared a Crown in Gold Embroidery: There were ſeveral other Tents for his Majeſty's Children: All the Gates of the Incloſures had their Guards. Below on the North ſide were placed the Tents of the Grandees, and the Officers of the Crown, according to their Ranks, being only ſmall Pavillions, for their large Tents were left in the grand Quarters. Two Princes of the Blood, who were Regulos of the firſt Rank, had diſtinct Quarters near the Emperor. One was his eldeſt Brother; the other of that Branch of the Imperial Family, which, by hereditary Right, ought now to reign. When we arrived at the Camp the Emperor was not returned from the Stag-Call. He is ſo delighted with this Game, that he ſpends whole Days in it, ſetting out two Hours before Light, and not returning till two Hours after Sun-ſet, and ſometimes later; his Proviſions are brought into the Foreſt, where a Bed is made for him to take a little Reſt about Noon. He ſeldom goes attended with more than the Gentlemen of his Bed-chamber, and ſome Officers of the Guards. Our Tents not being arrived, we alighted at *Chau lau yê*'s Father's, who received us in a kind and cordial manner, and treated us elegantly enough. We mounted again, and went to attend his Majeſty's Return on the Road, where we found a great Number of Grandees waiting on Horſeback at the Head of the Camp; the greater part ſhewed us Reſpect, for there were but few who were Strangers to us and the Favours his Majeſty honoured us with. Advancing farther on to come up with *Kiw kyew* and *Ma lau yé*, we ſaw the two Princes of the Blood, attended with only a few of their chief Officers, becauſe the Guards that were placed at all the Avenues would let no body paſs towards the Place where the Emperor was: We alighted, and had the Honour to ſalute the Princes, who received us in a gracious manner: The eldeſt Brother of the Emperor, who is called the *Grand Regulo*, was of a large Size, well-ſhaped, affable and popular: He talked a good while familiarly with the Officers of the Emperor's Guards. He, and the other Prince, called *He tû vang*, were both dreſs'd very plain, and mounted on Horſes which made no Appearance, with ordinary Trappings; ſo that you could perceive nothing to diſtinguiſh them from the reſt of the Mandarins. In the Evening an Officer of the Emperor's Train brought Orders for two Camels to be ſent with all Speed to carry the Stags his Majeſty had killed, by which judging he was on his Return, P. *Pereyra* and I went to join *Kiw kyew* and *Ma lau yê*, with whom we waited till the Emperor appear'd. As ſoon as we perceived him, or rather heard the Noiſe of the Horſes belonging to his Train, (for it was very dark, and there were no Flambeaux) we alighted, and holding every one his Horſe by the Bridle, fell upon our Knees by the Road-ſide. When his Majeſty came near us he ſtopped, and aſked who we were: *Kiw kyew* told him our Names. Then he enquired how we did, and very obligingly added, that we had been greatly fatigued. He ordered us to remount and follow him, which we did; there were not above 100 Perſons in his Train: One of his Sons, about ten or eleven Years old, with a little Bow, and Quiver full of Arrows, rode next behind him; the Emperor himſelf carried his Bow and his Quiver at his Girdle. Soon after we were mounted, he called *Chau lau ye*, and ordered him to tell us that he had heard News of P. *Grimaldi*; that he could not get to *Ruſſia* by Land through *Perſia*, but was gone by the way of *Portugal*: When we approached the Camp they came with Lanthorns to meet his Majeſty, who entering the Camp, called for ſomewhat to eat. We retired to the Tent of *Chau lau ye*, where we paſſed the Night, becauſe our own were not arrived. It was very fine Weather all the Day, and mild enough from eight or nine in the Morning; for before that it was exceeding cold after a froſty Night.

The Emperor's Tent.

The 28th we continued in the ſame Camp, where part of our Baggage arrived, the reſt lying 10 Leagues from their general Quarters with the Bulk of *Kiw kyew*'s Equipage. The Emperor ſpent the Day as uſually in the Woods, and did not return till two Hours after Sun-ſet. It was very fine Weather, but not quite ſo cold at Night and Morning as the Day before.

The 29th his Majeſty ſetting out as uſual two Hours before Day to go a hunting, ordered the Camp to be removed to another Streight of the Mountains called *Sirga Taiye*, a Place very commodious for the Game, 50 Li diſtant, whereof we travelled 30 E.N.E. and 20 S.S.W. our Road lying thro' Valleys like the former. At the End of the firſt 30 Li we reſted near a very fine Fountain, which ſends forth a good large Stream full of ſmall Fiſh. One of the Company caught at leaſt 20 with a ſorry Line. Setting out hence for the Emperor's Camp, we met his eldeſt Son going to the Woods to call the Stag, with only 25 or 30 Attendants; his Camp was but a little way off, and his Tent was very like that of the Emperor, but encompaſſed only with an Incloſure of ſmall Tents. A little after we arrived at the Camp, we enquired after his Majeſty's Health, and to know his Commands; whereupon he ſent us word, that *having no farther Occaſion for us near his Perſon, and we alſo having been ſo long a Journey, he gave us Leave to return to* Pe king; *but when the* Ruſſian *Plenipotentiaries arrived, he would ſee what was to be done.* He afterwards cauſed ſeveral Queſtions to be aſked us concerning our Journey, and P. *Pereyra* letting him know that of the 16 Horſes he was ſo gracious as to ſupply us with from the *Ping pû* Office, ſeven were wanting, being either dead or loſt, he had the Goodneſs to anſwer, that it was ſufficient to return to the *Ping pû* thoſe which remained, with the Camels he had lent us. We dined with *Kiw kyew* in the Tent of the Brother of the laſt Regulo of *Kanton*, who was ſtrangled for Rebellion by a Decree of the Tribunal of the Regulos of *Pe-king*. But the Emperor being convinced that he had no Hand in that Revolt, always had an Eſteem for him: His Name is *Chang ghe fû*: The two laſt Words expreſs the Dignity of thoſe who marry the Daughters of the *Chineſe* Emperors. Theſe Regulos take Place immediately after the Princes of the Blood: He I am ſpeaking of, who is very old, is married to one of the Siſters of the preſent Emperor's Father: His Table was very well furniſhed, and better than any I had ſeen amongſt the other Grandees of the Court, whether *Tartars* or *Chineſe*. This Day I was informed by one of the Officers, ſent by our Ambaſſadors to the *Ruſſian* Plenipotentiaries, that *Selengha* was ſituate by a great River, four or five Li in Breadth, upon which the *Ruſſians* had pretty large Barks; that this City was incloſed with nothing but thick Palliſadoes, and conſiſted of 2 or 300 Houſes, all built of Wood; that the Country was very good, and much more temperate than the Part of *Tartary* where we were, tho' it lay farther North; that it was above 1500 Li from the Place where they parted from us, and that they had conſtantly travelled N. and a little by W. that the *Ruſſians* had treated them honourably; that they went 200 Li beyond *Selengha* to a ſmall Fortreſs where the Plenipotentiaries were; that the Principal of this Ambaſſy, and his two Collegues ſeemed to be Perſons of Quality; that they were offered Preſents of Sable-ſkins, Ermins, and other things of the ſame nature, but would not accept of them, tho' very much preſſed; that in ſhort the *Ruſſians* detained them

Camp of the Emperor's eldeſt Son.

Situation of *Selengha*.

but

but three Days, that their Departure might not be retarded contrary to their Inclination. It was very cloudy all the Day, and rained almoſt continually from Noon till Night, and part of the Night, during which there was a S.W. Wind.

The 30th we left the Emperor's Camp after taking Leave of the two Princes, the ſecond of whom had ſent one of his Officers in the Morning to P. *Pereyra* to enquire after his Health; they both received us very graciouſly, particularly *He tâ vang*, who made us ſit by him, ordered us Tea, and would gladly have converſed with us, but we excuſed ourſelves as being in haſte to ſet out on our Journey. Having taken Leave of ſome other Grandeees of the Court, we ſet out, and travelled 0 Li, 40 almoſt directly Weſt, and 30 S. W. We encamped 10 Li beyond the general Quarters; for that purpoſe croſſing the middle of the Mountains, which is a much ſhorter way than that we came. The Weather was cloudy all the Morning till Noon, when it cleared up, but there was a ſtrong S.W. Wind, which laſted till Night.

October 1. we went 110 Li, the firſt 30 S. and a little by W. the 20 following S.S.W. then 30 S.W. where we left the direct Road to viſit a Farm belonging to *Kiw kyew*, whither he had ſent part of our Domeſticks Horſes, which we now wanted; we therefore turned directly Weſt, and travelled about 10 Li in a ſmall Valley, bounded on one ſide with high Mountains, on the other with little Hills, covered with *Ulanas*, of which the paleſt red is the beſt ſort, and taſte much like our four Cherries; ſome are ſourer, and others extremely ſweet; we gathered and eat them as long as we pleaſed; after this we came to a Plantation, which we left on the North, and travelled 10 Li Southward, over a Mountain and ſeveral little Hills; then 10 Li South-weſt, part through a crooked Valley, part over Eminences; then entered on a Plain all over cultivated, which, with the Country about it, belonged to *Kiw kyew*. At the End of this Plain is a great Farm-houſe built of Earth and Wood, and thatch'd with Straw; there belonged to it a large Incloſure of Mud-walls, ſurrounded with a high Palliſade of Fir to ſecure the Cattle in the Night from the Tigers, who are very numerous in the Woods on the neighbouring Mountains. All along the Road, at convenient Diſtances, we met with Colonies of *Chineſe* Slaves, belonging to the Regulos, Princes, and other Grandees of the Court, to whom the Emperor had given theſe Lands, which are generally well cultivated and very fruitful in Millet, and ſmall Beans for their Horſes: As this Country is extremely cold in Winter, and the Ground frozen for eight or nine Months together, it will bear neither Wheat nor Rice, wherefore they ſow and gather Millet and Horſebeans in the three or four Months of Summer. The Slavery of theſe *Chineſe*, who have built Houſes of Earth and Wood at the Foot of theſe Mountains, is much more tolerable here than at *Peking*, where they are conſtantly under their Maſter's Eye; for here nobody diſturbs them, their ſole Buſineſs being to cultivate the Land committed to their Care, and to rear the Horſes, Cows, Sheep, Hogs, Geeſe, Ducks, and Fowl for their Maſters Uſe, eſpecially when they come to hunt with the Emperor. They have each a ſmall Garden, which produces Herbage and Pulſe in abundance, and in ſome there are excellent Water-Melons. The ſame River, made by the Streams ſpoken of before, glides along the great Valley through which the high Road to *Pe-king* lies, and is inlarged by the Brooks that run down the neighbouring Hills. This Valley is generally about three Li in Breadth, but extremely ſtraiten'd in ſome Places by very ſteep Rocks, whoſe Tops are covered with tall Pines, which yield an agreeable Proſpect. I never ſaw a more beautiful Landſkip; the River was almoſt covered with maſſy Pieces of Fir, which float down the Current, or are conducted in large Rafts to *Pe-king*; the Stream is very rapid almoſt every where, and yet winds in ſuch a manner that we forded it ſix times in leſs than half a League; all theſe Parts abound with Pheaſants. The Weather was cloudy almoſt all the Morning, while a ſtrong S.W. Wind blew; but in the Afternoon it cleared up, and we had a very fair Evening, without the leaſt Breath of Wind.

Ulana deſcribed;

Beautiful Valley.

The 2d we travelled 20 Li S.S.E. to regain the high Road we had loſt the Day before; the Valley in which we travelled was cultivated almoſt throughout, and every now and then you meet with a Farm, and a good Number of Horſes at Graſs; we likewiſe ſaw plenty of Pheaſants, ſome in Flocks, ſome ſcattered. We paſſed and repaſſed the River, then winded for ſome time in a narrow Valley; hence we entered on a very agreeable Plain, called *Poro hotun*, all well cultivated, and interſperſed with Farms, Hamlets and Villages; whereof one towards the End of the Plain on the South is very large, containing four or five Pagods, and the reſt had at leaſt one a-piece; the Houſes are all built of Wood, Reeds and Earth, and covered with Thatch, but the Pagods are all or partly Brick, covered with Tiles, and embelliſhed after the *Chineſe* manner. In this Plain and the Valleys, as far as the Great Wall, they ſow abundance of Grain of *Turky* Millet, and other ſmall Grain; we ſaw Flax and Hemp growing in ſeveral Places. Theſe People make a ſort of ſmall Cakes with the Meal of *Indian* Corn, and a Drink, called *Chau myen*, by ſteeping it in Water; they uſe this Liquor chiefly in Summer, becauſe it is cooling; the Grandees of the Court themſelves drink of it when they are upon a Journey, mixing a little Sugar with it, which makes it more cooling, and corrects its Rawneſs. Here we regain'd the high Road, and travelled 80 Li, moſtly S. and S.W. winding very much among the Mountains. When we had got over the Plain, we enter'd a very narrow Valley between ſteep Rocks, which formed frightful Precipices, tho' crown'd with lofty Firs, and other Trees. The River *Tâ ho* ſo winds among the Rocks that we croſſed it eighteen times in leſs than 40 Li; yet, with all its Turnings and Windings, its Current was very rapid. The Emperor had order'd ſome ſorry wooden Bridges to be laid over the River, when it happen'd to be ſwell'd after conſiderable Rains, to paſs over his Train: But as theſe Bridges are very ſlight, they either fall abroad of themſelves, or are pull'd to pieces by the Timber-Merchants, becauſe they ſtop their Floats, ſo that in all our Paſſings we found but one entire. Abundance of wild Vines grew along theſe narrow Valleys, and tho' moſt of them had been ſtript by Paſſengers, we gathered ſeveral Cluſters of ripe black Grapes, ſomewhat ſour, but we were content with them for want of better. Having paſſed the River, we ſoon entered a pretty large Village, where we waited for our Horſes and Baggage, which had taken another Road ſomewhat farther about, to avoid the frequent croſſing of the River. As they did not arrive till it was late, we lodged as well as we could in a wretched Inn, where was neither Bread, Wine, nor Meat. It was a very fair and temperate Day, after a froſty Night and Morning. In the Afternoon there was a ſtrong S.W.W ind till the Evening. I reckon our whole Journey from *Poro hotun* about 50 Li S.W. in a ſtrait Line.

Plain of *Poro hotun*.

River *Tâho*

The 3d we travelled 90 Li, part S.S.W. and part S.W. but abating 20 Li for the Circuits we were obliged to take about the Mountains, I compute the Diſtance 70 Li, 30 S.S.W. and 40 S.W. We forded two Rivers, the *Lan ho* at the end of 30 Li, and 30 Li further the *Tau ho*, both which run Eaſtward to join the *I tſû ho*. The greater part of the Mountains, among which our Road lay, are neither ſo high, ſo frightful, nor ſo full of Trees, particularly Pines, as thoſe we paſſed the preceding Days; we paſſed over two, one, which is very high, immediately after croſſing the *I tſû ho*, and the other not ſo high, 80 Li farther, after we had paſſed a large Village called *Gan kya ton*, where we had deſign'd to ſpend the Night, but all the Lodgings being taken up by the Emperor's Equeries, we were obliged to croſs the little Mountains,

tains, after which we came to a ſmall Hamlet, and lodged in an Inn ſomewhat more ſpacious, but as ill accommodated as the former. The Roads over theſe Mountains are commodious enough, being made by the Emperor's Order, who takes this Way every Year when he goes a hunting, inſomuch that the Ladies Calaſhes carry them with Eaſe when they accompany his Majeſty. We met with Grapes on the wild Vines, and ſaw plenty of Pheaſants and wild Pears, in Shape and Taſte like our Foreſt Pears. The Weather was like that of the preceding Day, and the ſame Wind blew ſtill.

Great Elevation of the Lond of *Tartary.*

The 4th we went 70 Li, and climbed up a Mountain whoſe Aſcent was not conſiderable, but the Deſcent much longer, and the Country ſtill lower and lower till we came to *Kû pe kew*, one of the Gates of the Great Wall; ſo that I make no doubt but the Horizon in this Place is at leaſt 7 or 800 geometrical Paces lower than at *Gan kya ton* but 80 Leagues diſtant. I was aſſur'd that the Mountain *Pe cha*, ſeven or eight Days Journey to the North of *Sirgataye*, where we had left the Emperor, was elevated nine Li above the Horizon of *China*, which ſeemed to me extraordinary, becauſe it does not riſe very much above the neighbouring Lands; but having croſſed one part of that Country myſelf, and obſerved that there was a continual Deſcent from N. to S. as appears from the Rapidity of the Rivers which flow from *Pe cha*, I make no Difficulty of believing that this Mountain, and all Weſtern *Tartary*, at leaſt what I have paſſed through, is much more elevated than *China*; which no doubt is one of the Reaſons why this Country is ſo cold, tho' it lies in the ſame Climate with *France*. What may likewiſe contribute thereto is, on one hand, the great Quantity of Salt and Saltpetre mixed with the Sand throughout the Kingdom of *Kalka*, and among the *Mongols* ſubject to the Emperor of *China*; and, on the other hand, the prodigious Number of Mountains, covered with Wood, and full of Springs, to which may be added the immenſe Space of deſart and uncultivated Land, which reaches from the North Sea to the Borders of *China*, and is inhabited but by a few poor Hunters, and wandering *Tartars*. But be this as it will, for a Month paſt we had ſcarce a Day without a Froſt Night and Morning, and often thick Ice when the Sky proved clear, as I have obſerved in my Journal; nay this very Day, both Night and Morning, it froze ſo hard at the Place we departed from, that not only the ſtanding Water had Ice on it an Inch thick, but the Dirt of the Road was very hard. On the contrary, at *Kû pe kew* we were told that they not only had no hoar Froſt hitherto, but even that it ſeldom fell before the 1ſt of *October*; which ſenſible Difference, in Places ſo near each other, muſt needs be owing to the different Elevation of the Horizons. We marched almoſt continually through Streights of the Mountains, or in narrow Valleys, which however were cultivated wherever there was any Soil. On the Road we met with Hamlets and Houſes, which for the moſt part were Places of Entertainment, being built by the *Chineſe*, who reap great Profit from thence; for during the time that the Emperor hunts in theſe Mountains, there are Crouds of People continually going and coming between *Pe-king* and his Camp. Our Road lay moſtly S.W.S. and S.S.W. however as we turned much about the Mountains, ſome of which are very ſteep, but leſs woody near the Great Wall, becauſe the Trees were cut down, I judged our Stage 50 Li to the S.W. As we drew near *Kû pe kew* we diſcover'd the Great Wall, running along the Mountains from Eaſt to Weſt, much in the ſame manner as I obſerv'd at our leaving *China*: The Wall is carry'd over the Tops of the moſt craggy Rocks, and flanked with ſquare Towers near enough for mutual Defence. This Wall, as I took notice in ſeveral Places where there are conſiderable Breaches, conſiſts of two Fronts, each not above a Foot and half thick, the Space between being filled with Earth, raiſed to the Parapet; the Wall, as well as the Towers, has a pretty many Battlements, and is built with large ſquare Stones, ſix or ſeven Foot, above Ground; the reſt is of Brick; the Mortar uſed in the Work ſeems to be very good: It is generally no more than 18, 20, or 25 geometrical Foot high, but the Towers are ſeldom leſs than 40, and their Baſis may be 12 or 15 geometrical Foot ſquare, but that leſſens inſenſibly to the very top. They have made Steps of Brick or Stone on the Platform between the Parapets, whereby to get up and down more eaſily; but this Wall is of little Uſe on theſe inacceſſible Mountains, and beſides there are more than 60 or 80 Leagues of narrow Streights between the Mountains from N. to S. where are ſome Paſſes ſo difficult that 2 or 300 Men may ſtop the moſt numerous Army; hence there are not near ſo many advanced Forts, Intrenchments, and Fortreſſes here as on that ſide where we entered *Tartary*; only at our firſt ſetting out before the Gate, which is at the End of this Paſſage, between the Mountains, are certain Towers on the Hills, at the Diſtance of 7 or 800 Paces from the Great Wall. There are beſides two Wings, or Faces, of Wall, fortified with Towers at proper Diſtances, but ruinous and neglected, only the Wing of the Great Wall in the Valley, which is no more than 100 geometrical Paces long, is in good Repair. A ſmall fordable River runs at the Foot of it; there are likewiſe in this Place two little low Gates; one has Communication with a ſmall Fort on the Eaſt ſide cloſe to the Great Wall, to which it ſerves for a Defence; the other Gate communicates with the Suburb of *Kû pe kew*, which forms a kind of Fortreſs: It is encompaſſed with Walls and Towers like the other, and has two or three Places of Arms, with as many Gates to paſs in and out. We ſaw neither Guards nor Soldiers at any of the Gates, the greateſt part of which are not in a Condition to be ſhut, and ſeem to have been ſo for a long while; it muſt be owned that at preſent they are quite needleſs. There yet remain ſeveral Incloſures of Walls in ſome Places, and I obſerved that on the Weſtern ſide there was a double Range on two different Chains of Mountains, that met very near the Valley through which we returned into *China*. Tho' *Kû pe kew* is no conſiderable Place, yet we met with good Fruit there, as large purple Grapes, very fine Peaches and Pears: They ſow good Corn in the Lands about it. In ſhort, we found ourſelves in a quite different ſort of Country, and it might be ſaid that we had paſſed from one Extreme to another. The Weather was calm and temperate.

The Great Wall deſcribed.

Cauſe of its Coldneſs.

Ku pe kew and Gate.

The 5th we travelled 100 Li, part S.W. and part S.S.W. advancing firſt in a pretty narrow Valley between Mountains not ſo high as the former, and bare of Trees; at the end of 20 Li the Valley grew conſiderably wider, and formed three Plains one after another. The firſt reaches as far as a Fortreſs called *She hya*, whoſe Walls and Towers begin to decay; they are built of Free-ſtone for two Foot above the Ground, the remaining 20 Foot being of Brick: The ſecond Plain is about 30 or 40 Li in Length, and the third extends to *Mi yung kyen*, a ſmall City, where we ſtopped a few Hours to feed our Horſes, and met with very good Fruit and Fiſh; we there hired a Chair and Chairmen for P. *Pereyra*, who was ſo much out of order that he could ſcarcely ſtir, much leſs bear Riding: All theſe Plains are very well cultivated, and full of Villages and Hamlets; it was a very mild Day, a little foggy about ten in the Morning, with a ſtrong S. Wind, but it cleared up in the Evening. We ſet out at Night-fall, that we might reach *Pe-king* betimes the next Day, and travelled 50 Li, ſometimes W. ſometimes S.S.W. and ſometimes S.W. the Rain which fell hindering us from advancing any farther. The Country open'd very much, and we ſcarcely ſaw any Mountains towards the Eaſt; and thoſe to the Weſt were at a conſiderable Diſtance; the Country was full of Villages and Hamlets, but the Houſes were of Earth and Wood, and thatch'd with Straw.

Mi yung kyen.

The

The 6th we travelled 90 Li, part S. and part S.S.W. and S.W. I reckon our S.S.W. Courſe 85 Li or thereabouts: The Country ſtill grew finer, and fuller of Hamlets in proportion as we drew nearer *Pe king*, where P. *Pereyra* and myſelf arrived, very feeble and tir'd, and I in pretty good Health. I went near 12 or 15 Li, all in the *Tartarian* City, before I got to our Houſe, where we were heartily welcom'd by the Fathers.

The 15th the Emperor returned to *Pe-king*; we went to Court to enquire after his Health, when he did us the Honour to ſend us Tea prepared after the *Tartarian* manner, ſuch as he drank himſelf: *Kiw kyew* alſo ſent to enquire after the Health of P. *Pereyra* and myſelf. *Emperor returns to Pe-king.*

The 4th of *November* his Majeſty ſet out, accompanied with all his Court, to viſit his Grandmother's Tomb, and pay his Reſpects to her, as he had ſeveral times done in our Abſence.

The 11th he returned to *Pe-king*; and about this time I baptized two Adults and one Infant.

The 14th he finiſh'd the Ceremony relating to his Grandmother, that is, he affixed her Name and Elogium among the Names of the Emperors, Princes and Mandarins, famous for their Merit and extraordinary Virtue: His Majeſty went himſelf to perform the uſual Devoirs, that is, to bow his Head to the Earth before every Name in the Temple, and particularly to that of his Grandmother.

The 15th there was a *Pan chau*, or *Act of Grace*, on account of the Name of the Emperor's Grandmother being placed in the Hall of Heroes: The *Pan chau* conſiſts in a Declaration made by the Emperor, that he pardons Criminals to ſuch a degree, diſcharging them from Confinement, and beſtows Gratuities on his Officers. In this *Pan chau* the Emperor ordered pieces of Silk to be given to the Mandarins of the Court, to the *Tſong tû*, that is, the Governors-General, the Viceroys, and general Officers of the Army, throughout the Provinces; and granted a general Pardon to Offenders who were leſs culpable, mitigating the Puniſhment due to the more heinous; but he excepted the Mandarins, being unwilling they ſhould take an Opportunity of committing Faults, and oppreſſing the People in Expectation of theſe Acts of Grace, which are diſpenſed on ſeveral Occaſions; as during an extraordinary Drought, when the Emperor or his Mother are dangerouſly ill, or when any conſiderable Earthquake happens. *A Pan chau or Act of Grace.*

The 25th the Emperor ſet out to hunt in his Park for ſome Days; there he ſent for three of the eight Standards, which compoſe the *Tartarian* Militia, to make them perform their Exerciſe. This Park is a quarter of a League from *Pe-king*, is incloſed with Walls, and eighteen Leagues in Circumference.

The 9th of *December* in the Morning we went to our Burying-place, to aſſiſt at the Ceremony which the Emperor had commanded the Tribunal of Rites to perform in his Name to the Memory of P. *Ferdinand Verbieſt*: It is an Honour the Emperor never does but to Perſons of extraordinary Merit. The Order of the Ceremony was as follows: Some time after this Father's Interment, the Emperor order'd the Tribunal of Rites to conſult what Honours were to be paid to the Memory of a Man who had done important Services to the Empire. In the Memorial, which they preſented a few Days after, they gave it as their Opinion, that the Ceremony ſhould be performed which is obſerv'd for none but Perſons of ſuperior Merit; and that 750 Taél ought to be ſupplied out of his Majeſty's Treaſury for defraying the Funeral Expences, and erecting a Tomb, whereon an Elogium ſhould be engraved, compoſed by his Majeſty. The Emperor approved of the Determination of the Tribunal, and added ſeveral things in Honour of the Father; after which the Money was deliver'd to P. *Pereyra*, to erect a Monument for the Deceaſed. But as P. *Pereyra* and myſelf were ſent about the ſame time into *Tartary*, the Execution of this Ceremony was deferred till after our Return. Every thing being prepared, P. *Pereyra* gave Notice to the Officers of the Tribunal of Rites that they might proceed when they thought proper; they reply'd that we needed only to appoint the Day. Then the ſix chief Officers of the Tribunal, three *Tartars*, and three *Chineſe*, went to the Emperor's Pleaſure-houſe, where he was at that time, and requeſted to know which of them he would be pleaſed to name to repreſent his Perſon on this Occaſion, and to perform *Yu tſi* for him. The Emperor made choice of the chief *Tartarian* Aſſiſtant, called *Si lau yé*, who is the third Perſon of the Tribunal, and ordered that he ſhould be accompanied with ten inferior Officers of the ſame Court, who ſet forward the Day appointed in the Morning. At the Head of theſe Officers marched ſeven others, two of whom carried Standards, two Inſcriptions in Letters of Gold, two others Maces, and the ſeventh the Emperor's Elogium on P. *Verbieſt*, written on a large Roll, wrapt in a piece of yellow Silk, and faſten'd to the Horſeman's Back; next after him rode *Si lau yé*, attended with ten inferior Officers of the Tribunal. We received them at the Gate of our Burying-place, and while the Emperor's Diſpatch paſſed before us we kneeled down out of Reſpect, and then entered after the Mandarins, whom we conducted to the Place where the Deceaſed was interr'd. Directly over the Grave was erected a Monument, conſiſting of an Oblong Square of Brick-work, very plain, eight Foot long, five broad, and four high, arched at the Top. In Front ſtood a large piece of white Marble, adorned at top with Dragons cut in Demi-relievo, and ſet round with a Border of Stone worked in the ſame manner; the middle was painted black, on which was to be inſcribed, in *Tartarian* and *Chineſe*, the Elogy made by the Emperor, with a ſhort *Latin* Epitaph; this Stone (being nine or ten Foot long, three or four broad, and above one in Thickneſs) was erected perpendicularly upon a Tortoiſe of the ſame Marble, which ſerved for a Pedeſtal. Before the Monument was ſet up a Tent, wherein were three Tables covered with Carpets; thoſe on the ſides were loaden with Fruit, for the Expence of which the Tribunal of Rites had ſent 20 Taéls, or more than 120 Livres, but the middle Table had only Flowers on it. *Ceremony perform'd at P. Verbieſt's Tomb.*

Si lau ye and all the Attendants fell upon their Knees, and continued in that Poſture with profound Silence, while one of the Officers of the Tribunal read the Elogium, written in the *Tartarian* Language upon yellow Paper. This done, we returned thanks to the Emperor by nine Proſtrations; after which *Si lau ye* returned with all the Officers of his Tribunal, without accepting of the Dinner which had been provided for him; but the Mandarins of the Tribunal of Mathematicks, and the principal Chriſtians, who had aſſiſted at the Ceremony, ſtay'd behind, and were treated. The Emperor being returned from his Pleaſure-houſe, we went to the Palace to enquire after his Health, and to thank him for the Honour he had done to P. *Verbieſt*; but as he was repoſing himſelf when we arriv'd, we were obliged to defer it till next Day.

The 21ſt his Majeſty went in State to the Temple of *Heaven*, to ſacrifice thereto, according to Cuſtom, on the Day of the Solſtice.

The 27th he ſet out with the Court to go a hunting in the Mountains near the Great Wall, with deſign to ſpend about ten or twelve Days, and then repair to his Grandmother's Sepulchre, to perform the Ceremony on the Anniverſary of her Death.

The 18th (of *January*) the Emperor arrived at *Pe-king*, and we were informed he had killed ſix Tigers in the Chace.

The 20th, which was the laſt Day of the *Chineſe* Year, his Majeſty, according to Cuſtom, ſent each of us a Stag, ſome Pheaſants, and excellent Fiſh brought from *Lyau tong*; ſome of the Princes of the Blood and ſeveral Mandarins had likewiſe ſent us, on the preceding Days, Veniſon, wild Fowl, *&c.* We made them our Preſents, according to the Cuſtom obſerved throughout the Empire, by which Relations and *The Chineſe Carnival.*

Friends always make Preſents and Viſits to one another at the Beginning of the new Year. There are two ſorts of Viſits, the firſt is made by Friends who live near one another, on the laſt Day of the Year after Sun-ſet, when they aſſemble, and wiſh each other Health, proſtrating themſelves to the Ground; this is called *Tſi ſwi*: The other Viſit is made with the ſame Ceremonies on the firſt Day of the Year, or the following Days; for the ſooner they perform this Duty, the greater Reſpect and Regard they are thought to ſhew to the Perſons concerned. In ſhort, the laſt Day of the *Chineſe* Year, the following Night, and the eighteen ſucceeding Days, are as it were the *Chineſe* Carnival, and the Time of their grand Rejoicing; they think of nothing then but Diverſions and Feaſting; the pooreſt of the People uſe their utmoſt Endeavours to purchaſe, hire, or borrow new Cloaths for themſelves, their Wives and Children, and to have wherewithal to treat their Relations and Friends, who viſit them. They often not only lay out all they have gained the Year paſt, but I have been aſſured they ſell their own Children, and even pawn themſelves to be in a Condition to celebrate this Feſtival.

Celebrated on New Year's-Day

The 21ſt, being the firſt Day of the *Chineſe* Year, and the 28th Year of the Reign of *Kang Hi*, was ſpent in receiving and paying Viſits, and making the uſual Salutations. It was uſher'd in with going to Court in the Morning after the Emperor's Return from the *Tay myau*, or Hall of his Anceſtors, where he went at Day-break, according to Cuſtom. Being ſeated on his Throne he received the Reſpect and Homage paid him by the Princes and Mandarins, who were clad in their Robes of State. He himſelf, attended by the principal Mandarins, begun with paying his Honours to the Queen-Mother in her Apartment, who received them ſitting on a Throne. We likewiſe ſaluted the Emperor in the ſame manner, and thanked him for the Preſent he had ſent us; but we performed this Ceremony not in his Preſence, but before a Mandarin of the Bed-chamber, who afterwards treated us with Tea on his Majeſty's Account.

The 26th, going to take Leave of the Emperor, who was to depart next Day for the Southern Provinces, his Majeſty enquired after the Names of the Fathers, the Jeſuits, who lived in the Places he was to paſs through, adding, that he would willingly ſee them, and even viſit their Churches; at the ſame time he commanded *Chau lau yé* not to forget to carry ſomething to preſent them with. We were willing to return his Majeſty Thanks that Inſtant for ſo ſignal a Favour, but he cauſed us to be told, that it was not proper to return Thanks before the Benefit was received, and that it would be time enough at his Return.

The 27th his Majeſty ſet out with few Attendants, as well for Expedition as to avoid preſſing on the People with a numerous Guard; his eldeſt Son and eldeſt Brother bore him Company, the reſt of the Princes ſtaid at *Pe-king*.

The 29th we received a Letter from P. *Joſeph Ocha*, a *Spaniard*, who lived at *Tſi nan fu*, Capital of *Shan tong*, in which he pray'd us to return the Emperor Thanks for the favourable Reception he had met with on account of the Fathers reſiding at Court. This Father going to meet his Majeſty a League from *Tſi nan*, the Emperor called him as ſoon as he appeared, and ordering him to come forward, took him by the Left-Arm and bid him ride near his Perſon. He aſked his Name, and put ſeveral other Queſtions to him; after which he commended him to the Care of two Mandarins of the Bed-chamber, one of whom is charged with all our Affairs at Court. Theſe Mandarins held familiar Diſcourſe with the Miſſionary till they enter'd the City, when they told him they would come and ſee him in his Church, after they had a little repoſed themſelves. They came there, and fell proſtrate before the great Altar, knocking their Heads againſt the Ground, which is the greateſt Teſtimony of Veneration in *China*. They told him that they had acted in Conformity to the Emperor's Order; then preſented him with 20 Taels, as from his Majeſty, but would not accept of the Trifles which the Father had prepared to preſent the Emperor. They asked him ſeveral Queſtions concerning his Country, the Time of his coming to *China*, and whether he had been at *Pe-king*; laſtly, they deſired him to inform the Fathers at Court of the good Reception his Majeſty had given him upon their Account.

March 1. P. *Vallat*, a *French* Jeſuit, aged about 75, arrived at our Houſe at *Pe-king*, after he had ſpent four Months during the Winter in viſiting the Churches of the Province of *Pe che li*, where he baptized near 700 Perſons, moſt part adults.

P. *Intorcetta* is viſited by the Emperor.

The 20th we received Letters dated the 28th of *Feb.* from P. *Proſper Intorcetta*, who acquainted us with the ſingular Honour done him that very Day by the Emperor, whom he went to meet about three Leagues from *Hang chew*. This Father being in a ſmall Bark, where the Imperial Bark was to paſs by, fell on his Knees as ſoon as the Emperor appear'd; his Majeſty obſerving it, enquired who he was, and being anſwer'd that he was a *European* Miſſionary belonging to the Chriſtian Church at *Hang chew*, he order'd the little Bark to hale to, and be faſtened to his own. The Emperor then admitted him into his Preſence, asked his Name, Age, and the Time of his Reſidence in *China*; if he had ever been at Court, if he underſtood the *Chineſe* Characters, where he had lived, when he had received Letters from the Fathers at *Pe-king*, in what part of the City his Church was, and laſtly, if P. *Fontaney* was at *Nan king*. The Father having anſwer'd all theſe Queſtions, he order'd three Diſhes of Fruit, brought from *Pe-king*, to be given him, bidding him to eat, for that they were good, and the like ſcarcely to be met with in thoſe Southern Parts. The Father afterwards deſired Permiſſion to go and wait for his Majeſty at the Door of his Church, by which he was to paſs. The Emperor reply'd that he muſt make haſte to get there before him, for he himſelf would loſe no Time. The Father arrived there before the Emperor, who ſeeing him, as he paſſed by, ſmiled, and gave him a gracious Nod.

The 1ſt of *April* we received a ſecond Letter from P. *Intorcetta*, with a particular Account of the farther Honours done him by the Emperor during his Stay at *Hang chew*; viz. *firſt*, his Majeſty ſent *Chau lau yé*, with two other Court Mandarins, to the Miſſionary's Houſe, with Orders to perform the uſual Adoration in the Church: This is done by kneeling down, and bowing the Head ſeveral times to the Ground. After the Ceremony was over, they gave him 20 Taels of Silver, ſent by the Emperor as a Token of his Goodwill: Then they enter'd into a long Converſation, which was followed by a Collation, at the end whereof he ſhewed them ſeveral Curioſities, which he prepared to preſent to his Majeſty. *Secondly*, the Father went the ſame Day to Court, and returned the Emperor Thanks for the Honour he had done him, and preſented his Curioſities; but his Majeſty having viewed them would keep nothing but a Cryſtal Ball, ſaying that he accepted of it with no other Intent than to prevent the Uneaſineſs which it might give the good old Man, ſhould he receive nothing of him. *Thirdly*, the Day the Emperor left *Hang chew*, the Miſſionary deſigned to accompany him, according to Cuſtom, and took with him P. *Laureſice*, an *Italian*, who was juſt come from *Song kyang*, the Place of his Reſidence, to throw himſelf in his Majeſty's Way. As they both ſtood before the Church Gate, when the Emperor paſſed by, he ſtopped and enquired who this new Miſſionary was, and whence he came? When his Queſtions were anſwer'd, he continued his Journey, and immediately ſent Orders for them to repair to the Place where he was to embark. They obeyed, and preſented

themſelves

themselves in their Bark at the Place by which the Emperor was to pass: They were soon perceived by *Chau lau yé*, who look'd about for them, and gave the Emperor Notice; his Majesty from a Window immediately beckoning them with his Hand to draw near, talked familiarly with P. *Laurifice*, and made him a Present of 20 Taels. After this he asked P. *Intorcetta* how far he designed to bear him Company? The Father reply'd he was resolved to follow his Majesty to *Sû chew*. I won't have you take the Pains, reply'd the Emperor; your Age forbids such a Fatigue, and calls upon you to take care of your Health. He then sent him back loaded with Honours and Favours in the Sight of a multitude of People, which could not fail of producing good Effects with regard to Religion. As for P. *Laurifice*, he followed the Emperor, who bid him be entirely easy, and assured him he should meet with no Disturbance in his Church: When the Father left the Emperor's Bark, his Majesty caused the same thing to be proclaim'd aloud, that all the Mandarins of the Province who were present might hear it, and understand that this Missionary was under his Protection. When the Emperor left *Hang chew* he ordered the *Tsong tû* of the Province to take the Imperial Seal from the Viceroy, and to deprive him immediately of his Office; the *Tsyan kun* and the Viceroy having accused each other, his Majesty sent two Court Mandarins to try the Cause, who found the Viceroy guilty, and condemned him to be strangled. The Affair being afterwards referred to the three Supreme Tribunals of *Pe-king* for their Deliberation, they confirmed the Sentence, only changing the Kind of Death into Beheading, a Punishment much more infamous here than Strangling, because the *Chinese* passionately desire to have their Bodies preserved whole after their Death.

Viceroy of *Che kyang* deposed and beheaded.

The 7th we went as far as the Park to meet the Emperor, who returned this Day to *Pe-king*. We had the Honour to salute him as he passed along. When he perceived us, he sent to us *Chau lau yé*, who was near his Person: We told this Mandarin that we were come to enquire after his Majesty's Health, and thank him for the Favours he had shewn to the Missionaries in his Progress. This Mandarin carried our Compliment to the Emperor, and returned with an Invitation to Court the next Day at Noon: We saluted several Grandees of his Majesty's Train who were our particular Acquaintance, and among the rest *Kiw kyew*, the Emperor's maternal Uncle, and *So fan lau yé*, Great maternal Uncle of the Heir Apparent, who both testify'd their Obligations for the Presents that the P.P. *Gabiani* and *Fontaney* had made them at *Nan king* of some *European* Curiosities.

The 8th we went to the Palace about Noon, and after waiting a long while in a Porch, where the Emperor commonly receives the Memorials of the Tribunals, we had an Opportunity of returning our Thanks for the Honours his Majesty had done the *Jesuits* and *Franciscans*, who presented themselves before him in his Progress.

The 12th *Chau lau yé* came to our House on his Majesty's Affair, and brought us an Object-glass for a 60 Foot Telescope, with a suitable Eye glass, presented to the Emperor at *Nan king* by P. *Fontaney*; he ordered us to make the Tubes, and the necessary Furniture for mounting the Telescope: He shew'd us also another Present of P. *Fontaney* to his Majesty, which was an Astrolabe of a new Invention, very plain, contrived to find all the Eclipses of the Moon and Sun, the Year, Day and Month with the greatest Ease and Readiness. His Majesty desired written Instructions how to use it. *Chau lau ye* afterwards spoke much in favour of P. *Fontaney*, and assured us that the Emperor had a great Opinion of his Skill in the Mathematicks: His Majesty having asked him if the Star of *Canopus* might be seen at *Nan king*, he ingenuously answered he believed not; but upon second Thoughts and Calculation, he found that it would appear above the Horizon in the Months of *February*, *March* and *April*, of which he immediately inform'd the Emperor, who went in the Evening to the Observatory of *Nan king*, and saw this Star. The Mandarin told us several Adventures that happen'd to the Emperor in his Progress, which we had heard of before, and which shew'd how popular the Emperor was, and how joyful the People were to see their Sovereign. There was among the rest a good old Man of the Province of *Shan tong*, who crying out in the middle of the Crowd, *Where is the Emperor? let me see him*; his Majesty stopped, and ordered the honest Peasant to draw near, who coming up asked him very freely, *Are you the Lord Emperor?* and his Majesty answering *Yes*, the Peasant, after he had looked upon him a little, said, *You seem to be but young; I am very glad of it.* Then getting upon a sorry Horse which he had, he took the Emperor's Horse by the Bridle, saying, *That since he had nothing to present his Majesty, he would at least lead his Horse for him.*

Curious Telescope and Astrolabe.

Some pleasant Adventures in the Emperor's Progress.

The Emperor being to pass near a Village in the Mountains of the same Province, the Peasants having nothing to offer him, went a hunting, and killed a wild Boar, and laying him on their Shoulders approached his Majesty; *Understanding*, said they, clownishly, *that our Sovereign was to pass this Way, in the present Dearth of Victuals, we went a hunting, and were so lucky as to kill this wild Boar, which we present you with.* Other Peasants brought him small Loaves, all black, some in a Bag, others in the Skirt of their Coats, whilst some burnt Incense before his Horse. All were eager to see his Majesty, who, instead of keeping them at a Distance, gave every one Liberty of Access to his Person. His Questions were generally concerning the Integrity of the Mandarins; informing himself from the People, whether their Governor was just and moderate, or an Oppressor? This Affability of the Emperor with respect to the People, and his Compassion in remitting part of the Tribute which they were to pay the same Year, and particularly his Care in examining the Behaviour of the Mandarins, has gained him the Hearts of his Subjects, and secured him an immortal Name among the *Chinese*, who had never seen their Emperors so familiar, nor enquire so graciously into their Necessities. A Priest of the Idolaters having presented himself before his Majesty, and boasted aloud that he was a Diviner of future Events, the Emperor stopped, and asked him this Question, *For what Reason do I undertake this Journey?* The Bonza reply'd, *that his Majesty was come to take the Air*: Upon which the Emperor, who did not like this Answer, said, *Thou art deceived, I am come to visit the Provinces, to see how they are governed, and in what Manner the Mandarins treat my People.* He afterwards made a Sign to one of his Domesticks to whip this pretended Fortune-teller, and then asked him, *Is this Day fortunate, or unfortunate?* The Bonza reply'd *It was fortunate. In short*, said the Emperor to him, *since you are able to tell future Events, tell me what I design to do just now*: The Bonza was confounded, and after some Hesitation, answer'd, *that he knew nothing of the matter.* Whereupon his Majesty made a Sign to him who held the Whip, ready lifted for the Purpose, to give him several Lashes; which was instantly performed, reproaching him at the same time for the infamous Trade he drove of deceiving the credulous Vulgar. The *Ngan cha tse*, or chief Criminal-Judge of the Province, immediately ordered him to be seized, and would have condemned him to die for daring to impose upon the Emperor; but his Majesty pardoned him, saying, that *the Punishment he had received would make him wiser for the future.* In the great Cities the People came in Crowds to the Gate of the Palace, every one desiring to offer somewhat to the Emperor, even the very poorest among them presented Rice, Fruit, or the like; and if his Majesty refused them, to avoid putting them to Expence, they fell a weeping, and by their Tears forced him

A Fortune-telling Priest exposed and punished.

to

to accept their Trifles that they might not grieve, returning back well ſatisfied if he did but take a few Grains of Rice.

Funeral of a Regulo. The 22d we accompany'd the Funeral of a Regulo, who had expreſſed a great deal of Kindneſs for us in his Life-time, and died about a Month before; during that time he lay in State in the great Hall of his Houſe, where the reſt of the Regulos and Grandees of the Court had been to mourn over him, according to the Cuſtom obſerved throughout the Empire: He was carried this Day, with a magnificent Funeral Pomp, to his Pleaſure-houſe, near the City, there to be depoſited for about two Months, after which he was to be conveyed to his Sepulchre. The eldeſt Son of the Emperor was ſent by his Majeſty to repreſent him in this Ceremony; he was followed and attended with all the other Regulos and Princes of the Blood Royal, a vaſt Number of Mandarins cloſing the Proceſſion: There were Camels loaded with Tents and Moveables of all kinds, Led-Horſes, ſome magnificently ſaddled, others carrying Velvet Cloak-Bags, ſet off with Gold, or gilt Copper and Jewels, others without Saddles; each Horſe was conducted by a Groom in Mourning. There were alſo Muſicians playing upon warlike Inſtruments, Pikemen and Standard-bearers, with the Dragons of the Empire in Gold Embroidery: The Body of the Regulo was carry'd under a Canopy by a great Number of Bearers, clad in green Taffaty, ſpotted with white, for ſo the Regulos are cloathed. The Children of the fourth Regulo, accompanied with their neareſt Relations, and ſurrounded with a great Crowd of Mandarins and Officers of their Houſhold, walked on Foot immediately before the Corpſe, weeping as they paſſed along, according to Cuſtom; the Wives, Daughters, Daughters-in-law, and other near Kinſwomen of the Deceaſed followed immediately after the Corpſe in their Chairs, weeping in the ſame manner; afterwards came the Emperor's eldeſt Son, with the other Regulos, all of whom, except the Prince, were without Tufts on their Caps, which is a Token of Mourning. They ſtrew'd in the Road a Quantity of white Paper cut in the Shape of Money; a Cuſtom introduced by the Bonzas, who perſuade the People that this Paper is turned into Silver, which the Deceaſed makes uſe of to ſerve his Occaſions. Being come to the Place where the Corpſe was to be depoſited, they laid it in a ſort of Parlour, built up with Matts, as the Cuſtom is, and the whole Train being rang'd in Order, the Emperor's eldeſt Son came forward, follow'd by the Regulos and great Mandarins; immediately they renewed their Lamentations for a ſhort time, and made the three accuſtom'd Offerings: after which the Children of the Deceaſed, ſupported under the Arms by their Officers, as if they had not been able to ſtand, went and returned Thanks to the Emperor's eldeſt Son, or rather the Emperor in his own Perſon; they were then conducted to the Foot of a Terraſs, upon which the Encloſure of Matts was erected, continually ſending forth doleful Cries, to ſhew that they were good Children; but there is uſually more of Ceremony than Reality in theſe outward Marks of Sorrow.

The 26th we received Letters from PP. *Fontaney* and *Gabiani*, with an Account of the Honours his Majeſty had done them at *Nan king* and *Hang chew*, whither they had attended him: He ſent the Grandees of his Court to make Proſtrations in their Churches, made them ſeveral Preſents of Money and Fruit, and accepted part of the little Curioſities which they offered him. When they were ready to return, he admitted them on board into his own Cabbin, where he talked with them familiarly for half an Hour in the View of the Mandarins of the Province, who were not allowed ſo much as to approach the Imperial Bark. In the mean time a great Officer of the Army happening to arrive from *Hu quang*, his Majeſty ordered him to draw near, and charged him, in the Preſence of the Miſſionaries, to keep his Troops in good Diſcipline; then having diſmiſſed him, deſired to know if they thought he had ſpoken right?

Pleaſant Paſſage. P. *Fontaney*, an Eye-witneſs, relates another Adventure, wherein the Emperor diſcovered his Judgment and Penetration. A *Chineſe* in great Rage threw himſelf into the Canal, and ſwam towards the Imperial Bark, with a Petition ty'd about his Neck, crying out with all his Might, and demanding Juſtice of the Emperor againſt his Enemy, who had done him the worſt of Injuries, and was the *firſt* Perſon in the World for Villainy. The Emperor, who ſmiled to himſelf to ſee the poor Wretch ſo blinded with Paſſion, as not to ſee the Danger he was in by thus expoſing himſelf in the Preſence of the whole Court, ordered one of his Attendants to aſk him, *If he could not alſo tell him who was the* ſecond *Perſon in the World for Villainy?*

The 27th we went to the Emperor's Pleaſure-houſe, called *Chang chun ywen*, to enquire of his Health: *Chau lau ye* inſinuated that it would be proper to make an Offer of ourſelves to go once more into *Tartary* this Year, and to terminate the Differences between the *Chineſe* and *Ruſſians*. We immediately deſir'd him to acquaint his Majeſty, that as we did not think ourſelves very capable of doing him Service in this Affair, we had not hitherto preſumed to aſk for his Orders; but underſtanding that he was ſending back the ſame Ambaſſadors that were diſpatched the Year before, we would willingly bear them Company if he thought we might be any way uſeful to the Empire. *Chau lau ye* having carry'd this Meſſage to the Emperor, he ſent Orders to P. *Pereyra* and myſelf to undertake the Journey a ſecond time.

Envoy from the *Ruſſian* Plenipo's. *May* 23, arrived at Court an Envoy from the *Ruſſian* Plenipotentiaries at *Selengha*, who brought a Letter to the Emperor's Miniſters, containing in Subſtance, 'That his Majeſty was deſired to name a Place of Treaty upon the Frontiers; that he would ſend his Deputies thither, and appoint the Time of meeting, that thoſe of their Part might repair thither with a Train equal to that of the *Chineſe* Deputies. He likewiſe demanded that the Conferences might be managed according to the Cuſtoms obſerved on ſuch Occaſions, and concluded with deſiring a poſitive Anſwer as ſoon as poſſible.' When this Envoy, who was accompanied with about 70 Perſons, delivered his Letter, P.P. *Thomas* and *Pereyra* were ſent for, to tranſlate the *Latin* Copy of it into *Chineſe* and *Tartarian*, and ſpent the whole Night about it in the Tribunal of the *Ko lau*, which is an inner Apartment of the Palace. Before they went to work the Emperor ſent *Chau lau ye* to learn the Contents of it, and the Fathers readily gave him an Account before the *Ko lau*.

The 24th the Emperor ſent Orders to the Tribunal of Mathematicks, according to Cuſtom, to appoint a Day for the Departure of his Envoys, being willing they ſhould chooſe a Day between the 21ſt and 26th of the fourth Moon, that is, between the 8th and 13th of *June*, which laſt they pitched on. In the Evening the Fathers were ſent for to the Tribunal of the *Ko lau*, to tranſlate from *Chineſe* into *Latin* the Anſwer of the Emperor's Miniſters to the *Ruſſian* Plenipotentiaries. The *Tartar Ko-lau* drew up this Anſwer in *Tartarian*, in Preſence of the Miſſionaries and the two Chiefs of the Embaſſy; but as there aroſe a Difficulty for the Emperor to clear up before the Letter could be tranſlated, and it was very late, the Tranſlation was deferred till next Day. *So ſan lau ye* put P. *Pereyra* in mind to carry with him Mathematical Inſtruments for taking the Latitude, Longitude, *&c.*

Subſtance of their Letter. The 25th they returned to the Palace, to tranſlate the foreſaid Anſwer. It imported, That his Majeſty had appointed *Nipchû*, a City to the North-weſt of *Yakſa*, for the Place of holding Conferences; that the Deputies ſhould ſet out the 13th of *June*, and make all poſſible Speed; and laſtly, that as their Intention was to conclude a firm and laſting Peace, they ſhould have no greater Train than was juſt neceſſary for the Safety of their Perſons.

June

June 5, the *Russian* Envoy, with part of his Train, by the Emperor's Permission, paid us a Visit; he was conducted by an inferior Mandarin of the Tribunal of *Ling fa yuen*, who always gave him the upper Hand This Envoy was a handsome Person, and during his short Stay at *Pe-king* gained the Reputation of a Man of Sense: He was dressed plain enough, as well as his Attendants; we went to receive him at the Gate, and conducted him to the Church, where he prostrated himself several times, after the *Russian* manner, with a great deal of Modesty and Reverence, in Honour to the Images upon our Altars. Afterwards we conducted him into our House, where having shew'd him every thing that was curious, we set before him a Collation. He behaved always with Civility, and his Answers to our Questions discovered a great deal of Wit and Judgment. He assured us that the Emperor had retaken all *Hungary* from the *Turks*; that the King of *Poland* had made himself Master of *Kaminiek*; that the Czars of *Russia* had taken four Places, and that *Moldavia* and *Walakhia* had thrown off the *Ottoman* Yoke. We judged this Envoy to be either an *Englishman* or a *Dutchman*, for he had nothing of the *Russian* Pronunciation, and understood the *European* Characters, at least I saw him read *French* with Ease: Most of his Attendants understood the *Mongol* Language; one of his Valets especially spoke it very well, and understood a few *Latin* Words. When we conducted him to the Door, he would have made our Church a Present of two or three Sables, and about 25 or 30 Crowns, but we excused ourselves from accepting it. *Visit from the Russian Envoy.*

P. *Pereyra* went afterwards to Court, according to Order, to give an Account of what passed in this Interview with the *Russians*; the Emperor seemed well satisfied with our manner of treating him, and permitted PP. *Suarez* and *Bouvet*, if they thought fit, to repay the Visit he had made us; but positively declared that neither P. *Pereyra* nor myself should go. In the Afternoon the Emperor sent *Chau lau ye* to our Apartment. He asked several Questions about some *European* Affairs, and particularly concerning the *Dutch*; then enquired what Faults the *Europeans* could find in the *Chinese*. We reply'd that they passed in *Europe* for an ingenious People, but very effeminate, and given to over-reaching in Trade. Then enquiring what they thought of the *Manchews*, I took Occasion to mention the Esteem they had for the Emperor at the Court of *France*, on account of his great Qualities, and the Wisdom wherewith he govern'd his Dominions, and especially for the Care he took to inure his Subjects to Hardships, setting them an Example in himself. *Chau lau ye* seemed pleased with this Discourse, and freely accepted from P. *Bouvet* some small Paintings upon Talc. In the Evening PP. *Suarez* and *Bouvet* went, in the Name of us all, to visit the Envoy, who received them with all manner of Civility. At their Return they sent him a Present of some pieces of Silk, Wine and Grapes. He refused the Silk, and was loth to accept of the Wine, but he gave a Sable-skin to each of the two Servants who carried them.

The 8th PP. *Pereyra* and *Thomas* were called to the Tribunal of the *Ko lau* to translate a Letter, which the two chief Ambassadors had been obliged to write to the *Russian* Plenipotentiaries, because the Envoy had declared that he could not return without bringing a Letter from *Pe-king* for his Master: This Letter imported that the Emperor had appointed *Nipchû* for the Place of Treaty, and that his Ministers would set out the 13th Instant, and would make all possible Speed, as his Majesty had already given them Advice in the Letter written by his Ministers.

The 10th PP. *Pereyra*, *Thomas*, *Bouvet*, and myself went to Court, where we were admitted to an Audience of the Emperor in his privy Apartment. His Majesty made us draw near his Person, and talked very graciously to us; after which he made us dine in a Hall near his own Chamber, and while we were at the Table sent to ask us several Questions, particularly concerning the great Drought this Year.

The 11th the Emperor sent P. *Pereyra* and myself each a Saddle embroider'd with the Dragons of the Empire: After Dinner we went to return his Majesty Thanks for the Favour, and explained to him the Causes of Rain and Drought, according to the Orders the Day before, sent us on Occasion of the great Dryness of the Season.

The 12th we took Leave of his Majesty, and received his last Orders; he caused us to be told, that as he had a perfect Knowledge of us, he had nothing to recommend, not doubting of our Capacity and Zeal to serve him in assisting his Ambassadors to finish the important Affair they were employ'd about.

The second Journey of the PP. GERBILLON *and* PEREYRA *into* Tartary, *in* 1689.

JUNE 13, 1689, we left *Pe-king*, and travelled 90 Li North-east, in the Road to *Mi yun hyen*. On setting out with the Ambassadors we found near 2000 Horsemen, who were to attend them, drawn up on each side of the Road with their Officers at their Head. The Mandarins were chosen out of the eight Standards of the Militia of *Pe-king*: Each had his silken Banner, with its proper Arms thereon. The Morning was cool and cloudy; towards Noon it grew very hot. Some small Showers fell in the Afternoon, but we had a fair Evening. *Second Journey in 1689.*

The 14th we marched 90 Li North-east, passing thro' *Mi yun hyen* after we had gone near 40 Li, with Mountains behind and before, which open'd considerably towards the East and West. We encamped in a Place called *Tyau yu tay*, that is, the *Fishery*; the Ground begins to be full of Stones and Flints the nearer you approach the Mountains, tho' there are Spots of very good Land, and well cultivated. The Weather was variable, the Morning somewhat rainy, the Afternoon fair, and very hot, without one Breath of Wind. *Mi yun hyen.*

The 15th we advanced 50 Li, still nearly N.E. and encamped in a small Plain, consisting entirely of Sand and little Rocks at the Foot of the Great Wall. After marching along a small River, which runs in this Valley, and passes by the Wall, we came to a Town with a poor Citadel in bad Repair, and almost ungarrison'd, called in *Chinese*, *Kû pe kew*, in *Tartarian*, *Moltojo tuka*. We were almost continually ascending or descending, but the Hills were neither very high nor rugged, till within two Leagues of *Kû pe kew*. We had always the Wall in Sight, which we discover'd on the West the Day before. The Weather was cloudy almost the whole Day, with a pretty strong S. Wind, which blew very hot. *Ku pe kew.*

The 16th we marched 80 Li, or 60, abating for Turnings, our whole Course almost North. We turned off now and then into the Valleys, and encamped in a Place called *Lang shan*, four or five Li beyond *Ngan ya kya tun*, which is at present a great Village. The Road lay continually among high and very steep Mountains, and often through very narrow Passes. We crossed the little River *Lan ho* several times; it runs along these Valleys S.E. and was very low at this time, occasioned by the great Drought; we encamped on its Banks. The Weather was very variable the whole Day, the Sky almost constantly louring, but no Rain fell.

The 17th we advanced 60 Li to the North, winding among the Mountains; we often croſſed the *Lan ho*, and encamped on its Banks in a Place named *Tſe tſyan yin*, where the Valley is ſomewhat wider; the Country the ſame as the Day before. The Weather was very clear, a South Wind blowing, tho' it was very hot.

The 18th we travelled 50 Li North, ſometimes a little inclining to the Weſt, croſſed the *Lan ho* ſeveral times, and encamped again on its Banks, in a Place called *Euch tau ing*. We paſſed ſeveral Defiles in the Mountains, and now and then over ſpacious Valleys, with here and there a Hamlet in them. It was a fair Morning, with a brisk and very cold N. Wind, after Noon it grew cloudy, and a few Drops of Rain fell, but it cleared up again.

The 19th we advanced 60 Li N. ſometimes a little by W. often croſſing the *Lan ho*, on whoſe Banks we encamped in a Valley, called in *Chineſe*, *San tau ing*, which was ſomewhat wider than moſt of the former; we there found excellent Forage, and before we came to it paſſed a Mountain, to the North of which the Country ſeemed conſiderably lower than on the South ſide; however, it appears to riſe again, becauſe the *Lan ho* runs there from N. to S. It was very cold in the Morning before Sun-riſe, and very hot afterwards, the Sky being very clear all the Day.

The 20th we travelled 50 Li to the North, all the way among Mountains like the former, only theſe and thoſe we met with Yeſterday were cover'd with Pines, whereas the others bore ſeveral other ſorts of Trees, as Oaks, *&c.* beſides Pines. The Valleys which we croſſed are full of good Forage, and watered by Rivulets and the *Lan ho*, or the *Kûrkir*: This laſt River riſes in Mount *Pe cha*, and after running a conſiderable way S.W. and S. at the Rounding of theſe Mountains, falls into the *Lan ho*. We encamped by the *Kûrkir*, in a Valley of good Forage, about three Quarters of a League wide. This River is every where fordable, like the *Lan ho*, and we croſſed it ſeveral times in our way. The Mountains abound with Tigers, Stags, Roebucks, and other Game; we gave Chace to ſome Roebucks, and killed two of them. The Valleys are full of Quails and Pheaſants. The Cold was ſo great in the Morning, accompanied with ſuch a piercing Wind from the N. that ſeveral of our People put on their Furs, and tho' I had two Cloth Veſts over my Summer Habit, yet I felt it exceeding cold. Towards Noon it grew very hot, the Wind changing from N. to S. The Weather was very fair all Day, tho' the Sun was now and then covered with Clouds.

River *Kurkir.*

The 21ſt we advanced 60 Li N. almoſt continually along the *Kûrkir*, on whoſe Banks we encamped again, in a Place where the Country begins to be more open, but alſo more barren and diſagreeable. The Mountains that bound the Sight to the N.N W. and N. E. are almoſt quite bare, neither is the Forage ſo good or plentiful. Our Camp was at the Source of the *Kûrkir*. This River is full of Fiſh, and our People caught a good Quantity, but they were none of the beſt. It was a cold Morning, but not ſo bitter as the laſt; a little after Sun-riſe it grew warm, and, the S. Wind prevailing all the Day, the Heat was very great.

The 22d we marched 60 Li, N.N W. in a Country quite open, and pretty level; to our Right and Left were little Hills, very open alſo, and naked, with only here and there a Tree. The Plain was for the moſt part ſtored with good Forage, and yet thin of Inhabitants. We encamped in a Place called *Tûrghen iskar*, on the Banks of a little River called *Iskiar*, which riſes in Mount *Pe cha*, and having run for ſome time to the S.W. falls into the *Lan ho*. This latter riſes in the ſame Mountain, and after it has run firſt W. next S.W. and then S. returns at length to the E. and S.E. and being enlarged with ſeveral other Streams, empties itſelf into the *Eaſtern Sea*. We found in the Meadows near the River [*Iskiar*] a Spring of excellent freſh Water. As we arrived early at the Camp, I took the Sun's Altitude at Noon, and found it 70°, and about 30′; for the Sun being frequently clouded, I could not depend on the Nicety of my Obſervation. The Weather was variable all Day, being ſometimes clear, ſometimes cloudy, with a high S Wind.

River *Iskiar.*

The 23d we waited in our Camp at *Iskiar* till the Mandarins and Soldiers, who could not march all in a Body through the Defiles of the Mountains, were come up, in order to ſee if any thing was wanting, and to ſettle the Rout we were to take. The Son of one of the moſt powerful Regulos of the *Mongols*, the Emperor's Vaſſals, paid our Ambaſſadors a Viſit, accompany'd with three *Taykis*, who are Princes, the Sons or Relations of other Regulos. His Territories were not far from our Camp, and he kept his Court but 20 or 30 Leagues off towards the Eaſt. He is ſaid to be ſomewhat more civilized than the other *Mongols* of theſe Parts, and has a fixed Habitation, where Houſes are built, which is very uncommon among the *Tartars*. Our People caught a vaſt Quantity of Fiſh, great and ſmall, moſt of them in this little River. The Weather was the ſame as Yeſterday.

The 24th we travelled 70 Li N. and N.W. in a Country like the former. We encamped in a Place called *Uſtû kure*, by a ſmall River with a rapid Current from N. to S. and a little by W. where we found plenty of excellent Forage. We had a good Shower in the Afternoon.

Hills of moving Sands.

The 25th we advanced 75 Li, turning ſometimes N. ſometimes E. but moſtly N.E. to avoid as much as poſſible the moving Sands, which are very troubleſome. The Winds throw up theſe Sands in little Hills, which you are continually mounting or deſcending. This makes the Road extremely difficult, eſpecially for Carriages. We encamped about a large Pool, three or four Leagues in Compaſs. This Pool muſt needs be ſupply'd by ſeveral Springs, for tho' ſhallow it is never dry. Its Water is very clear and wholeſome, its Bottom Slime, and it affords very fat and well-taſted Fiſh; our People took four the firſt Caſt of the Net; neither Ruſhes, Reeds nor Graſs grow in it, but we ſaw abundance of wild Geeſe, Ducks and Swans there. *So ſan lau ye* having launched a Bark, which was given him by the King, and carry'd in Pieces on a Camel, killed four or five Swans, and ſome wild Geeſe. None of theſe Birds had a Feather to their Wings, it being (as told us) their Moulting-ſeaſon. We had ſcarce ſet up our Tents when the dry Graſs, which covers the Country, took Fire, and by means of a boiſterous W. Wind ſpread far and near in an Inſtant, obliging part of our People to decamp, and all of us to reſolve never more to pitch among dry Stubble. The Weather was extremely cold in the Morning, and obliged *Kiw kyew* to put on his double-furr'd Coat, but was mild enough after the Sun was riſen a while. It was a fair Day, excepting now and then a little cloudy, with a very high Weſt Wind.

The 26th we went but 38 Li N. often turning to the N.W. to avoid the Sand-hills. We made this ſhort Stage in order to wait for the coming up of the Carriages. Our Camp was in a large Plain entirely ſurrounded with Sand hills. As there was neither River nor Pool, we were obliged to dig Wells, whoſe Water was extremely cool. In ſeveral of them we found great pieces of Ice, but the Water generally taſted of Mud; however, two Li from our Camp there was a Spring of very good freſh Water. It was a clear Day, with a ſtrong W. Wind, as Yeſterday.

The 27th we marched 60 Li to the N. in a more open Country than hitherto, paſſing many Hills of moving Sands, particularly 12 or 15 Li before we came to the Place where we encamped, which was in a Plain near a Pool of freſh Water, three good Leagues in Circumference, called in the *Mongol* Language,

Tahan

Tabau nor; to the West of it appears a little rocky Hill, and before this a ruined Pagod, whereof there remains no more than three shatter'd Walls South of the Pagod are the Ruins of a little House, and to the North you meet with a Grotto, in which you see the Remains of a Chapel, on whose Walls several images are still standing; in it were two old broken Coffers, full of Writings in the *Mongol* Language, and in two others, which I am unacquainted with. I took some of these Papers, written in three different sorts of Characters, away with me. They seem to be Prayers taken from the sacred Books of the Lamas, and were written for the most part on very long and narrow Slips of Paper. In the Front of this Grotto stands a Pillar of white Marble, 10 or 12 Foot high, and 4 broad, with Dragons carved over the Pedestal, which is of the same Marble about a Foot thick, and on it are cut a great many *Chinese* Characters, still very legible, importing that the Pagod was built by a *Hyo tse*, [the *Hyo tse* are those immediately under the *Ko lau*] of the *Ko lau*'s Tribunal, in Honour of *Fo*, during the Empire of the *Mongols* in *China* and this part of *Tartary*. The Name of the Prince who then reigned is set down. I would fain have taken a Copy of the Inscription, but it was not possible for me to do it. After we had visited these Ruins, which lie in a vast Plain 15 or 20 Leagues in Compass, and quite surrounded by little Hills, except on the West, where it communicates with another Plain, we went to see a great Lake 15 or 16 Leagues in Circumference, which was but half a League from the Pagod, and one from our Camp. It is called *Taal nor* in the *Mongol* Language; the Water is saltish, and they told me four small Rivers lose themselves in it. This Lake is very shallow on the South side where we were, but they said it was very deep towards the middle; the Bottom is sandy. There appeared neither Rushes, Reeds nor Grass on it, but we saw abundance of Swans, wild Geese, Ducks and other Water-fowl. 'Tis so full of Fish, that at three Draughts of a large Net, given our Ambassadors by the Emperor, to divert themselves with Fishing, we caught, I speak within Truth, above 20,000, all of one Sort, and of different Sizes under a Foot, for I observed none larger. This Fish has Scales like a Carp, but is much leaner. Tho' fifty or sixty People dragged the Net, they had much ado to draw it on the Bank, which looked black with the Fish. Some spear'd them with a sort of Forks, made for the Purpose, of many Prongs; but most took them up with their Hands. With another much lesser Net, belonging to *So san lau ye*, they caught Fish in proportion. I believe that in three Draughts with both Nets they took 30,000. There were enough to serve the Ambassadors Train, consisting of 6 or 7000 Persons. Multitudes ran from the Camp, some with Sacks or Waggons, others with Camels or Horses, to make Provision of them. Nor did the Fishing cease till every one had his Load, or as many as he cared for. What is surprising, the Nets were cast in no more than two Foot and half of Water. No doubt they would have met with more Fish, and very large ones in deeper Places of the Lake, for the farther they went in the bigger they met with, and in greater Quantity. The Fish were all of one Kind: I saw two that had on their Gills a kind of Wart like a Clot of Spawn. It was a cold Morning, and a very fair Day, with scarce a Breath of Wind.

Writings in various Characters.

Taal nor; or Lake.

Prodigious plenty of odd Fish.

The 28th we marched 53 Li strait N.E. with a little by E. all in a dry sandy Plain, and very level. Twice we crossed a little River, that runs S.W. into the Lake *Taal nor*, as I was told. We encamped in a Place called *Obillong*, by another small River called *Kûrkûri*, which rises in the Mountains N.E. of the Plain, and glides along the same with a very winding Course to the S. and S.W. It is every where fordable, has a sandy Bottom, and its Water is clear and wholesome. On its Banks are fine Meadows, abounding with the best of Forage, so that we encamped most commodiously by it. Breaking up in the Morning, all the Mandarins of the Company waited on their two Chiefs, and all of us in a Body return'd Thanks to the Emperor, by nine Knocks of the Forehead against the Ground, as the Custom is, for the Provision he had graciously sent us of Oxen, Sheep, Horses, Camels, Rice, *&c.* which were conducted hither by two Mandarins, who afterwards returned to *Pe-king* to give an Account of their Commission. These Mandarins shew'd our Ambassadors some part of these Refreshments the Day before. We saw 200 Oxen, and 2000 Sheep. As many, I was told, came by another Road, with 3000 Horses, and 1000 Camels laden with Rice, which were to join us at *Nipchû*, or on the Road, as Occasion required. It was a very fair and hot Day, no Air stirring, but a slender Breeze from the West.

Provisions sent by the Emperor.

The 29th we travelled 60 Li to the N.N.E. part of the way in the Plain where we had encamped, afterwards we passed three Hillocks of moving Sands, between which are two Plains, furnished with good Forage and some Ponds of Water, supply'd by Springs. Having passed over the third Hillock, we entered into a Plain, larger, and more agreeable than the two former. It abounds with good Forage, and is watered with a Brook, called *Chikir*, that runs N. and N.E. whose Stream is very clear and wholesome. There wants only Wood to make this Place a very commodious Residence. We encamped on the Banks of this Brook in a Place named *Chikir sekien*, that is, *the Source of the Chikir*. The Morning was hot till a cool S.W. Wind arose, which covered the Sky with Clouds. In the Afternoon there fell some Rain, with Thunder, and a very violent S.W. Wind, which was allay'd in the Evening by the Rain; then it cleared up, but more Rain fell in the Night.

The Brook *Chikir*.

The 30th we continued in our Camp because it rained all the Morning: In the Afternoon it grew fair, but the Rain and Thunder began again in the Evening, accompany'd with a W. and N.W. Wind.

July 1. we advanced 66 Li, our Course first was N.N.E. then N.E. and lastly N. At the end of 45 or 50 Li we entered the narrow Passes of Mountains, higher than the former, and almost entirely bare, producing only a few Trees and Bushes here and there at the Foot of them; we several times crossed the *Chikir*, which, tho' it winds much through the Plain, is nevertheless very swift; whence it appears that the Land falls considerably in advancing Northward. From the time we entered the Mountains we did nothing but wind about from the E.N.E. to the N.W. so that I reckon our Stage was no more than 55 Li to the N.N.W. The Plains watered by the *Chikir* are never without store of good Forage. We encamped in a Valley, called *Hapsheli pûlom*, on that River, which is always very low, and in this Place no better than a Brook. The Morning was very cold, and almost perpetually cloudy till towards Noon. About three o'Clock we had some Rain, after which it grew fair again.

The 2d we marched 68 Li due N. only inclining sometimes a little to the E. or W. all the way through a large Plain five or six Leagues wide from E. to W. and extending out of Sight to the N. and S. It was full of Yellow Goats; we chased and killed some. The *Chikir* winds along this Plain, but its Water diminishes to such a degree, that in the Place where we encamped on its Banks it was almost quite dried up. It was extremely cold before Sun-rise, and very cool all the Day. Towards Noon we had a Storm, with a high N. Wind, and a little Rain, which allay'd the Wind, and the Weather grew fair again.

The 3d we travelled 70 Li, 40 N. in a spacious Plain, and then entered among Hillocks of loose Sands, where turning almost due W. we kept on till we came to a Plain beyond these Sands, which do not extend above 3 or 4 Li in this part, and encamped in a Place called *Shari pûritun* (that is, *there is Wood to burn*) on the Banks of the *Chikir*, which is deeper here than by our former Camp; and we found pretty good

Forage

Forage about us. We ſaw many Yellow Goats on the Road, which ran with ſurprizing Swiftneſs. Our People chaſed them all the way as well as the *Hares*, which they met with in the Brakes. Theſe abound on the Heights and Bottoms of the looſe Sands, before mention'd, and in the high Graſs in the Plain where we encamped, ſo that they caught ſeveral. There are alſo Sand-partridges, and ſome true Partridges. It was very cold before Sun-riſe, but ſoon after exceeding hot, and continued ſo all Day, without one Breath of Wind; in the Evening the Sky was overcaſt.

The 4th we marched 63 Li N.N.W. or rather a little more to the Weſt, almoſt all the way in a flat and pretty level Country, conſiſting partly of looſe Sands, very open, and bare of Trees. We encamped once more on the *Chikir*, which had very little Water, in a Place called, *Uneghet*, that is, *the Place where there is Water and Forage.* It rained heavily all the Morning, with ſome Intermiſſion, till two in the Afternoon, and the N. Wind blew hard all Day till Evening, when it grew fair, and the Wind ceaſed.

The 5th we went 79 Li to the N. declining ſometimes a little to the W. After we had gone a few Li in the Plain where we encamped, we paſſed a low Hill, and then entered into a large barren Plain, conſiſting almoſt wholly of Sand mixed with a little bad Earth, ſo that it was quite deſtitute of Forage, except a few tufty ſmall Plants, which only the Camels could eat. We encamped on a ſmall Eminence to the Weſt of the Plain, near a Fountain of very wholeſome Water, which is in a Hollow on the Declivity, and called *Tezi pûlak*. It was exceeding cold in the Morning, and very cool the reſt of the Day, tho' the Weather was fair; but the Sun's Heat was allay'd by a briſk North Wind.

The 6th we advanced 69 Li, ſtill almoſt due N. declining ſometimes a little to the E. through a Country as flat and barren as the Day before. By the way we hunted Hares and Yellow Goats, and encamped in a Place called *Sûbutu pûlak*, by a Spring of good Water. There was a little Forage in the Neighbourhood, and I was told there was, a little more to the E. a ſmall Pond of Water, convenient for watering the Cattle. It was cloudy all the Morning, with a ſmall but very cold Breeze from the N; there alſo fell ſome Rain, but the Afternoon was very fair and calm.

The 7th we travelled 86 Li. After we had gone a little Space Northward, we entered among Hills, which held us 20 Li, and then continued our way North, always through a level Country, excepting two little Hills; afterwards we entered again into a narrow Paſſage between Hillocks, following a Brook, which was almoſt every where dry; then turning to the Weſt, we went and encamped by the ſide of the Brook, in a Place called, in the *Mongol* Language, *Hûlaſtaye*, where there was good Water, and tolerable Forage; they alſo found Wood for Firing, the Banks of the Brook being covered with Trees. It rained almoſt the whole Day, and in the Evening aroſe a violent Storm of Thunder and Hail, without any Wind; afterward it cleared up.

The 8th we marched 30 Li to the N. declining ſometimes a little to the Weſt, in a Country no leſs barren, but more uneven than the former, and encamped in a Place called *Tonnedadû Nobaſsûkin*, on the Banks of a little River named *Ugbeſchin*, [in the 7th Sheet of *Tartary* called *Ougbeſchine*] which does not run a great way. We had Water and Forage enough in the Neighbourhood, and a fine Spring not far off.

The Kara, or Limits. Tho' this Spot is without the Bounds of that part of *Tartary* ſubject to the Emperor, yet it does not properly belong to the Empire of *Kalka*, but is as it were a neutral Place between both Empires; theſe Limits are called *Karû*. I found the Sun's meridian Altitude 65° 30′, or 66°, for I could not determine it preciſely, becauſe the Sky was overcaſt, and the Sun appeared only now and then for a Moment. It rained exceeding hard all Day, with great Claps of Thunder, and a ſtrong N. Wind, which driving the Duſt with Violence in our Faces, hindered us from travelling farther.

The 9th we advanced 42 Li N.N.W. in a Country rugged enough at firſt, but ſmoother afterwards. As it had rained much for ſome Days before, we met with good Forage all the way. We encamped without the true Limits of both Empires, near a Rivulet called *Chono*. On our Arrival a Prince of the Blood Royal of *Kalka* came to meet the Ambaſſadors. As ſoon as he drew near, they alighted on both ſides, and the *Tayki* advancing fell on his Knees to enquire after the Emperor's Health; then riſing up he ſaluted the Ambaſſadors by touching both their Hands with his own; after which he took Horſe again and returned. This Prince, who ſeemed to be in Years, was flat-faced, but very fair-complexioned; he had very few Attendants beſides three or four Perſons, who were either his Sons or near Relations, and had Silk Veſts on as well as himſelf; the reſt were miſerably clad, and made a pitiful Figure. In the Evening he ſent three Horſes, three Camels, ſix Oxen, and 150 Sheep, to our Ambaſſadors, who accepted only the Oxen and Sheep, but paying double the Worth in Silks, Linnen, Tea and Tobacco, the only Things in Eſteem with theſe *Tartars*, who are Strangers to Money and Curioſities. They told us this *Tayki* was forced to quit his Northern Territories for fear of the *Ruſſians*, with whom the *Kalka Tartars* have no good Underſtanding; and that he no leſs dreaded the *Tartars* of *Eluth*, who the Year before ravaged the Kingdom of *Kalka*, and compelled the King to retire into the Dominions of the Emperor of *China*, where he ſtill remains. He has about 1000 Subjects, or rather Slaves, who were encamped not far from us. They are extremely poor, leading the moſt miſerable Life that can be imagined. In Summer they feed on the Milk of their Camels, Mares, Cows, Sheep and Goats, mixing with it a little ſorry Tea, which is brought from *China*, and exchanged for their Cattle. In Winter, when the Beaſts yield no Milk, they live almoſt entirely on that bad Tea, taking about two ſmall Porrengers full in a Day, to which they add a bit of Fleſh about the Bigneſs of an Egg, dry'd in the Sun, or at a Fire. They eat the Fleſh of all ſorts of *Animals*, wild or tame, and make with ſour Milk a kind of *Aqua vitæ*, which is exceeding ſtrong, and very ill taſted; yet the Princes and richer ſort among theſe *Tartars* reckon it very delicious, and are continually drunk with it. They wear a long Robe, commonly of Linnen, which in Winter is lined with the Skin of a Sheep or ſome other Animal; tho' often a Skin is all their Cloathing throughout the Year. They lead a moſt ſloth-ful, lazy Life; for they do nothing from one Year's End to the other but feed their Flocks, of which they take very little Care, leaving them Day and Night grazing in the Plains. In Autumn they ſometimes go to hunt Yellow Goats in the open Countries, or other Beaſts in the Woods. All the reſt of the Year is ſpent in their wretched Tents, where they dream away their time without Reading, Gaming, or any other kind of Employment, except drinking their *Aqua vitæ*, when they have it, and ſleeping. The Weather was variable all the Day, being ſometimes rainy, ſometimes fair. We underſtood that Thunder had fallen in this Place the Evening before, and killed a Man and two Oxen.

Kalka Tartars.

The 10th we continued in our Camp; moſt of the Officers of the Retinue having begged this Day of the Ambaſſadors to provide themſelves with Oxen and Sheep, and to exchange their tired Camels and Horſes for freſh ones with the *Tartars*, by giving them Silk, Tea and Tobacco. Our Ambaſſadors alſo reſolved to leave their Beaſts which were leaſt fit for Service to fatten againſt their Return in this Place, where there was plenty of good Water and Forage. The Weather was fair all Day, and there blew a pretty cool South and South-weſt Wind.

The

The 11th we marched 51 Li due N. in a Country every where even, and abounding with Forage, tho' none of the beſt, in theſe Parts of *Tartary*, as well as the Northern Provinces of *China*, having been a long time without Rain till the Beginning of this Month. We encamped in a Place called *Chorchi kebûr*, by a ſmall Pool, or rather a Reſervoir of Rain-water. There was alſo a Fountain, whoſe Water ſtunk, and could not be drank till ſettled, but our People opened ſome Wells of very good Water. I took the Sun's meridian Altitude in the Camp, with two Quadrants: By the larger, of a Foot Radius, I found it 65° 15′, and by the leſſer 65° 30′. It was a very clear and hot Day, with a ſlender Breeze from S.E.

The 12th we advanced 78 Li due N. in a quite open Country, partly ſmooth and partly rugged; the Soil a firm Sand, eaſy for travelling, but affording little Forage. After we had gone about 40 Li, we paſſed between two Pools, whoſe Water was ſo bad that the Ambaſſadors reſolved to go on to the Place where we pitched, called *Holoſtay pûlak*, on little Hills, where is a Spring of a very good Taſte, which waters a Valley that afforded the beſt Forage we had yet met with. The Weather was very hot, till about 2 in the Afternoon, when a ſmall Breeze aroſe from the S. in the Evening, and the Sky was covered with Clouds.

The 13th we travelled 33 Li N. in a Country like the former, full of Hillocks, but the Soil was better, affording tolerable Forage. We hunted all the way we went in this manner: The Cavalry of the eight Standards, with their Officers at their Head, being drawn up in the Form of a Half-Moon, marched forward, incloſing the Game, till arriving at the Place of Encampment, they cloſed the Horns of the Figure, by drawing themſelves into a complete Circle, in which they killed two young Wolves, and 50 or 60 Yellow Goats, moſt of them under a Year old, for the large ones made their way through Showers of Arrows, and eſcaped by their prodigious Swiftneſs. Among the reſt was killed a little Wild Mule, which the *Mongols* call *Chiktey*, a Sort that propagate their Kind; it was a Female, and ſeemed to be but a few Months old: It had large Ears, a long Head, a ſlender Body, and long Legs; its Hair of an Aſh-Colour, its Hoofs and Feet uncloven, like our Mules. Our Ambaſſadors ordered all the Yellow Goats to be diſtributed among the Soldiers of the eight Standards; after which we went into our Camp, which was near a Fountain of very good Water, in a Place named *Hûptû*. The Morning was a little cloudy, but ſucceeded by a fair Day, which would have been an exceſſive hot one, had not a South Wind aroſe about Noon. Propagating Mules.

The 14th we travelled 68 Li N. ſtill in a rugged Country, and full of Forage. We ſaw at a Diſtance vaſt Numbers of Yellow Goats, ſeveral thouſands in a Bottom, but did not diſturb them. This Day's Stage being long, we encamped in a Place called *Erdeni Tolowhey*, by two little Ponds, or Reſervoir, of Rain-water, which ſerved our Cattle, but our People dug ſome Wells for their own Uſe. At our Arrival here a *Kalka Tayki*, who lived pretty far Eaſtward, came to viſit the Ambaſſadors, and offered them a Preſent of Horſes, Oxen, Sheep, *&c.* but they did not accept of them. He had a better Aſpect than thoſe we had ſeen before, was clad in red Taffety, and his Attendants had all green Jackets, ſome of Silk, ſome of Linnen. The Weather was fair and very hot all Day, tho' a ſlender Breeze from the S. roſe about Noon.

The 15th we travelled 62 Li, half N. and the reſt N.N.W. in a Country much like the former. We ſaw ſeveral thouſand Yellow Goats in a Plain, at the End whereof is a great Pool. The Ambaſſadors thought to ſurround them by extending their Company, but moſt of them eſcaped. We encamped in a Place named *Kedû*, or *Kondû*, near a Pool, ſaid to be of Spring-water; but it was neither freſh nor clear, tho' not ill-taſted. The Morning was pretty cool, becauſe cloudy, with a briſk N.W. Wind till 8 o'Clock. Afterwards it grew very hot till towards Evening, when it was cloudy again, and rained good part of the Night. The Ambaſſadors having given out that they intended to ſend to compliment the *Ruſſian* Plenipotentiaries, and notify their Arrival, almoſt all the Officers came begging on their Knees to be charged with that Commiſſion; ſome threw off their Caps, and knocked their Heads againſt the Ground, which is the greateſt Mark of Humiliation among the *Tartars*.

The 16th we marched 49 Li N. in a Country ſtill very open, and full of good Forage, but without any Trees, Buſhes, or conſiderable Hills. About half way we found a Pool of Water, and encamped on the farther Banks of the River *Kerlon*, where was excellent Graſs, above a Foot high. *Kerlon* is a moderate River; it riſes in a Mountain named *Kentey*, 170 or 180 Leagues W. and a little by N. from the Place where we paſſed it; its Courſe is from E. to W. winding ſometimes to the N. or S. It was but 15 geometrical Paces wide, and 3 Feet deep in the Place where we croſſed it, which is 25 or 30 Leagues from the Lake, called by the *Tartars*, *Kûlon*, and by the *Ruſſians*, *Dalay*, into which it falls. Its Bottom is Mud; 'tis full of Fiſh, whereof our People caught plenty, large and good, with the Nets given by the Emperor to the Ambaſſadors. Among them were abundance of Carp of different Sizes, and a kind of white Fiſh, which is very fat and delicious. I took the Sun's meridian Altitude, and found it 63° 15′ with the larger Quadrant, and 63° 30′ with the ſmaller. The Weather was very cool all Day, tho' very fair, the Heat being allay'd by a North Wind. River *Kerlon*.

The 17th we advanced 88 Li, almoſt directly N. in a Country which at firſt was uneven, but afterwards we came to ſpacious Plains, with ſome little Heights between, and towards the End of our Stage it grew rugged again. Forage was plentiful every where, and the Soil became better, and freer from Sand, tho' we ſaw neither Tree nor Buſh. Near the End of our Journey we declined a little to the Weſt, as at the Beginning we had turned ſomewhat to the Eaſt. We met with no Water till we came to the Place we encamped in, named *Chiraki*, where was a large Pool of good Water for the Cattle; but they ſunk Wells for our Uſe, whoſe Water was pretty freſh and good, but a little ſweetiſh. The Sun being now and then clouded, the Air was pretty temperate, eſpecially after Noon, when aroſe a Breeze from the North.

The 18th we travelled 77 Li N. declining a very little to the E. in a Country much like the former. We ſaw two little Lakes, or Pools, the largeſt to the E. at the Foot of a little Chain of Hillocks, the other not far from the Place where we encamped, called *Hûtûbaydû*, which was on the Banks of a third Lake, ſtocked with River Fowl, and near a Spring, as cool as if it had been frozen, and very clear. Being about to decamp, a *Kalka Tayki*, accompany'd with four or five of his Brothers, came to ſalute the Ambaſſadors, and offered them Horſes, Camels and Sheep, which were not accepted. On their near Approach, both they and the Ambaſſadors alighted, the Princes immediately falling on their Knees to enquire after the Emperor's Health: Then they gave their Hands, one after the other, to our Ambaſſadors, and having diſcourſed a little got on Horſeback again. When they had gone a few Steps, the Ambaſſadors intreated them not to take the Trouble to conduct them any farther. In the Evening two other *Taykis* came to ſalute our Ambaſſadors. The Fear of the *Ruſſians* had conſtrained them to retire beyond the *Kerlon*. A ſmall Breeze from the N. made it very cool till the Sun was a little high; afterwards it grew hot till paſt Noon, when the Sky was overcaſt. In the Evening we had Thunder, and a little Rain.

The 19th we advanced 92 Li, almoſt due N.N.E. bending ſometimes a little more to the N. The Country was like the former, ſtored with very good Forage, but not quite ſo uneven. At the End of 60 Li we came to a Pond with Ducks on it. We likewiſe ſaw certain Animals, called by the *Mongols*, *Tarbiki*; The *Tarbiki* an Animal.

biki: They make Holes in the Earth, from whence they never ſtir all the Winter, but live on their Summer Proviſion of Graſs, which is their only Food. Their Hair is much of the ſame Colour as the Wolf's, but finer and ſofter. They reſemble the Otter in Size and Shape; their Fleſh is ſaid to be very delicious. There was Plenty of Quails, many of which were catched by the Ambaſſadors Hawks. The Weather was very fair and cool, occaſioned by a pretty ſtrong NW. Wind. We encamped in a Place named *Obodû nor*, by the ſide of a large Spring of very cool and excellent Water, which forming a little Brook, falls into a Lake near it. There came two more *Tayki's* of *Kalka*, who dwell likewiſe beyond the *Kerlon*, to compliment our Ambaſſadors.

The 20th we travelled 55 Li, about one half N.N.E. the other N. the Country like the former. We ſaw ſeveral ſmall Pools on the Road; and a little before we came to the Place where we encamped, called *Olon nor*, near a pretty large Pool, we paſſed by a Spring, which forming a little Brook, waters a ſpacious Plain. This Day we began to be peſter'd with Gnats, which harbouring in the long Graſs, tormented us cruelly, till a South Wind aroſe, and by degrees freed us from them. It was pretty hot in the Morning, tho' the Sun was often clouded. It rained part of the Afternoon, after which it grew fair.

The 21ſt we marched 71 Li N. the laſt 20 N.N.E. the Country more uneven, but the Soil better, except in ſome ſandy Places. The Graſs was pretty well grown, but full of Gnats, which perſecuted us ſeverely. We met with ſeveral little Pools, and one pretty large one, with abundance of wild Ducks on it, about 20 Li from our Encampment, which was upon Hillocks, in a Place called *Hûlleochi pûlak*, by a little Brook of very cool and wholeſome Water. It runs between Hills, which are covered with good Forage, but without a Tree or Buſh. The Morning was very foggy and cold, the reſt of the Day very hot, the Sky being perfectly clear, and the Sun ſhining in its full Force, with little or no Wind.

The 22d we went 74 Li N. in a Country ſomewhat more uneven, excepting the laſt 20 Li, which lay through a vaſt Plain, bounded on the North ſide by higher Hills than the former; the Hollows in this Plain were full of Rain-water; we croſſed a pretty large Brook about the middle of our Stage. The Soil ſeemed to improve all the way, and afforded very good Forage. We all were of Opinion that if Corn, or at leaſt ſmall Grain, were ſown in theſe Lands, it would thrive very well. We turn'd off a little to the W. and pitch'd upon an Eminence, about one Li from a little River named *Porchi*, no more than 15 or 20 geometrical Paces wide, but ſo ſwelled with the late Rains, that we could neither croſs it, nor encamp by it in the Plain, becauſe of the watry Plaſhes. This Stream riſes in the Mountains to the S.S.E. of our Camp, and running very ſwiftly W.N.W. falls into the River *Saghalian*, which paſſes by *Nipchû*. Its Water, which runs over a ſandy Bed, is very clear, and good to drink. Its Banks are ſet with large Willow Trees, which afford a very agreeable Proſpect. We were cruelly plagued with Gnats, of which the Country was full, altho' there blew a high E. Wind, that changed by degrees to the S.E. A little before Day-break there was Rain, followed by a high E. Wind, which ſo chilled the Air that ſome of our People put on their ſingle-furr'd, and others their double-furr'd Garments, and yet ſtill complained of the Cold; but the Sun being got to ſome height, and the Wind changing to the S.E. it became pretty warm all the reſt of the Day.

River Porchi.

The 23d we advanced but 8 Li, tho' we decampedvery early in the Morning, in order to paſs the River, which ſome of our People had done theEvening before; but finding it conſiderably ſwollen in the Night, we were obliged to look out for another Ford, and found one more to the S. The Camels might have paſſed it without wetting their Luggage, but for the thick Mud that lin'd the Banks, in which many of them as well as the Horſes ſtuck ſo faſt, that they could not be diſengaged without being unloaded and much Help. However, they made a ſhift to paſs over moſt of the Beaſts, which were loaded only with ſuch Things as would bear wetting, and the reſt were carry'd over in the two Barks given by the Emperor to the Ambaſſadors. The Horſes for the generality paſſed the Stream wading, the Sheep ſwimming. The People that looked after the Carriages, and particularly the new *Manchews*, (that is, the *Tartars* born in the proper *Tartary*, whence the Emperor came originally) laboured very hard on this Occaſion; for they continued ſeveral Hours in the River, and our Camp was but a Mile and half beyond the Place where it over-flowed, and lay'd this vaſt Plain under Water to the E. and W. but much more on the N. ſide than the South ſide of the Stream. Two Men, who could not ſwim, fell off their Horſes in the Paſſages, and were drowned. It was very cold in the Morning, and pretty cool the reſt of the Day, the Sky being generally overcaſt, the Wind N.N.W. with Rain from time to time; towards Sun-ſet it grew fair.

The 24th we travelled 84 Li directly N. in the ſame Plain, which is very ſmooth, and fertile in Forage almoſt throughout, being watered with ſeveral Springs and Brooks, beſides ſome Pools. We ſaw nothing but Quails, and the Holes of *Tarbikis*, which are made in Places ſomewhat elevated, where the Graſs is moſt thick and high. The *Mongols* makes Caps and Borders for their Veſts of the Skin of this Animal. I remark'd here, as well as elſewhere, that the Rats of this Country bring together a pretty large Heap of Graſs at the Mouth of their Holes to feed on in Winter. We ſaw an infinite Number of theſe Heaps ſcattered over the Plain, all of Graſs newly cropt. On the Road an Officer of our Vanguard, which the *Tartars* call *Kapſhan*, brought to our Ambaſſadors a Troop of 14 *Tartars* of *Kalka*; they were Rovers, who had been pillaging the *Ruſſian* Territories, where they had ſlain a *Tartar* of *Solon* ſubject to *Ruſſia*, and carry'd off ſome Women and Children, whom they afterwards left behind, contenting themſelves with bringing away twelve Horſes, which they met with near a Plantation of *Ruſſians*. Theſe *Tartars* went with us to our Camp, from whence they were ſent back with the Ambaſſadors Paſs. The Weather was fair all Day, and yet very cool, tho' the Sun ſhone very bright; but a gentle and conſtant N. Wind allay'd the Heat, and defended us from the Gnats, wherewith this Country ſwarms. We encamped beſide a Rivulet called *Sundê*, which riſes in the Mountains to the E. and E.S.E. and having run for ſome Days Journey to the W. and W.N.W. falls into the *Saghalian*; its Stream is very rapid, tho' it winds much along the Plain.

Kalka Rovers.

The 25th we travelled 80 Li, which may be reduced to 70, the firſt forty to the N. the reſt part N.E. and part N.W. winding among the Mountains. After we had paſſed a little Height, or Hillock, a little to the N. of the Place where we encamped, we croſſed another Rivulet called *Turghê pira*, which directed its Courſe like the former; but as it was ſomewhat larger, and the Banks lined with ſtiff Mud, the Paſſage was more difficult. Not far from the Place where we croſſed it the Plain grows narrower, and we entered among the Mountains, which at firſt are covered with nothing but Graſs, but about 30 Li beyond the River they are full of Woods. Toward the top we obſerved a few Pines, but almoſt all the other Trees were of a Kind which I had not met with in *Europe*: It is called *Wha ſhu* by the *Chineſe*, and does not grow to any great Height; it reſembles the Aſpin Tree, and has, like it, a white Bark, of which the *Chineſe* make Sheaths for Knives, and ſuch like things. Fifty Li from the Place where we decamped we came to a little Wood, ſo thick ſet with Trees that the loaded Beaſts had much Difficulty to get through it; but at the going out they were more embarraſſed with the Quagmires, wherein the Horſes, but eſpecially the Camels, ſtuck, which they were forced to unload, and help through the Slough. Having got clear of the Wood, which is

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not above a Mile and half in Breadth where we croſſed it, we continued our way between the Hills, ſome of which are almoſt covered with Woods, which grow thinner the farther you advance Northward. The Paſſes and Declivities of theſe Hills abound with Springs and Brooks, which in ſeveral Places producing Quagmires render Travelling difficult. We met with excellent Forage all the way, the Graſs in ſeveral Places being above a Foot and half high. If Corn were ſown in theſe Parts, I believe it would thrive very well. We encamped on barren Hillocks, in a Place called *Hilangbew*, along a Brook of that Name, which runs at the Foot of the Hillocks to the N. eight or ten Li to the S. of a little River ſomewhat larger than the two former. It was very fair and hot all Day, ſcarce any Wind ſtirring. We were ſtill peſter'd with Gnats till we came to the little Wood, but beyond it they were much decreaſed, and we ſuffered but little from them the reſt of the Way.

The 26th we went but 47 Li, which might be reduced to 40, becauſe the Road was very difficult, and full of Sloughs; beſides much Time was ſpent in paſſing two Rivers: The firſt, which was no more than 10 Li from the Place where we had encamped, was both narrow and ſhallow, but incommoded with Quagmires, which we were forced to fill up with Faſcines made of the neighbouring high Graſs, by Order of the Ambaſſadors, who ſtay'd above two Hours on the Bank to direct the paſſing over of the Baggage. Having paſſed this River we followed the Stream, which runs with much Rapidity to the N, and N.N.E. and falls into the *Wentâ*, which we alſo forded a little above the Place of their Confluence. This River is more than 100 geometrical Paces wide, and not five Feet in Depth, ſo that the middling Horſes paſſed it without ſwimming; but this Ford is ſo narrow, and the Current ſo ſtrong, that, tho' the Ambaſſadors took all the Care imaginable to ſee every thing paſs over with Order and Safety, yet many Camels and Horſes, loaden and unloaden, beſides ſeveral Men, were carry'd down the Current where it was very deep. However, as there were People enough on the Banks to help them, they ſaved moſt of the Men, by holding out Poles, and drawing them aſhore; as for the Camels and Horſes, moſt of which of themſelves made towards Land they forced them to get up the Bank, after firſt unloading them; yet, for all this Care, four Men, about 30 Horſes, and ſeven or eight Camels were drowned. The Diſtance between theſe two Rivers is about 30 Li, the Road winding and turning among high, ſteep, and unpaſſable Mountains, which obliged us to keep in the Valleys, which were full of Mud and Quagmires almoſt all the way. We had likewiſe much Difficulty in croſſing a little Brook about half way; in ſhort, this was the moſt dangerous and troubleſome Stage for our Equipage that we had yet met with. We encamped about 10 Li beyond the Ford, in a Meadow on the Northern Banks of the River. Our Road lay between N. and N.W. ſo that we may reckon our Stage but 40 Li to the N.N.W. This River, they told us, abounds with Fiſh, particularly a large Sort, of a moſt delicious Taſte. The *Ruſſians* come often hither to fiſh, and bring their Cattle to graze in the adjacent Meadows, where is excellent Forage. The Weather was cloudy and louring, but without Rain or Wind. The Perſons ſent by our Ambaſſadors to compliment the *Ruſſian* Plenipotentiaries, had left a Paper with a Signal faſtened to a long Pole, erected on an Eminence in the Road, importing, that they paſſed this way the 24th of this Month, and that the Country abounded with Stags, Foxes, Sables and Ermines; but the Roads were ſo bad, that the Ambaſſadors had no Inclination to hunt them; beſides, 'tis probable the Noiſe of our Vanguard had put them to flight.

Troubleſome fording the River *Wenta*.

The 27th we continued in our Camp to give thoſe who remained behind time to croſs the River. One of the Deputies, ſent by our Ambaſſadors to *Nipchû* to notify their Approach, returned to the Camp, and informed us that, being arrived on the 25th near that City, they could not ſpeak to the Governor till next Day, when he came out of his Houſe to receive them, and treated them with all ſorts of Civilities; that when he enquired after the Emperor's Health he bowed his Head to the very Ground, after which he told the Ambaſſadors that the Plenipotentiaries of the Czars, his Maſters, were not yet arrived; but that he had ſent an Expreſs to acquaint them with their Arrival, and hoped it would not be long before they came. We learned likewiſe from the ſame Deputy, that on the 25th *Ma lau ye*, with all the Soldiers from *Aygû*, and the Barks laden with Proviſions, arrived in Sight of *Nipchû*. The Ambaſſadors underſtanding that the reſt of the Road to that City was full of Sloughs, detach'd 5 or 600 Men to mend it, by laying Faſcines of Boughs, Graſs, and Branches of Trees, to prevent the loaden Beaſts from ſinking in the Mud. It rained all Night, and great part of the Day, with a N.E. Wind.

The 28th we advanced but 36 Li, becauſe of the Badneſs of the Road. We travelled all the way among Mountains, almoſt continually mounting or deſcending, through large and very thick Woods of *Wha ſhu* Trees, already ſpoken of, without either Brambles, Thorns, or Shrubs, ſo that it would be very eaſy and pleaſant travelling through them, were it not for the Mud and Dirt. The Country abounds with Springs, and is full of Fruit-Trees; we gathered Strawberries, like thoſe of *Europe* both in Shape and Taſte. Some of our Retinue, who had killed ſeveral Stags in the Mountains, reported that they often found the Tracks of Bears. They ſay there are wandering *Tartars* in the Woods, little better than Savages. Our Journey lay moſt N. with very little Turnings now and then to the E. or W. and encamped on the Heights beyond a large Brook, called *Telengon*. The Officers, whom the Ambaſſadors had ſent to *Nipchû* to inform the *Ruſſian* Plenipotentiaries of their Arrival, returned: They highly extoll'd the Governor's Civility, and his handſome Treatment of them. It rained all this Day as well as the Night before.

Fruit Trees Strawberries.

The 29th we reſted in our Camp, till the Roads were mended. In the Evening a Deputy from the Governor of *Nipchû* complimented the Ambaſſadors. He was attended by ten other *Ruſſians*, all a mean ſort of People, clowniſh, and ſomewhat barbarous in their Behaviour: They were clad in coarſe Cloth, except their Chief, who was a little better dreſs'd. His Interpreter, a *Tartar* of *Eluth*, was a Perſon of low Underſtanding, and quite out of Countenance at firſt, having never been perhaps in ſuch good Company before. This Deputy made his Compliment ſtanding, and, after his Country Faſhion, put on his Hat as ſoon as he had made his Reverence, and had enquired after the Emperor's Health. Then he and his Company were deſired to ſit down, and having given Anſwers to ſeveral Queſtions, he aſked, in his Turn, where the Ambaſſadors propoſed to encamp, that the Place might be fitted up for them, adding, that their Plenipotentiaries would ſoon arrive. They were afterwards preſented with Tea, and then took their Leave. It was ſtill cloudy, and rained the greater part of the Day, but in the Evening it began to grow fair.

A Deputy from the Governor of *Nipchu* meets the Ambaſſadors.

The 30th we travelled 42 Li, paſſing ſeveral Brooks, all the way through Mountains and Woods, ſometimes to the N. ſometimes N.N.E. and N.E. ſo that I reckon our Stage 30 Li to the N.N.E. Theſe Woods abound with Strawberries, and are full of Springs and Quagmires; but as they had had time to mend the Roads, and the Ambaſſadors took care that the Horſemen ſhould not ſpoil them again, we had leſs Trouble than the Day before. The Woods conſiſt partly of *Wha ſhu* Trees, reſembling the Aſh, if they be not Aſh itſelf, and partly of Fir Trees, which are very fair, and in great Plenty. We met with Houſes, if that Name may be given to ſorry Huts made with Trunks of Fir-Trees, laid one upon another, without any Carpenters Work. The Inhabitants of theſe Hovels had retir'd to *Nipchû* on Intelligence that we

were

were on the Road. In one of theſe little Hamlets there was a wooden Chapel, ſomewhat handſomer than the Houſes; we knew it by the Croſs on the Top of it. About theſe Dwellings were tilled Lands, which produce very fine Rye and other ſmall Grain. They plow the Hillocks, and graze their Cattle in the Meadows, which are water'd by a Brook, and ſtrongly fenced for fear the Cattle ſhould get into the plowed Grounds. We encamped beyond the ſecond Hamlet, upon little Hills, at the Foot of which runs a ſmall but fiſhy Brook, called *Ayergon*, which gives its Name to the Hamlets. The Morning was fair and calm, the reſt of the Day very hot. I obſerved that, tho' the Air was clear, we did not perceive that piercing Cold in the Morning which we had always felt before, whenever the Sky was free from Clouds, nay it was not ſo much as cool.

The 31ſt we advanced 44 Li, part N.N.E. part N.E. and part due E. ſo that I compute the whole at no more than 36 Li E NE. We croſſed three large Brooks in the way; the Country was every where full of Mountains, but ſomewhat more open than the former; at leaſt we did not paſs through any Woods, except one little Grove of Pines a Mile and half ſhort of *Nipchû*, on the ſide of the River *Saghalian*, which is not above a Li wide in this Place, tho' they ſay it is of a good Depth every where. We ſaw in this Grove Heaps of Fir-Trees piled up by the *Ruſſians*, in order to convey them by the River to *Nipchû*. *Ma lau ye*, one of the Emperor's Deputies at the Conferences for Peace, the *Tſyan kyun*, or General of the Troops at *Aygû*, and in all the Country to the N. of *Ula*, two *Kû ſay chin*, or Chiefs of the eight Standards of the Empire, beſides ſeveral other conſiderable Mandarins, came forwards above a League to meet our Ambaſſadors. They all alighted, becauſe the Mandarins deſigned to enquire after the Emperor's Health, which muſt always be done on both Knees. Advancing a little farther, we met another Company of Mandarins, who had been baniſhed to *Ula*, *Aygû*, *Ninguta*, and other Places of Eaſtern *Tartary*, and came up in Barks in the Condition of private Soldiers! To this low State they were reduced in their Exile, wherein they are employ'd in the moſt laborious Offices. They are ſent into the Foreſts to fell Wood for the Emperor's Service, and are even put to draw the Barks. They were all in a melancholy and negligent Dreſs, and the Beards of moſt of them were white or grey. We arrived at length over againſt *Nipchû*, where we found the Barks, which brought the Soldiers and Proviſions from *Ula* and *Aygû*, lying in a Row along the Southern Bank. The Tents of the Soldiers were alſo diſpoſed in Order, according to their Standards, by the River-ſide. The Barks had hung out their Streamers and Flags in Honour to the Chiefs of the Embaſſy, and near them were 100 others, of a middle Rate, built like Galleys, which went both with Sails and Oars, but were uſually hall'd along with Ropes by Men who marched on the Bank. Fifteen hundred Soldiers arrived in theſe Barks, who with the Crews made at leaſt 3000; to which adding the 1400 Soldiers who came by Land with us, the Mandarins, the Ambaſſadors Guards, their numerous Domeſticks and Servants who compoſed the Equipage, the whole might amount to 9 or 10,000 Men. There were 3 or 4000 Camels, and at leaſt 15000 Horſes. *So ſan lau ye* alone had above 300 of the firſt, and 1500 of the latter, beſides 100 Domeſticks to attend him. *Kiw kyew* had no leſs than 300 Horſes, and 130 Camels, with 80 Servants, and the other Mandarins in proportion. We underſtood that the Governor of *Nipchû* was ſurpriſed at the Arrival of the Soldiers in the Barks, becauſe he had no notice given him. He alſo told the firſt Officers, who were ſent by the Ambaſſadors to compliment the *Ruſſian* Plenipotentiaries, that he had Reaſon to complain of their Behaviour. *They have acted*, ſaid he, *as if they came not to treat of Peace, but make War, and ravage the Country; they have poſted themſelves about the Fortreſs, and being asked what their Intention was, anſwered. They had no Account to give, but would go where they thought fit.* He farther complained that the Men who brought the Horſes belonging to the Barks had ſpoiled the Harveſt along the Road; that they had ſeized the Subjects of the Czars, and would have forced them to diſcover the *Tartars* of *Solon*, who had ſubmitted to the *Ruſſians*, and on that account were marked out by our People for Vengeance. On the other hand, he extolled the Civility of the Chiefs of the Embaſſy who came by Land, and had the Goodneſs to notify their Arrival, as is every where practiſed. As the Ambaſſadors found that the Proceedings of thoſe who came by Water were directly contrary to the Emperor's Inſtructions, and might have occaſioned the *Ruſſian* Plenipotentiaries to keep at a Diſtance from *Nipchû*, or at leaſt to conceal their Arrival till they were better informed of the Number and Deſign of our Troops, they ſent Notice to their Commanders to remove farther from that Fortreſs, and not give the *Ruſſians* any Cauſe of Complaint; which was punctually executed. We began to encamp in the Place mark'd out the Evening before by the *Megrain chain*, or Camp-Marſhall, on the Bank of the *Saghalian*, every one ranging himſelf under the Standard from which he was detached, and each Detachment forming a ſort of great Circle made with the Soldiers Tents, not ſet cloſe together, but the Breadth of a Tent diſtant from one another to make the Circle the greater. Theſe Spaces were croſſed by three Circles, one paſſed through the Top of the Tents, the ſecond near the middle, and the third lower, to prevent either Man or Beaſt from entring the Circle without Permiſſion. There was only one large Space left, which ſerved for a Gate, oppoſite to the Tent of the commanding Officer, whoſe Tent, with the Standard before it, and thoſe of the ſuperior Officers, were placed within the Circle; the inferior Officers, and all the other Mandarins, who were ranged under the Standard of the Detachment, and were not military Officers, were quarter'd juſt without the Circle, and each Chief of the Embaſſy in the Centre of the Circle formed by the Detachment of his reſpective Standard, with this Diſtinction, that at the Gate of his Circle were four Field-pieces, two on each ſide, two Standards of Brocade, with the gilt Dragons of the Empire on them, and ſix Pikes before their Tents. Every Night the Guard was mounted near the Standards, and in the Day near the Gate of the Circle, which they call *Quaran* [or *Karan*]. On our Arrival we went with the Ambaſſadors, and the principal Officers of their Train, to the Bark of *Lang lau ye kuſay chin*, the commanding Officer of the Troops. He had poſted himſelf in a very agreeable Place, over-againſt the Fortreſs of *Nipchû*, which is admirably well ſituated at the Bottom of a great Bay, formed by the meeting of two Rivers, the *Saghalian* and *Nipchû*, which gives Name to the Place. To the Eaſt of the Fortreſs, but beyond Cannon-ſhot, are Mountains of a moderate Height; to the Weſt very pleaſant little Hills, diverſify'd with Woods and arable Lands; to the North a large open Country bounds the Sight; and to the South lies the great Bay, near three Quarters of a Mile wide. We dined under a green Pavillion, which the Mandarin had erected on the Bank, and joined with his Bark. He and the Captains of the other Barks gave ſeveral Birds of Prey, which they took on the Road, to the Ambaſſadors, who found this Place ſo pleaſant and commodious, that they preſently agreed to repair thither every Day to hold their Conferences. The Governor of *Nipchû* ſent two Officers to compliment the Ambaſſadors on their Arrival. It being full Moon, in the Evening the Barks beat their Kettle-Drums, and hung out Lanthorns at their Top-maſts, and the *Ruſſians* anſwer'd with their Trumpets from the Garriſon. The Morning was fair, but towards the Evening it was cloudy, and threatened Rain, however it only thundered; it was very hot all the Day.

The Ambaſſadors arrive at *Nipchu*.

And encamp near it.

Auguſt 1. The Ambaſſadors having reſolved to write to the *Ruſſian* Plenipotentiaries to haſten their Arrival, or at leaſt to know the preciſe Day they were to expect them, ſent to invite us to come and tranſlate the Letter into *Latin*, which we did. The Purport of it was no more than this: *That having made all poſſible Expedition according to their Requeſt, they were ſurpriſed to hear no certain Tidings of their Arrival; that if they did not haſten their Coming, they ſhould find themſelves obliged to croſs the River in order to encamp in a more ſpacious and convenient Place than that they were in, where they wanted Room, and ſhould ſoon want Forage.* They added, *That they had forborn to paſs the River, to avoid giving them any Cauſe to ſuſpect their good Intentions to conclude a Peace.* This Letter was ſent to the Governor of *Nipchû*, deſiring him to diſpatch it without Delay to the Plenipotentiaries. The Governor ſent the Ambaſſadors ten Oxen, and fifteen very fat Sheep, ordering the Meſſengers to tell them that the Oxen came from the Czar their Maſter, and the Sheep from himſelf. The Ambaſſadors gave each of the three Perſons who brought the Preſent a piece of Sattin, and to the Boatmen ſome Linnen and Tobacco. In the Morning was a great Fog, which, in ſome meaſure, continuing, rendered the Weather uncertain all Day; it often threatened to rain, tho' none fell, but the Afternoon was very hot.

A Meſſenger from the *Ruſſian* Plenipo's to the *Chineſe* Ambaſſadors.

The 2d a Meſſenger from the *Ruſſian* Plenipotentiaries came to our Camp to compliment the Ambaſſadors. He was a young Man of about 23 Years of Age, and handſome enough, ſeemed to be well bred, and knew how to behave himſelf. He was dreſſed decently but plain, only the Fore-part of his Cap was adorned with a good Number of Pearls. He was attended by ten Perſons, beſides an Interpreter, who had all ſomething wild in their Air, and ſeemed to lack Breeding: They wore Cloth of divers Colours, and ſtood behind the Meſſenger uncovered out of Reſpect. The Meſſenger ſpoke ſitting, and covered all the while, in a very compoſed manner for one ſo young. He anſwered very ſedately, without Heſitation or the leaſt Emotion, tho' they aſked him pretty cloſely concerning the Delay of the Plenipotentiaries, who, according to the Account of their People at *Pe-king*, had ſet out for *Nipchû* from *Selengha* the Beginning of *February*. Afterwards he aſked in his Turn ſome Queſtions, as firſt, Whether they came to make War, it not appearing probable to him that they ſhould bring ſuch a Number of Soldiers with them, or that the Troops which came by Water would behave in the manner they did, if they ſincerely intended to treat of Peace. He complained particularly that two of their People had been killed near *Yakſa*, when our Barks paſſed by that Place, ſeeming to ſuſpect our Soldiers of the Murder; this was utterly deny'd. He aſked next, why the laſt Meſſenger of the *Ruſſian* Plenipotentiaries at *Pe-king* was not yet returned, ſince he ſet out before us; and was anſwered, that he carry'd abundance of Merchandize with him, in Waggons furniſhed by the Emperor, and for that reaſon could march but ſlowly. They likewiſe endeavoured to ſatisfy him, that they had no Intention but to treat of Peace. He inſiſted much that the Conferences ſhould be held with an equal Number of Men on each Side, obſerving at the ſame time that the Plenipotentiaries of the Czars were accompany'd with no more than 500 Soldiers, and that no more were to follow, becauſe they came only with pacifick Views. In ſhort, we ſaid all we could to perſuade him that we intended a firm and laſting Peace. He ſeemed to believe us, and gave us room to hope that the Plenipotentiaries would arrive very ſoon, at which the Ambaſſadors, who were chagrin'd at the Difficulties ſtarted by this Meſſenger, appeared eaſy; they cauſed him to be ſerved with Tea after the *Tartarian* Faſhion, and a young Mandarin to ſit near him, to whom alſo Tea was preſented, probably that the Mandarin drinking it on his Knees, after proſtrating himſelf on the Ground, according to the Cuſtom of the *Tartars*, the *Ruſſian* Meſſenger might do the like; but he drank his without the leaſt Motion, looking on the Reſpect paid by the Mandarin with much Indifference. Afterwards Wine being brought he ſtood up, uncover'd, and bowing to the Ambaſſadors drank their Healths; then ſitting down again, he drank two or three Cups more, after which he roſe, and ſaluting them a ſecond time uncover'd, to return them Thanks, he retired accompany'd by two Mandarins, who conducted him to the Point of the River, from whence they had brought him to the Audence. On the way he told the Mandarins that he was very glad to find us diſpoſed to Peace. It rained in the Morning, after which growing fair, it was very hot, but in the Evening it rained again.

The 4th I took the meridian Altitude of the Sun, and found it 55° and about 15′ both with the larger Quadrant and the Semicircle of the Duke of *Mayne*. As this Obſervation was made with great Care, and the two Inſtruments gave the ſame Altitude preciſely, I believe it is exact; ſuppoſing which, the Latitude will be 51° 46′. The Weather was fair and hot all Day, no Wind ſtirring but a ſmall S.E. Breeze.

The 5th was overcaſt all Day, it raining almoſt continually from Morning till Evening. There was ſcarce any Wind in the Night.

The 6th it was cloudy, and rained almoſt all Day, with a little Wind from the N.W.

Another Meſſenger arrives in the Camp.

The 7th there came another Meſſenger from the *Ruſſian* Plenipotentiaries, to pay their Compliments to our Ambaſſadors. This Perſon, who, they ſaid, was his Secretary, declared that his Maſter would not arrive in leſs than nine Days, altho' he was not far from hence, being obliged to wait for his Retinue, who could not advance expeditiouſly, on account of the bad Roads. He likewiſe enquired after the Meſſenger of the Plenipotentiaries at *Pe-king*, ſignifying that his Maſter expected his Return with Impatience. Our Ambaſſadors offered to ſend a Man to meet him, provided the Governor of *Nipchû* would ſend another, and furniſh Poſt-Horſes to haſten his Arrival. They reſolved alſo to ſend two Officers to pay their Compliments to the Chief of the *Ruſſian* Plenipotentiaries, whereof they gave the Governor Advice. It was cloudy in the Morning, and grew fair about 10 o'Clock, when a ſtrong N. Wind blew. The Weather was temperate all Day, but the River roſe conſiderably.

The 8th I again took the Sun's meridian Altitude with the ſame Inſtruments, very leiſurely, and with great Care, finding it 54° and about 15′, all the three Inſtruments agreeing within a few Minutes, the Sun being exactly on the Meridian; for I ſaw it paſs twice, its upper Limb grazing the Thread of the Teleſcope, without either ſenſibly riſing or deſcending. So that the Latitude of *Nipchû*, by this Obſervation, is 51° 49′. The Weather was fair and hot all Day, with ſcarce any Wind.

The 9th the Weather was warm, partly fair and partly cloudy; but it rained a little towards Night.

The 10th a Meſſenger from the Plenipotentiary of *Ruſſia* brought an Anſwer to our Ambaſſadors Letter. It began with a Compliment on their Uneaſineſs at his Delay, which he excuſed by ſignifying that his Meſſenger at *Pe-king* had informed him they would not arrive ſo ſoon, and that in the Letter, which themſelves had written to him from *Pe-king*, they intimate that they would not be at the Place of Conference before *Auguſt*; that for this Reaſon he had uſed leſs Expedition, to avoid the Fatigue of the Journey; that however he would now haſten to remove their Uneaſineſs, and provide Forage for their Cattle; that it was not the Cuſtom in any part of the World, for thoſe who enter the Territories of another to treat of Peace, to advance to a Fortreſs; wherefore he intimated to them to remove to ſome Diſtance from the Place, and let him encamp there, ſince it was but reaſonable that he ſhould be neareſt the Fortreſs; adding, that a little farther off they might find Forage. After this he promiſed, by the Grace of God, if nothing intervened to

obſtruct a perpetual Peace in regular Conferences, to arrive at *Nipchû* by the 21ſt of *Auguſt*. We tranſlated this Anſwer faithfully, which was not very pleaſing to the Ambaſſadors, who conſulting immediately what was to be done, reſolved to ſend to haſten the *Ruſſian* Plenipotentiary, and make known to him the Sincerity of their Intentions. But the Meſſenger endeavoured to elude this Reſolution, deſiring them to wait a few Days, that he might ſet out with them. The Weather was very cold all Day for the Seaſon, cauſed by a pretty high N.W. Wind, ſo that moſt of the Mandarins put on their Furrs.

The 11th the Weather was ſomewhat more temperate and fair, ſcarce any Wind ſtirring. The Governor of *Nipchû* ſent ten Cows to the two Ambaſſadors.

The 12th three inferior Mandarins were ſent to the *Ruſſian* Plenipotentiary, in ſmall Barks attended by Soldiers. The Governor of *Nipchû* ſent to our *Ta jin* a Preſent of Pulſe, and ſeveral ſorts of Paſtry Meats, made very clumſily, and with blackiſh Flower, accompany'd with wretched Wine. The Weather was fair and temperate almoſt all Day, only in the Afternoon there was a little Storm, which was quickly over.

The 13th the Weather was ſometimes fair, ſometimes overcaſt. In the Morning there roſe a great Fog.

The 14th in the Morning there was a cold Miſt; but the reſt of the Day was fair and temperate.

The 15th the Governor of *Nipchû* ſent to inform us that the *Ruſſian* Plenipotentiaries would be there in a Day or two; and that part of their Equipage was arrived. It was very fair and temperate all the Day; tho' ſomewhat hot towards Noon.

The 16th the three Mandarins ſent by the Ambaſſadors to compliment the *Ruſſian* Plenipotentiary on his Arrival, returned to our Camp very well ſatisfied with their Reception. They gave an Account that he had ſpoken to them about removing our Camp a little farther from the Fortreſs, but that they anſwer'd, according to their Orders, that there was no other Place fit for them; that when he arrived, the Ground might be ſurvey'd, and if his People knew of any commodious Spot we would immediately remove; to which he made no Reply, only complained that his *Mongol* Interpreters were unſkilful, and deſired that in treating no other Language but the *Latin* might be uſed. There came a Deputy from the Plenipotentiary to compliment our *Ta jin*, deſiring to know how they would have the Interview conducted, and how many Perſons ſhould aſſiſt at it; to which they anſwer'd, that they left that to him. This Deputy ſeemed to faulter in his Diſcourſe, nor were our People pleaſed with his Carriage, which was ſomewhat blunt, ſo that they reſolved to deſire the Plenipotentiary not to ſend ſuch Perſons for the future. The Weather was very fair all Day, cold in the Morning, but hot towards Noon

The 17th was alſo fair, but ſomewhat cold in the Morning, and temperate the reſt of the Day. Our *Ta jin* ordered the Barks ſtationed above *Nipchû*, near which the Plenipotentiary was to paſs with all his Train, to fall lower down.

The *Ruſſian* Plenipotentiary arrives at *Nipchu*.

The 18th the *Ruſſian* Plenipotentiary arrived at *Nipchû* with part of his Retinue in Waggons, ſome of which carried Tents. He immediately ſent a Gentleman to compliment the Ambaſſadors, and acquaint them that Conferences could not begin for two or three Days, becauſe ſome of their People were ſtill upon the Road. Our *Ta jin* complained of the former Deputy, and charged this Gentleman to deſire his Maſter for the future not to ſend ſuch ſort of Men, who were fit only to embroil Affairs. They ſent afterwards two Officers of Diſtinction to return the Compliment, who were mightily pleaſed with their civil Reception, and the Affability of the Plenipotentiary. It was a rainy Morning, but a fair Evening, and the whole Day was pretty temperate.

The 19th was wholly taken up with Meſſages between our Ambaſſadors and the *Ruſſian* Plenipotentiary for fixing the Place, Time, and Manner of their Conferences. It was cold in the Morning, and then pretty temperate till towards Noon, when a high N.E. Wind aroſe, which cooled the Air again; in the Night there fell abundance of Rain.

Order of the Conferences.

The 20th was alſo ſpent in divers Meſſages about ſettling Preliminaries; at laſt it was agreed that the firſt Conference ſhould be held on the 22d; that our Ambaſſadors ſhould paſs the River with forty Mandarins, and 760 Soldiers, 500 of which ſhould be drawn up on the Bank before our Barks, at equal Diſtance from the Place of Conference and the Fortreſs: that the other 260 Men ſhould attend the Ambaſſadors to the Place of Conference, and poſt themſelves at a certain Diſtance behind; that the *Ruſſian* Plenipotentiary ſhould have an equal Number of Guards and Attendants, and poſted in the ſame manner; that the 260 Soldiers on both ſides ſhould carry no Arms but Swords, and to avoid Treachery, our People ſhould ſearch the *Ruſſians*, and the *Ruſſians* them, for hidden Weapons; that we ſhould poſt a Guard of ten Men over our Barks, that there might be an Equality in every thing; that the Ambaſſadors ſhould meet under their Tents, which ſhould be placed one beſide the other as if the two were but one; and that they ſhould ſit in the Tents one overagainſt another, without any Superiority on either Side. It was cold, raw Weather, and rained a little in the Afternoon, but the Wind was not ſo high as the Day before.

The 21ſt our Camp-Marſhalls ſurvey'd the Ground where the Conferences were to be held, and mark'd out Stations for both the Parties and their Guards: They alſo ſet up the Ambaſſadors Tents. It was a cold cloudy Day, with a very high N.W Wind.

The 22d, at Break of Day, 800 Soldiers with their Officers paſſed the River, who were to take their Poſts according to the Agreement: We alſo croſſed over with the Camp-Marſhalls to wait on the Ambaſſadors. But when every thing was ready to begin the Conferences, an Accident fell out which was near breaking all our Meaſures. The *Ruſſian* Plenipotentiary had only conſented that 500 Soldiers ſhould remain on Board the Barks, but being informed that they were poſted on the Bank, and nearer the Place of Conference than had been agreed upon, he ſent to demand the Reaſon of this Alteration. Our Ambaſſadors, who had never treated of Peace with any other Nation, fearing to truſt the *Ruſſians* too far, were willing to ſecure themſelves againſt any Surprize; for being entire Strangers to the Law of Nations, they did not know that the Character of Ambaſſador rendered his Perſon ſacred, and ſecured him from the Inſults of his greateſt Enemies. Hereupon they intreated us to go to the *Ruſſian* Plenipotentiaries, and obtain Leave for their Soldiers to remain up on the Bank; which they granted, after we had laid before them the Caſe of our Ambaſſadors, repreſenting that it was neceſſary to yield to their want of Experience, unleſs they were for breaking off the Negociation even before it was begun. However, the Plenipotentiaries would oblige them to promiſe that no more Soldiers ſhould land, or be drawn up in Arms. After all, we had ſome Difficulty to prevail on our Ambaſſadors to croſs the River, on account of the Jealouſies raiſed in them, particularly by the General of the Emperor's Troops in Eaſtern *Tartary*, who had often been deceived by the *Ruſſians* when he had any Affair to tranſact with them. But we alledged ſo many Reaſons, that at laſt they were perſuaded to paſs the River, and enter into Conference. They were attended by the Officers of their Train, all in their Robes of State, which were Veſts of Gold and Silk Brocade, embroider'd with the Dragons of the Empire; they had likewiſe embelliſh'd their Pikes and Colours. But when they were told with what Pomp the *Ruſſian* Plenipotentiaries were advancing, they reſolved to ſet forward without any Parade, or other Mark of their Dignity, than a great Silk Umbrella, which was carry'd before each of them. The 260 *Ruſſian* Soldiers, who

who were to be near the Place of Conference, came in Battalia with Drums, Fifes, and Bagpipes, and their Officers at their Head. Then came thePlenipotentiary on Horſeback, followed by hisGentleman and other Officers. He had five Trumpets and a Kettle-Drum, which, in Concert with the Fifes and Drums, made an agreeable Harmony. This Plenipotentiary had for his Colleague the Governor of *Nipchû*, who preſided alſo over all the Country of the Czars on this ſide, and another Officer of the Chancery, who had the Title of Chancellor of the Embaſſy. The chief Ambaſſador was *Theodore Alexieviez Golowin*, Grand Maſter of the Pantry to the Czars, Lieutenant-General of *Branxi*, and Son of the Governor-General of *Siberia*, *Samoyeda*, and all the Country ſubject to *Ruſſia* from *Tobolskoy* to the *Eaſtern Sea*. He was magnificently dreſs'd, wearing over a Gold Brocade Veſt a Cloak, or Caſſock, of the ſame, lined with Sable, the fineſt and blackeſt I ever ſaw, which at *Pe-king* would yield 1000 Crowns. He was a ſhort corpulent Man, but of a good Preſence, and eaſy Carriage. His Tent was neatly fitted up, and ſet off with *Turky* Carpets. Before him was a Table with two *Perſian* Carpets, one of which was of Silk and Gold; on this Table were his Papers, his Ink-ſtand, and a very neat Watch. Our Ambaſſadors met under a plain Linnen Tent, and ſeated themſelves on a great Bench, that had no Ornament but a Cuſhion, which the *Tartars*, who ſit on the Ground, after the Faſhion of the Eaſtern People, always carry with them. Of the *Ruſſians* none ſat but the three already mention'd; the two firſt in Chairs of State, and the laſt on a Bench; all the reſt ſtood behind their Principals. On our Side, excepting the ſeven *Ta jin*, who had the Title of Embaſſadors, and a Vote in Council, none ſat but four Camp-Marſhalls, P. *Pereyra*, and myſelf. We two were ſeated at the ſide of the Ambaſſadors, in the Space between them and the *Ruſſian* Plenipotentiaries, to whom they ſat oppoſite; the Marſhalls had Seats behind the Ambaſſadors, and all the other Officers and Mandarins ſtood. As ſoon as every body had taken his Place, which was done with the greateſt Equality (for both Parties alighted, ſat down, and complimented one another at the ſame Inſtant) a Gentleman of the *Ruſſian* Embaſſy, a *Pole*, who had ſtudy'd Philoſophy and Theology at *Cracow*, open'd their Commiſſion by word of Mouth, in *Latin*, which Language was familiar to him. After which our Ambaſſadors were deſired to produce theirs and begin theConferences: But they excuſed themſelves, being willing that the *Ruſſians* ſhould firſt explain themſelves. At length, after a great deal of Ceremony on both Sides, about yielding the Honour and Advantage of ſpeaking firſt, the *Ruſſian* Plenipotentiary aſked our Ambaſſadors, if they had full Power to treat of Peace and the Limits, offering at the ſame time to ſhew his own, written in Form of Letters Patent; but our Ambaſſador declin'd to ſee them, and took his Word. It was agreed not to mention what had paſſed, or any Affairs of leſſer Conſequence, till they had ſettled the Bounds between the two Empires, which was the main Point.

State of the *Ruſſian* Plenipo's.

The *Saghalian Ula*, or *Black River*, as it is called by the *Tartars*, and *Onon amûr* by the *Ruſſians*, riſes in the Mountains between *Selengha* and *Nipchû*, and directing its Courſe from W. to E. carries large Barks for the Space of 500 Leagues, till being increaſed by ſeveral other Rivers, it falls into the Eaſtern Sea, about the Latitude of 53 or 54°. I was aſſur'd that it was four or five Leagues wide at the Mouth. The *Ruſſian* Plenipotentiary propoſed this River for the Boundary between the two Empires, ſo that what lay to the North of it ſhould belong to *Ruſſia*, and what lay South of it to the Empire of *China*: But our Ambaſſadors would by no means conſent to this Propoſal, becauſe ſeveral populous Cities and Territories, and eſpecially the Mountains where Sables are hunted, were on the North ſide of this River. For this Reaſon they made an exorbitant Demand of much more than they could expect to obtain, propoſing that the *Ruſſians* ſhould retire beyond *Selengha*, and leave this Place, *Nipchû* and *Yakſa*, with all their Dependencies, to their Empire; pretending that they had formerly belonged to it, or pay'd Tribute to it, becauſe from the Time the Weſtern *Tartars* became Maſters of *China*, all the other *Tartars* inhabiting that Country paid them Tribute; but the *Ruſſian* Plenipotentiaries refuted this Claim. In ſhort, as it was almoſt Night when this Conteſt aroſe, and both Parties declin'd making other Propoſals, in Expectation of the firſt Advances, the firſt Conference ended; and having agreed to begin a freſh one next Day, in the ſame Order as the firſt, the Ambaſſadors ſhook Hands, made their mutual Compliments, and ſeparated, very well ſatisfied with each other. The Weather was very fair and warm all Day.

First Conference. Propoſals about the Limits by the *Ruſſians*

By the *Chineſe*

The 23d the *Ruſſian* Plenipotentiary ſent to enquire after the Health of our Ambaſſadors, and invite them to a ſecond Conference. They immediately repaired thither, and having all taken their Places in the ſame Order as the Day before, a long time was ſpent in intreating one the other to ſpeak firſt, and make new Propoſals. The *Ruſſians* ſaid that, ſince our Ambaſſadors claimed Territories which they pretended belonged to them, they ought to ſpecify what thoſe Lands were; and that, in ſhort, their firſt Propoſal could not be received. Upon this our Ambaſſadors aſſigned other Limits, and only demanded that the *Ruſſians* ſhould not paſs beyond *Nipchû*; adding, that they would leave them that Place, for the Conveniency of their Trade to *China*. The *Ruſſians*, far from conſenting to ſuch a Propoſal, anſwer'd with a Laugh, that they were much obliged to our Ambaſſadors, for leaving them a Place which could not be diſputed; and deſired them to make ſome more reaſonable Propoſal, to which they might give their Conſent: But our Ambaſſadors perſiſted in their Demand, and the *Ruſſians* reſolving to offer nothing, this Conference ended more coldly than the firſt. Our Ambaſſadors, vexed at the Raillery of the *Ruſſians*, ſent to pack up their Tents, as if they intended to have no farther Conferences with People by whom they thought themſelves ill uſed, and from whom they expected little Satisfaction. It rained almoſt the whole Day.

New Propoſals of the *Chineſe*.

The Conferences break off.

The 24th was ſpent in conſulting what was to be done. We knew our Ambaſſadors had propoſed to leave *Selengha* and *Nipchû* to the *Ruſſians*, which they did by a *Mongol* Interpreter, ſeeming not to rely entirely on us; probably becauſe the *Ruſſian* Plenipotentiary ſhewed a Confidence in us, and was very loth to make uſe of a *Mongol* Interpreter, tho' he had two with him; or rather, as our Ambaſſadors underſtood and ſpoke the *Mongol* Language, they liked much better to explain their own Meaning. Being therefore acquainted with the Propoſal they had made the Day before, we gave them ſome Hope, by aſſuring them we doubted not but the *Ruſſians* would yield *Yakſa* and part of the Lands between that Place and *Nipchû*. This induced them to renew their Conſultations, and we being ſent for to aſſiſt at them, offered to go to the *Ruſſian* Plenipotentiaries, under Pretence of informing ourſelves of what had paſſed in the Conference the Evening before. Accordingly they reſolved to let us go next Day, and to declare what were the Bounds they intended to inſiſt on, purſuant to the expreſs Orders of the Emperor. It rained all Day and Night.

The 25th in the Morning, when our Ambaſſadors were juſt going to ſend us to *Nipchû*, there came a Deputy from the *Ruſſians*, to require of them, that if they could make no other Propoſals, they would grant Letters declaring what had paſſed in the two Conferences, and the Propoſals that had been made on both Sides; offering to give the ſame on their Part, that each might render a faithful Account to their Maſter. Our Ambaſſadors, who had made the ſame Propoſal at the End of the laſt Conference, anſwer'd that the *Ruſſians* ſhould firſt ſend their declaratory Letters, and then they would ſend them the like. But the Deputy was for having another Conference, in which, if they could not agree, they ſhould mutually give ſuch

The Miſſionaries permitted to interfere

Letter

Letters atteſted under their Seals: But to this our Ambaſſadors would not conſent. Soon after the Deputy was returned, P. *Pereyra* and I, as tho' of our own Heads, went privately to wait on the Plenipotentiaries, who no leſs deſirous of Peace than ourſelves, ſeemed very well pleaſed at our Coming. We firſt declared to them that if they were not reſolved to ſurrender *Yakſa*, and the Country about it, it would be in vain to give themſelves any more Trouble, becauſe the Ambaſſadors had expreſs Orders not to treat without that Conceſſion; that as for the Country from *Yakſa* to *Nipchû*, and to the North of the River *Saghalian*, we could not preciſely tell how far our People would abate of their Demands; that they themſelves were Judges in what Place between thoſe two Towns they could be ſatisfy'd to fix the Bounds of the two Empires; and that we did not doubt but our Ambaſſadors, out of their Deſire to Peace, would do all in their Power to obtain it. The *Ruſſian* Plenipotentiary anſwer'd, that ſince it was ſo, he deſired our Ambaſſadors to let him know their laſt Reſolution; on which we returned to report this Anſwer to them. It rained alſo this Day and Night.

The 26th a Deputy from the *Ruſſian* Plenipotentiary came to know the laſt Reſolution of our Ambaſſadors: They ſhew'd him a large Map belonging to one of our *Ta jin*, and pointed out for Bounds, on one ſide, a Rivulet, called *Kerbechi*, which riſing near a great Chain of Mountains, that extend thence to the Eaſtern Sea, on the North ſide of the *Saghalian ula*, falls into that River 30 or 40 Leagues below *Nipchû*; what lay Weſt of this Rivulet, and Northward from the Top of the ſaid Mountains, they aſſigned to *Ruſſia*, and the oppoſite Regions to *China*. On the other ſide, that is, to the South of the *Saghalian*, they aſſigned for Boundary to the River *Ergone*, which riſing in a great Lake to the S.E. of *Nipchû*, falls likewiſe into the *Saghalian ula*; ſo that the Country to the E. and S. of that River ſhould remain to them, and all beyond theſe to the *Ruſſians*, who, however, were not to ſettle on the Lands between the *Saghalian* and a Chain of Mountains a little to the S. of that River, nor advance farther into the Land of the *Kalkas*, moſt of whom had lately ſubmitted to the Emperor of *China*.

The *Chineſe* Ambaſſadors aſſign new Limits

Soon after the Meſſenger departed, we alſo went to the *Ruſſian* Plenipotentiaries, to lay before them this ultimate Reſolution of our Ambaſſadors, and demand theirs. One Difficulty remained touching the Country of *Kalka*, to which our Ambaſſadors pretended alſo to ſet Bounds, that the *Ruſſians* might not encroach upon it, becauſe the King of *Kalka* was lately become a Tributary of the Empire of *China*. The *Ruſſians*, on the contrary, alledging that the *Kalka Tartars* had injured them, would not allow that our People ſhould meddle with their Affairs, or ſet Limits in a Country which did not belong to them; wherefore they anſwer'd, that tho' it were true that the King of *Kalka* had ſubmitted to the Empire of *China*, it was not in his Power to ſubject his Country, which he had been deprived of above a Year before by the King of *Eluth*, who had forced him to retire into the Emperor's Territories. On our Return, we propos'd this Difficulty to our Ambaſſadors, who eaſily conſented to what the *Ruſſians* deſired, which was, that they ſhould not treat of this Affair about which they had no Commiſſion; but when Peace ſhould be concluded between the Kings of *Kalka* and *Eluth*, it would then appear what Reſolution they ought to take. We went the ſame Day to report this Anſwer to the *Ruſſians*, who ſtarted another Difficulty. *We have*, ſaid they, *ſome Buildings beyond the* Ergone, *which we will by no means loſe; nor have your Ambaſſadors demanded any more than* Yakſa. This obliged us to return once more to know the Sentiments of our Ambaſſadors, without which we could not obtain a poſitive Anſwer from the *Ruſſian* Plenipotentiaries. It rained almoſt the whole Day, ſo that the River overflowed its Banks, and laid our Camp almoſt entirely under Water.

The 27th our Ambaſſadors having conſented that the *Ruſſians* ſhould pull down the Buildings they had to the Eaſt of the *Ergone*, and tranſport the Materials to the other ſide, we went in the Morning to carry this final Reſult to the *Ruſſian* Plenipotentiaries, and demand theirs. After we had fully ſet forth the Intention of our Ambaſſadors, they told us they would alſo trace on their Map the Bounds which they pretended to fix between the two Empires, beyond which they would not give an Inch. Then the chief Plenipotentiary pointed out theſe Bounds a little beyond *Yakſa*, whereby this Place, and all to the W. of it, was to remain in their Hands. As ſoon as we heard this we roſe up to go away, reproaching them with having abuſed our Sincerity, ſince after having declared to them expreſly that unleſs they reſolved to quit *Yakſa* and the neighbouring Country, it was in vain to treat farther, they had yet continued treating; and that having amuſed our Ambaſſadors with Hopes that they would yield this Place, it would be a difficult Matter now to perſuade our People to confide in them, or continue the Negociations.

The *Ruſſians* recede from their Agreement

We returned with this Anſwer to our *Ta jin*, who immediately held a Council, at which all the Officers of the Army, general and ſubaltern, aſſiſted: It was herein reſolved that our Troops ſhould paſs the River, and form a Blockade about *Nipchû*, while we aſſembled all the *Tartars*, who were willing to ſhake off the *Ruſſian* Yoke, and ſubmit to the Emperor. Orders were given therefore for tranſporting the Soldiers that very Night to the other ſide of the River; and 100 Men were ſent with all Speed in Barks towards *Yakſa*, that in Conjunction with 4 or 500 more, who had been left near that Place, they might deſtroy all the Harveſt, and ſuffer nothing to enter that Fortreſs. The *Ruſſians* perceiving our whole Camp in Motion, concluded their Propoſal was rejected; wherefore they ſent their Interpreter the ſame Night to endeavour to renew the Negociation, under Pretence of coming to make Proteſtations that they were always ſincerely diſpoſed to treat of Peace, and to require that each Party ſhould give the other a formal Declaration in Writing concerning what had paſſed at their Conferences; the Interpreter hinted that his Maſters intended to give up *Yakſa*, but that they had offered nothing becauſe we demanded too much. Our Ambaſſadors anſwer'd that, as to the Declarations they did not trouble their Heads about them; and that as they had given in their laſt Reſolutions they had nothing farther to add; that, in ſhort, if the *Ruſſian* Plenipotentiaries would come to thoſe Terms, they had the ſame Inclination to Peace as ever; but that they could wait no longer, ſo that if they had any thing farther to ſay, it muſt be done that ſame Night. The Interpreter preſſed hard that we might be ſent next Day to the *Ruſſian* Plenipotentiaries; but our Ambaſſadors anſwer'd that the ſending us would be uſeleſs, ſince they had nothing new to communicate to them; upon which the Deputy promiſed to return next Morning with the ultimate Reſolution of his Maſters. After the Deputy's Departure, our Ambaſſadors held another Council, and order'd us to aſſiſt at it, wherein it was agreed to paſs the River, and ſend to cut down the Corn about *Yakſa*, becauſe the *Ruſſian* Plenipotentiaries had deſtroy'd all their Hopes of Peace. But the Interpreter returning again in the Evening, repreſented that his Maſters were ſtill ready to renew the Negociation; and having given us Hopes that they would ſurrender *Yakſa*, our Ambaſſadors were at a Loſs what to reſolve on, fearing on the one ſide leſt this Change in the *Ruſſians* ſhould be only an Artifice to gain Time, and prevent our Deſigns: On the other ſide, apprehending that if they ſhould paſs the River, ſome Act of Hoſtility might happen, which would entirely ruin the Hopes of Peace, in which Caſe the Emperor would blame them for breaking off the Conferences. Under this Irreſolution they endeavour'd to ſecure our Vote, and draw us to join in Opinion with them: But we refuſed to give them any Advice in this Affair, telling them that our Profeſſion did not permit us to meddle

Endeavour to renew the Negociation.

meddle with such things; that besides they were more in Number, more intelligent, and experienced than we. As they knew that we did not despair of seeing a speedy Peace, but rather inclined to believe it would really be concluded, they sent a Counter-Order, tho' too late, to those they had dispatched to cut down the Corn about *Yakfa*: But the Troops continued to pass the River all the Night. It was pretty fair Weather all the Day.

The 28th, in the Morning, the *Russian* Deputies returned, offering to surrender *Yakfa*, on Condition it should be demolished, never to be rebuilt. They also consented that the River *Ergone* should be the Boundary to both Empires; but insisted that their Colony to the E. of it should remain in their Possession. In short, they agreed to almost every thing of Consequence proposed by our Ambassadors before the Conferences broke off. Lastly, they earnestly requested that we might be sent to their Masters to finish the Affair; but this was refused. As our Troops, during this Parley, began to appear beyond the River upon the Mountains above *Nipchû*, the Ambassadors acquainted the Deputies, that their Design in passing the River was not to commit Hostilities, but to post themselves more commodiously, since they could no longer remain in a Camp which was overflowed, and had no Forage in the Neighbourhood; that if the *Russian* Plenipotentiaries would comply with the Terms proposed, they would wait their Answer an Hour or two longer, but if it did not come in that time, they would cross over after their Troops, and expect it near *Nipchû*. Accordingly, the Deputies being sent back, we waited for their Return near two Hours; but no body appearing, our Ambassadors embarked, and we along with them, crossing the River three Leagues below the Town, where our Troops had passed it. They had appointed the Head-Quarters at the Place of Passage in a little Valley, that the Barks should be ranged on both sides of the River, and the Soldiers encamp on its Banks near them. Most of the Baggage was left on the other side with a sufficient Guard. In the mean time the Troops advanced in Sight of *Nipchû*, posting themselves by Squadrons and Platoons; so that they took up the whole Space between the *Saghalian* and *Nipchû*, whereby all Communication between the *Russians* on that side was cut off. As soon as they perceived the Passage of our Troops, they removed all their Families and Flocks near the Fortress, placing Advance-Guards to observe the Motions of our Soldiers. Having crossed the River, we took Horse with the Ambassadors, and advanced to the Foot of the Mountains, within a Mile of the Fortress of *Nipchû*, meeting on the Road with several Squadrons of our Cuirassiers, drawn up in Order of Battle. We were scarce come in Sight of the Fortress, when we perceived the Deputies of the *Russian* Plenipotentiaries, who had been to look for us in our former Camp: They brought with them the Resolution of their Masters, who had agreed to almost every thing which our Ambassadors desired, respecting the Bounds of both Empires. There only remained a few Difficulties, of small Importance, to terminate which the Deputies desired we might be sent to their Principals. The Ambassadors were very unwilling to consent to this; they could not trust to Men, who, they imagined, had deceived them, and still sought to amuse them by spinning out the Negociation only to gain Time for their Defence; they even suspected we should be detained in the Fortress. After much Intreaty I was permitted to go alone, attended only by a few Domesticks. I observed, on entering the Town, that the *Russians* had placed fifteen Brass Field-pieces in the Street, which were very long, tho' of a small Bore, and a Brass Mortar-piece. I was so happy in settling Matters with the Plenipotentiaries relating to the Bounds, and other principal Terms of Peace, that I brought it to an entire Conclusion. I returned with this agreeable News to our Ambassadors, who expected me with Fear and Impatience: But when they understood how happily the Negociation had succeeded, every one was filled with Joy. Several Troops, either of *Mongols* or *Kalka Tartars*, who had been oppressed by their *Russian* Masters, sent Deputies to let our Ambassadors know that they desired to submit to the Emperor of *China*, and retire into his Territories, intreating them to receive and help them over the River. There assembled 1000 with their Families and Flocks, and their Number increased considerably in a few Days. Our Ambassadors would promise them nothing, that they might not obstruct the Peace: But they gave them Hope that if the *Russians* did not consent to the Articles proposed to them, they would receive them with Joy. It was fair all Day, and pretty hot from Noon till Night. The Ambassadors began to see their Error in not trusting enough to us at the Beginning of the Negociation; and from this Day forward honoured us with their entire Confidence.

Russians make new Proposals.

Agree in general about the Limits.

The 29th the *Russian* Plenipotentiaries sent Deputies to our Ambassadors with several Demands, intending them as so many Articles of Peace; the most considerable of which were, 1*st*, That in the Letters which should be written for the future to the Czars their Masters, their Titles should be inserted either at length, or in brief. And that no Terms should be used which might express a Superiority of either Emperor. 2*dly*, That Ambassadors on both sides should be honourably treated; that they should be obliged to no mean Submissions, should deliver their Masters Letters into the respective Emperor's own Hand, and should be at full liberty in the Places where they resided, even at the Court [or Capital] itself. 3*dly*, That there should be free Commerce between both Empires, and that the Subjects of each might, with Permission of the Governors, be at liberty to go wherever they pleased within their respective Jurisdictions, and trade out of one Empire into the other. To the first and second Demand our Ambassadors answer'd; that as they had no Instructions from their Masters on these Heads, and Ambassadors had never yet been sent from *China* to any other Kingdom, they could say nothing to them; that neither was it their Business to regulate the Style of their Emperor's Letters; but that they might venture in general to assure them that the Subjects of the Czars, and much more their Ambassadors, should always be received with Distinction: They also readily agreed to the third Article, but scrupled to insert it in the Treaty; saying, *That a Matter of such small Consequence was not proper to be join'd with the weighty Affair of the Regulation of the Limits.* At last, the Deputies desired our Ambassadors to reduce the Articles to Writing, and draw up the Treaty of Peace as it ought to be, and afterwards communicate it to them, that when they had perused it, they might deliver them their Draught; this Request was comply'd with. The Weather was fair the whole Day, and hot in the Afternoon; but at Night there was a Storm and Thunder.

The 30th was spent in drawing up the Form of the Treaty, and we spent the Night in translating it into *Latin*. The Air was clear and temperate all the Day.

The 31st we carry'd the *Latin* Translation of the Articles to the Plenipotentiaries, and after we had read them they desired a Copy, which we granted, and they promised to send their Answer without Delay. The Weather was still fair and temperate.

September 1. The *Russian* Plenipotentiaries sent to desire an Explanation of one Article, wherein something was inserted not mentioned to them before; for by the Minutes the Limits were fixed at a Chain of Mountains, which extend from the Source of the little River *Kerbechi* N.E. ward, as far as the Eastern and Northern Sea. This Chain of Mountains is called *Nosse*; of which you must observe, that the Mountains at the Source of the *Kerbechi* form two Ridges of high Rocks, one of which extends almost due East, running nearly parallel to the River *Onon* or *Saghalian*; and these are what the *Russians* would have to be the

New Difficulty started thereupon.

Limits of both Empires. The other Ridge, which our People would make the Bounds, runs N. E. Now between theſe two Chains of Mountains lies a vaſt Country watered by Rivers, the chief of which is called *Udi*, on whoſe Banks the *Ruſſians* have ſeveral Colonies; in thoſe Parts the choiceſt Sables, Black Foxes, and other Furrs are found. Along the Shore, between theſe two Mountains, they catch thoſe huge Fiſh, whoſe Teeth are whiter and harder than Ivory, and in great Eſteem with the *Tartars*, who make Rings of them, to ſave their Right-Thumbs in drawing the Bow. Our Ambaſſadors anſwered, that the Chain of Mountains called *Noſſe* was intended by them for the Boundary: On this the Deputies retired, telling us, that they did not believe their Plenipotentiaries would ever conſent to it.

The Negociation in danger of breaking off.

The 2d, not hearing from the *Ruſſians*, our Ambaſſadors were embarraſſed, and plainly ſaw that by aiming at more than they had Orders to demand, they ran the Riſk of breaking off the Negociation, and concluding nothing. Upon this they held a Conſultation, and ſent for us to be preſent. We told them plainly that, without meddling with the Affair, or pretending to give them any Advice, we did not believe the *Ruſſians* would agree to what they demanded, conſidering they had never mention'd *Noſſe* when they ſettled the Limits; that perhaps they knew not how vaſt an Extent of Country lay between *Pe-king* and this *Noſſe*: And indeed they were much ſurpriſed when we told them the Diſtance in a direct Line was above 1000 Leagues; which in Fact is true, according to the Map ſhewn us by the *Ruſſians*, where thoſe Mountains enter the Sea at near 80°. This diſpoſed them to ask us, if we were willing to go to the Plenipotentiaries to try to renew the Negociation, and propoſe dividing the Country in Queſtion between the two Crowns. When we were juſt going to ſet out, the Ambaſſadors were adviſed that a *Ruſſian* Horſeman, accompany'd with ſome *Tartars*, had brought a Paper. Upon this our Departure was ſuſpended till the Contents thereof were ſeen. It contained a Proteſtation, in a very good Form, and elegant Style, made by the Plenipotentiaries to our Ambaſſadors, touching their Sincerity in this Negociation, and their real Intention to conclude a Peace, by making all the Conceſſions in their Power: That, in ſhort, as they demanded Countries which they never claimed in the Letters written to their Emperor, or his Miniſters, on the Part of the Emperor of *China*, they took God to witneſs that they had no Power to diſpoſe of, or treat about thoſe Countries. However, to ſhew their great Inclinations to Peace, they were willing to leave the Property of them undecided, till they were furniſhed with proper Orders and Inſtructions for the Purpoſe; that if our Ambaſſadors perſiſted in their Demand, they proteſted in the Face of Heaven and Earth, that they would not be anſwerable for the Evils attending a War, nor for the Blood which would be ſhed. This Proteſt, which was in *Latin*, whereof we explained the Senſe, had all the Effect that the *Ruſſians* could have deſired. As our Ambaſſadors were already much at a Loſs what to do, they anſwer'd mildly, that they had, no leſs than the *Ruſſians*, a ſtrong Inclination for Peace, to conclude which nothing ſhould be wanting on their Part: But that as it grew late, they would defer making known their Intentions till next Day, when they would ſend us for that Purpoſe to the *Ruſſian* Plenipotentiaries. The Weather was fair and temperate all this Day likewiſe.

A final Agreement at laſt.

The 3d we carry'd the Article relating to the Limits qualify'd in ſuch a manner that the *Ruſſian* Plenipotentiaries remained ſatisfied; it being agreed that the Article which relates to the Lands lying between the two Chains of Mountains ſhould remain undecided, till they had informed the two Emperors, and learned their Reſolutions. In our way we obſerved that the *Ruſſians*, in order to keep out the *Tartars*, had ſurrounded *Nipchû* with a ſort of Staccado, made of the Timber of the Waggons that carry'd the Retinue of the Plenipotentiaries. The Weather was ſtill fair and mild.

The 4th the *Ruſſian* Plenipotentiaries ſent the Draught of the Articles of Peace in their own Form, having agreed almoſt to every thing. We ſpent the whole Night in tranſlating the Copy: but firſt we went once more for an Explanation of ſome Difficulties, which our Ambaſſadors would not over-look; the chief was, that the *Ruſſians* would have it ſtipulated that the Fortreſs of *Yakſa* ſhould never be rebuilt; to this our People refuſed to conſent, tho' they had no Deſign to rebuild it. The Weather was variable, and it rained a little in the Evening.

The 5th we carry'd the *Ruſſian* Plenipotentiaries the Treaty of Peace as our Ambaſſadors had drawn it up, when a Debate ariſing about ſome Words which the *Ruſſians* would have added or retrenched, it was neceſſary to conſult our Ambaſſadors anew: But as the Objections related only to Matters of Form, and of very ſmall Conſequence, they admitted of them in order to put the finiſhing Hand to the Affair, and prepare for their Return, the Seaſon being already pretty far advanced. The Weather was fair all Day.

The 6th the *Ruſſian* Interpreter and myſelf finiſh'd the Draught of the Treaty according to the Senſe of our Ambaſſadors; we alſo agreed about the Manner of its being ſigned, ſealed, and ſworn to by all Parties. The Weather was very fair all Day.

The 7th we ſpent with the *Ruſſian* Plenipotentiaries and their Interpreter, in writing *Latin* Duplicates of the Treaty, becauſe there was ſtill Occaſion for ſeveral Journeys to and fro, to diſpute about Territory, and adjuſt certain Formalities, about which the *Ruſſians* were continually ſtarting Objections. In our Ambaſſadors Copy the Emperor of *China* was named before the Great Dukes of *Ruſſia*, and our Ambaſſadors before their Plenipotentiaries: But the *Ruſſians* in theirs ſet their Great Dukes firſt, and themſelves before our Ambaſſadors; in the reſt they agreed *verbatim*, as follows:

Copy of the Treaty.

By Order of the moſt Great Emperor, We, Song ho tû, *Colonel of the Life-guard, Counſellor of State, and Grandee of the Palace*; Tong que kang, *Grandee of the Palace,* Kong *of the firſt Rank, Commander of an Imperial Standard, and the Emperor's Uncle*; Lang tan, *and* Lang tarcha, *Commanders of Imperial Standards*; Sapſo, *Commander of the Forces on the* Saghalian ula, *and Governor-General of the neighbouring Countries*; Ma la, *Great Enſign of an Imperial Standard, and* Wen ta, *Second Preſident of the Tribunal for foreign and other Affairs; being aſſembled near the Town of* Nipchû, *in the 28th Year of* Kang hi, *and in the 7th Moon, with the great Ambaſſadors Plenipotentiary,* Theodore-Alexioviez Golowin, Okolnitz, *Lieutenant of* Branki, *and his Colleagues, in order to repreſs the Inſolence of certain Rovers, who paſſing beyond the Bounds of their Lands to hunt, robbed, murder'd, and committed other Outrages; as alſo for ſettling the Bounds between the two Empires of* China *and* Ruſſia, *and, in ſhort, to eſtabliſh an everlaſting Peace and good Underſtanding, have mutually agreed to the following Articles.*

I. THE River named *Kerbechi*, which is next to the River *Shorna*, called, in *Tartarian*, *Urwon*, and falls into the *Saghalian*, ſhall ſerve for Bounds to both Empires: And that long Chain of Mountains which is below the Source of the ſaid River *Kerbechi*, and extends as far as the Eaſtern Sea, ſhall ſerve alſo as Bounds to both Empires; inſomuch that all the Rivers and Brooks, great or ſmall, which riſe on the Southern ſide of thoſe Mountains, and fall into the *Saghalian*, with all the Lands and Countries from the Top of the ſaid Mountains Southward ſhall belong to the Empire of *China*; and all the Lands, Countries,

tries, Rivers and Brooks which are on the other side of the other Mountains extending Northward, shall remain to the Empire of *Russia*; with this Restriction nevertheless, that all the Country lying between the said Chain of Mountains and the River *Udi* shall continue undecided, till the Ambassadors of both Powers on their Return home shall have gotten proper Informations and Instructions to treat of this Article; after which the Affair shall be decided either by Ambassadors or Letters. Moreover, the River *Ergone*, which falls also into the *Saghalian ula*, shall serve for Bounds to the two Empires; so that all the Lands and Countries lying to the South thereof shall appertain to the Emperor of *China*, and whatever lies to the N. of it shall remain to the Empire of *Russia*. All the Houses and Dwellings, which are at present to the S. of the said *Ergone* at the Mouth of the River *Meriuken*, shall be removed to the North side of the *Ergone*.

II. The Fortress built by the *Russians*, in the Place called *Yaksa*, shall be entirely demolish'd, and all the Subjects of the Empire of *Russia*, now dwelling in the said Fortress, shall be transported with all their Effects upon the Lands appertaining to the Crown of *Russia*. The Hunters of the respective Empires may not, upon any Account whatever, pass beyond the Bounds settled as above. That in case one or two ordinary Persons should happen to make Excursions beyond the Limits, either to hunt, steal, or plunder, they shall be immediately seized and brought before the Governors and Officers established on the Frontiers of both Empires; and the said Governors, after being informed of the Nature of the Crime, shall punish them according to their Deserts. That if People assembled, to the Number of ten or fifteen, shall go armed to hunt or pillage on the Land beyond their Limits, or shall kill any Subject belonging to either Crown, the Emperors of both Empires shall be informed thereof, and those found guilty of the Crime shall be put to Death: But no Excess whatever committed by private Persons shall kindle a War, much less shall Blood be shed by violent Means.

III. Every thing that has passed hitherto, of what Nature soever it may be, shall be buried in everlasting Oblivion.

IV. From the Day that this perpetual Peace between both Empires shall be sworn to, neither Side shall receive any Fugitive or Deserter: But if any Subject of either Empire shall fly into the Territories of the other, he shall be immediately secured and sent back.

V. All the Subjects of the Crown of *Russia*, who are at present in the Empire of *China*, and all those belonging to the Crown of *China* who are in the Empire of *Russia*, shall remain as they are.

VI. Regard being had to the present Treaty of Peace and mutual Union between the two Crowns, all Persons, of what Condition soever they be, may go and come reciprocally, with full Liberty, from the Territories subject to either Empire into those of the other, provided they have Passports by which it appears that they come with Permission; and they shall be suffered to buy and sell whatever they think fit, and carry on a mutual Trade.

VII. All the Differences that have arisen relating to the Frontiers of both Crowns being thus terminated, and a sincere Peace and eternal Union being settled between the two Nations, there will be no longer any Ground for Uneasiness, provided the abovemention'd Articles of the present Treaty, which shall be reduced to Writing, be punctually observed.

VIII. The chief Ambassadors of the respective Crowns shall reciprocally give each other two Copies of the aforesaid Treaty, sealed with their Seals. Lastly, this present Treaty, with all its Articles, shall be engraven in the *Tartarian*, *Chinese*, *Russian* and *Latin* Languages, upon Stone, which shall be placed at the Bounds settled between the two Empires, there to remain as a perpetual Monument of the good Understanding that ought to subsist between them.

Ceremony of concluding the Peace.

As soon as we had finished the Duplicates, which were to be signed, sealed and exchanged this same Day, as had been agreed, our Ambassadors and the *Russian* Plenipotentiaries set out for the Place of Meeting, which was a Tent set up near the Town of *Nipchû*. Our Ambassadors came at the Head of the greater part of their Horse, surrounded by all the Officers and Mandarins of their Train, dressed in their Robes of State. They were escorted by more than 1500 Horse, with their Colours flying; nothing was wanting but good Trumpets and Ketttle Drums. The *Russian* Plenipotentiaries came likewise preceded by about 2 or 300 Foot Soldiers, whose Drums, Fifes and Hautboys, accompany'd with the Trumpets, Kettle-Drums, and Bagpipes of the Cavalry, made a very agreeable Concert, being perfectly in Tune. The *Russian* Plenipotentiaries alighted first, and to do the Honours of their Country, advanced a few Steps to meet our Ambassadors, and invited them to enter the Tent first, saying it belonged to them. They took their Seats overagainst each other, on Benches cover'd with *Turky* Carpets, with only a Table between them. We were also seated at the Upper-end of the Table, all the rest of the Retinue, great and small, standing up. The usual Civilities being over, we began to read aloud the Treaty of Peace in the Duplicates that were to be signed and sealed. I read ours first, with an audible Voice, and then gave it to the *Russian* Interpreter, who also read it aloud, while I attended to the Copy, to see if it was conformable to the Articles we had agreed to. When we had done reading, each Party signed and sealed the two Copies that were to be delivered to the other, *viz.* our People one in *Tartarian*, and a second in *Latin*; and the *Russians* one in their own Language, and another in *Latin*. However, only the two *Latin* Copies were sealed with the Seals of both Nations. After this, the Ambassadors rising all together, and holding each the Copies of the Treaty of Peace, swore in the Names of their Masters to observe them faithfully, taking Almighty God, the Sovereign Lord of all Things, to witness the Sincerity of their Intentions. Our Ambassadors had express Orders from the Emperor to swear the Peace by the God of the Christians, believing, with Reason, that nothing could influence the *Russians* more to an inviolable Observance of the Peace than their knowing it was sworn in the Name of the TRUE GOD. Our Ambassadors had composed the Form of an Oath, which I shall here faithfully translate, the better to shew their Genius.

Form of the Oath.

The War which has been carry'd on by the Inhabitants of the Frontiers of the two Empires of China *and* Russia, *and the Battles fought between them with great Effusion of Blood, disturbing the Peace and Quiet of the People, being intirely contrary to the Divine Will of Heaven, which is a Friend to the publick Tranquillity; We, Ambassadors extraordinary of the two Empires, having been sent to settle the Bounds of both Dominions, and establish a solid and perpetual Peace between both Nations, which we have happily executed in the Conferences held by us in the 7th Moon of the 28th Year of* Kang hi, *and near the Town of* Nipchû, *by distinctly setting down in Writing the Names of the Countries and Places where the two Empires join each other have, by fixing the Bounds of both, and ordering in what manner such Disputes, as may fall out for the future, are to be treated of; have mutually received an authentick Writing, in which is contained the Treaty of Peace, and have agreed that the said Treaty, with all its Articles, shall be engraven on Stone, to be fixed in the Places appointed by us for the Bounds of both Empires, to the end that all who pass by those Places may be fully informed thereof, and that this Peace, with all its Conditions, may be for ever inviolably observed. But should any one have the Thought only, or secret Design, to transgress these Articles of Peace, or, breaking his Word and Faith, should violate them out of private Interest, or from*

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the Design of exciting new Troubles, and rekindling the Fire of War, we pray the Supreme LORD of all Things, who knows the Bottom of Men's Hearts, not to suffer such People to live out their Days, but to punish them by an untimely Death.

Their Design was to have read this Form of Oath on their Knees before an Image of the GOD of the Christians, and to adore him by prostrating themselves on the Ground, according to their Custom, and then to burn the said Formula signed with their Hand, and sealed with the Seal of the Emperor's Troops: But the *Russians*, to whom I proposed the thing from our Ambassadors, fearing perhaps some Superstition might creep in, or at least being unwilling to tye themselves down to foreign Customs, said, that each Party should swear after his own Manner. For this Reason our Ambassadors dropped their own Formula, and swore in the same Terms with the *Russians*.

The Ambassadors exchange their respective Copies of the Treaty.

The Peace being thus sworn to, the Exchanges were made. The Principal of the *Russians* deliver'd the two Copies which he had prepared to the Principal of our Ambassadors, who at the same time gave him our two Copies. After which they embraced each other, the Trumpets, Drums, Kettle-Drums, Hautboys and Fifes sounding all the while. Afterward the Chief of the *Russian* Plenipotentiaries treated our Ambassadors with a Collation of two Sorts of Sweetmeats; the first of Lemon-peel, the other a kind of Jelly, or Marmalade of Quinces, with very fine white Sugar, and two or three sorts of Wine. They were entertained in this manner till an Hour after Night-fall, and complimented each other on the Friendship they had established between the two Empires. It was agreed immediately to publish the Peace at *Yaksa*, and execute the Article for demolishing this Fortress, and removing the Inhabitants with their Effects into the Territories of the Czars; and also to send Orders for taking down the Houses in the Colony settled to the East of the *Ergone*, and transporting the Materials to the other side of the River. The Chief of the Plenipotentiaries, at our Request, set at Liberty two *Tartars* of *Solon*, who had been a long time Prisoners in the Fortress of *Nipchû*: He also intreated our Ambassadors to remain a few Days longer in their Camp before they departed, that they might see one another, converse together, and taste of the Fruits of the Amity which they had contracted. Our Ambassadors consented to stay one Day longer, after which they parted, and every one took Horse. The *Russian* Plenipotentiaries accompany'd our Ambassadors to the End of the Town, and order'd Flambeaus to attend them to the River-side, where our Barks waited for us. After we had passed the River, we were obliged to wait a long while on the other side till all our Men, and part of the Horses, had crossed; which took up a great deal of Time and Labour, because it was Night, and the Horse were to swim over. In short, we did not get to our Camp, which was two Leagues above *Nipchû*, till after Midnight, and extremely fatigued, especially myself, who had eaten nothing all the Day, and for eight Days before had no time to rest or eat, except in Haste, or as it were by Stealth, because we were employ'd both Day and Night either in going backwards and forwards, in translating the Papers drawn up by the Ambassadors on each side, or in treating with themselves. The Weather was inconstant, sometimes fair, sometimes cloudy; it also rained a little.

Presents from the *Russian* Ambassadors to the *Chinese*.

The 8th in the Morning the Chief of the *Russian* Plenipotentiaries sent his Compliments to our Ambassadors with a Present of a Striking-Clock, three Watches, two Vessels of Silver-gilt, a Telescope of about four Feet, a Looking-Glass, somewhat more than a Foot in Height, and some Furrs. The Value of the whole could not exceed 5 or 600 Crowns: Besides, he had ordered almost all the best Things for the Head of the Embassy, at which the Emperor's Uncle seemed extremely offended; but we composed the Matter the best we could, by pretending that the Present was designed in common for both Ambassadors, who accepted it after making some Difficulties, resolving to keep nothing of it to themselves, but offer it to the Emperor. The Chief of the Plenipotentiaries gave us also an Invitation: We went to his House about Noon, and were treated by him with much Familiarity and Civility. He entertained us with News from *Europe*, and assured us that he would press the Czars his Masters to retaliate the good Offices that we had done his Nation, both at the Court of *Pe-king* and in the present Negociation, in the Persons of the Members of our Society residing at *Moskow*.

Presents from the *Chinese* to the *Russians*.

While we were there, came Messengers from our Ambassadors with Presents to the Chief of the *Russian* Plenipotentiaries; of a Saddle embroider'd with Gold, whereon were the Dragons of the Empire, two little Gold Cups, very neatly made and engraven, a large Parcel of the finest *China* Silks, Sattins, Damask, and Gold and Silk Brocade; so that this Present made a much better Show, and was more valuable, than that which they had received. There were besides an hundred pieces of Linnen for the Servants, one hundred pieces for the *Mongol* Interpreters, ten pieces of Silk for the *Latin* Interpreter, and his Secretary. Besides this, several pieces of Silk were sent to the Governor of *Nipchû*, and some to the Chancellor of the Embassy. When we were just ready to take Leave of the Plenipotentiaries, their Chief gave us some Skins of Sables and *Xulous*, like those he had sent us before, with some Ermines, but of little Value; the *European* Curiosities I gave him were worth as much as his Present. Having embraced him at parting, we went to see the Governor of *Nipchû*, who likewise gave each of us two fine Sables, and the Chancellor of the Embassy obliged us by all means to accept of one. We also visited a *German* Colonel, who was a good Catholick, and a great Friend of our Society. Being sick, he earnestly desired to make his Confession; but as we did not understand *German*, and he was not acquainted with any Language we spoke, we were obliged to give him Absolution, as to a Man who being in imminent Danger of Death can make his Confession only by a Sign. The Weather was fair all Day long.

Ambassadors depart for *Pe-king*.

The 9th we departed for *Pe-king*; and as we returned by the same Road that we came, I shall speak only of such Matters as I have not mention'd before. Being arrived at the End of our first Stage, two *Russian* Officers came in the Evening with a few Attendants to compliment our Ambassadors from the Plenipotentiaries; they excused their bringing so small a Train, and not bearing them Company any farther, for that they durst not venture near the revolted *Kalkas*. It was cloudy almost the whole Day, and very cold; there even fell some Snow, but it grew fair in the Evening.

The 10th we continued our Journey in a different Road from that we came, to avoid Sloughs and Quagmires, with which the Woods abound, taking a great Compass, first to the West, then following the Course of the River *Saghalian*, and marching above the Mountains which are in its Neighbourhood. We pursued the same Road on the 11th, till we had crossed the River *Wentû*, which was much shallower than when we passed it before. Nevertheless three or four Persons, who fell off their Horses, were carry'd away with the rapid Stream and drowned. The *Wentû* falls into the *Saghalian ûla*, three or four Li from the Place where we crossed it. It was extremely cold, and even froze the 10th in the Morning; but on the 11th it was cold only in the Morning, and temperate the rest of the Day.

The 12th the Sky was clear, but a high South Wind brought Clouds in the Evening.

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The 13th was over-caſt almoſt from Morning till Night, it rained a few Drops, and a South Wind blew.

The 14th we had a very thick Fog, which laſted till Noon, rendring the Air cold and moiſt; but the reſt of the Day was fair and warm. Our Horſes and other Equipage were extremely fatigued, the Roads being very bad, and full of Sloughs, which the Beaſts of Burden had much ado to get out of. We repaſſed the River *Porchi* with Eaſe, becauſe it was much ſhallower than when we croſſed it before.

The 15th the Weather was unſettled all Day, a high N.W. Wind blew, and a few Drops of Rain fell.

The 16th was fair, but there blew a ſtrong N. Wind, which was very cold.

The 17th likewiſe was very fair, the Morning was very cold with Froſt, but as ſoon as the Sun appeared a little above the Horizon, it grew temperate.

The 18th was fair and temperate, but diſturbed with a ſtrong S. Wind, which gathered Clouds, and cauſed a few Drops of Rain to fall in the Night.

The 19th the Weather was cloudy and temperate all Day. It grew almoſt quite calm towards Noon, when the Wind changing from S. to N. increaſed till Evening, inſomuch that at Night-fall it became boiſterous.

The 20th we had fair Weather all Day, with a high Wind, ſometimes W. ſometimes N.W.

The 21ſt we croſſed the River *Kerlon*, a little below the Place where we paſſed it before. As it was ſwelled with the Rains, the Fording was pretty difficult, and the talleſt Horſes could ſcarce paſs it without ſwimming; ſo that part of our Retinue croſſed over on the Backs of the Camels. It was pretty fair all Day, but we had a high W. Wind, which in the Evening turned to the N.E. Four *Taykis*, or *Kalka* Princes, Relations of *Che ching han*, came to meet our Ambaſſadors, and pay their Emperor's Reſpects, who the Year before had become tributary or Vaſſal to the Emperor of *China*, in order to defend himſelf as well againſt the *Ruſſians*, who had ſeized part of his Country, as from the King of *Eluth*, who had driven out the two other Emperors of his Family. Theſe *Taykis* gave alſo, in the Name of their *Han*, 490 Sheep, and 19 Oxen for the Soldiers, and offered our Ambaſſadors Horſes, but they would accept only of the Sheep and Oxen, returning the Value of them in pieces of Silk, Linnen, Tea, *&c.* Theſe *Taykis* were rejoiced to find that the *Ruſſians* had concluded a Peace, and made Satisfaction to the Emperor; hoping through the Mediation of his Majeſty, to obtain good Terms of the *Ruſſians* for themſelves. *They repaſs the Kerlon.*

The 22d the Weather was partly fair and partly overcaſt, a very cold and furious N W. Wind blowing all Day. We hunted the Yellow Goats all the way we went, our People killing ſeveral of them, beſides two Wolves that followed them.

The 23d was very cold in the Morning, occaſioned by a ſmall N.W. Wind; but, the Sun being gotten to a Height it was temperate the reſt of the Day, and always fair, the Wind changing to the Weſt, and very moderate.

The 24th was ſtill fair and temperate, only towards the Evening it grew cloudy. Several *Taykis*, or *Kalka* Princes, came to conduct our Ambaſſadors.

The 25th continued fair and temperate, with ſcarce any Wind. Some Hours after we had been encamped, the abovemention'd Emperor of *Kalka*, named *Che ching hân*, came in Perſon, accompany'd with ſeveral *Taykis*, or Princes of his Houſe, and attended by about thirty Perſons, to viſit our Ambaſſadors, who, having had Notice of his Arrival, were aſſembled in the Tent of *Kiw kyew* to receive him. All his People, and even the *Taykis*, alighted on entring the *Quaran*, or Circle of Tents formed by the Soldiers of each Standard; but he advanced to the middle of the Circle before he diſmounted. Our Ambaſſadors, who had ſent to receive him at the Entrance of the *Quaran*, went to meet him to the Place where he alighted. They ſeated him alone at the Upper-end of the Tent, and ranged themſelves on one ſide, the *Taykis* ſitting on the other ſide overagainſt them. We alſo ſat beſide our Ambaſſadors with a good number of Mandarins belonging to their Retinue. *Che ching han viſits the Ambaſſadors.*

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handſome in the Face for a *Kalka Tartar*, who are generally hideous Figures. Both he and the *Taykis* were dreſſed in Veſts of Gold and Silk Brocade of *China*, edged with black Furrs. He wore Boots of Sattin, and a Bonnet furr'd with a kind of white Fox ſkin, inclining a little to Aſh-colour. He ſpoke very little during the Viſit, and eat ſcarce any thing of the Collation that was ſerved up; but his Attendants fell to luſtily, and took care to leave nothing after them, filling a kind of great Pouch, which they always carry at their Girdle, with the remainder. The Officers of the *Hân* talking to our Ambaſſadors about the Affairs of their Empire, bewailed its miſerable Condition, and enlarged on the Misfortunes of the two Emperors of the Family, who had been driven out of their Territories by the Prince of *Eluth*, and forced to ſeek an Aſylum in the Emperor of *China*'s Dominions, abandoned almoſt entirely by their Subjects, after having loſt their Cattle, in which their Riches wholly conſiſt. The *Taykis*, who were their Vaſſals, diſbanding alſo, ſome became Vaſſals to the *Ruſſians*, others to the Emperor of *China*, ſo that the two Emperors, diſpoſſeſſed by a *Tartar* Prince, whoſe Army I have been aſſured did not exceed 7 or 8000 Horſe, have been forced likewiſe to become tributary to *China*. The third, who was Father of this *Che ching hân*, and kept his pitiful Court upon the *Kerlon*, 70 or 80 Leagues Weſtward of the Place where we paſſed it, no ſooner heard of the Defeat of the two other *Hâns* of his Houſe, but he fled to the Eaſt, and took Refuge one or two Days Journey from our Camp. He ſent ſome of his People at the ſame time to implore the Emperor of *China*'s Protection, and become his Vaſſal: But dying ſhortly after, his Son ſent Notice thereof forthwith to *Peking*, requiring to be inveſted with the Dignity of Emperor, which his Father enjoy'd. This Favour was granted him without any Difficulty. His *Chineſe* Majeſty in *February* laſt ſent *U lau ye*, one of the Embaſſy, who is Second Preſident of the Tribunal for foreign Affairs, to give him the Inveſtiture. In ſhort, this Emperor is reduced to ſuch Indigence that he was not aſhamed to offer each of our Ambaſſadors a Camel, a Horſe, and an Ox, which they would not accept of, and 50 Sheep for the Soldiers, which did not ſuffice for one Meal. He deſired the Ambaſſadors to uſe their Intereſt with the Emperor to procure a Peace for them, both from the *Ruſſians* and King of *Eluth*, that he might be able to retrieve his Affairs a little, which were in a very indifferent Condition. Our Ambaſſadors promiſed to ſpeak to the Emperor in his Behalf; but afterwards exhorted him and his People to ſettle ſome Order among them; for they have neither Rewards nor Puniſhments, but every one lives according to his own Will, without ſubmitting to any Law; the Stronger oppreſs the Weaker, all robbing with Impunity whenever they can, and keep their Word with no body. *It is not poſſible*, ſaid they to him, *but you muſt deſtroy one another, or elſe be deſtroy'd by your Neighbours, who are not willing to ſuffer ſuch Diſorders.* In ſhort, moſt of the *Taykis* of this pretended Emperor's Houſe, who are all his Vaſſals, have withdrawn themſelves from his Obedience, ſome having ſubmitted to the *Ruſſians*, and others become independent, and almoſt all as poor as himſelf. When the Viſit was over, *Kiw kyew*'s Tent was ſo infected with the Stink of theſe *Kalkas*, who had ſat there a while, that our Ambaſſadors were forced to leave it, and go take the Air. *Affairs of the Kalkas.*

The 26th *So ſan lau ye*, and *U lau ye*, according to Orders, took Poſt to wait on the Emperor, who was to have ſet out the 21ſt Inſtant, to hunt the Stag in the Mountains beyond the Great Wall, where we found him the Year before. His Majeſty ſet out later than uſual, on account of the Death of the Empreſs, who dy'd of a Miſcarriage. The Mourning continued 27 Days as uſual. This Princeſs was Daughter of *Kiw kyew*'s Brother, and Couſin-German of the Emperor, who loved her tenderly. She had been declared Empreſs but a little before her Death, tho' ſhe had almoſt all the Honours of that Dignity before, and was the firſt of the three Queens. Some People ſaid, the Emperor was unwilling to nominate her Empreſs, tho' he had often been urged to it by his Grandmother when alive, and even lately this Year by all the ſupreme Tribunals of *Pe-king*, on occaſion of the Drought; becauſe he looked on that Title as fatal to the Perſon inveſted with it, the two former Empreſſes, whom he was likewiſe very fond of, having dy'd in Childbed one after the other. As this Empreſs was Niece to *Kiw kyew*, they concealed this ſorrowful News from him, till he was arrived at *Pe-king*, or the Emperor's Camp, whither we were directing our Courſe.

Death of the Empreſs.

Che ching han alſo came to bear our Ambaſſadors company on Horſeback a little way on the Road; and ſoon after he was returned, we ſeparated and remained alone with *Kiw kyew*. Altho' we had alſways kept the ſame Road we came, yet our Equipage ſuffered a great deal more in returning than going; becauſe the Camels and Horſes, for want of good Forage while we ſtay'd near *Nipchû*, were grown exceeding lean and weak, eſpecially the Camels, which cannot live in a Place where there is no Saltpetre, which makes them ſtrong and fat. Since we had croſſed the River *Porchi*, we had ſcarce met with any good Paſture, much leſs Water, moſt of the Pools we had found in going, being dry'd up for want of Rain, and the Graſs all wither'd, ſo that we were forced to leave a multitude of Horſes and Camels on the Road, becauſe they could travel no farther: Beſides ſeveral were ſtollen by the *Kalkas*, who every Night lay on the Lurch to ſeize ſuch as ſtray'd. For this Reaſon the Ambaſſadors diſtributed all the Horſes ſent by the Emperor among the Horſemen and Officers, to make uſe of on Occaſion, and all that was left of Silk, Linnen, Tea, *&c.* to be exchang'd with the *Tartars* of the Country for Camels and Horſes, which they brought every Day in great Numbers to our Camp; on Condition, however, that every one ſhould return at *Pe-king* the Camels, Horſes, Silks and Linnen, in Goods or Money, according to Cuſtom. Towards Evening it thundered and rained a little, but in the Night it rained hard.

They paſs the *Karu*, or Limits.

The 27th was very fair and temperate; but a little after Noon there aroſe a N. Wind, which made the Air ſomewhat cooler. This Day we re-entered the Territories belonging to the Empire of *China*, and paſſed what they call the *Karû* [or Limits] where we found the Men, Horſes and Camels we had left there, in very good Condition, theſe Lands being very fit for fattening Cattle. A *Tayki* of *Kalka* came to ſalute *Kiw kyew* in Company with two or three other *Mongol Taykis*, who had Orders from the Emperor to convoy with their Men Proviſions for our Equipage. One of them was *Ghe vu*, that is, marry'd to the Daughter of a Regulo at *Pe-king*. He was very handſome, and well dreſs'd; the other was Son of *Karſhanivara*, one of the moſt powerful *Mongol* Regulos ſubject to the Emperor, and neareſt to *Pe-king*, for his Lands extend as far as *Kû pe kew*.

The 28th was ſomewhat cold in the Morning, the Ground being cover'd with a Hoar-froſt, tho' a gentle S. Wind blew. In the Evening came a Meſſenger from one of the principal Lamas, who had been the Maſter of the Grand Lama, Brother to the chief of the three Emperors of *Kalka*, to pay his Maſter's Reſpects to *Kiw kyew*, and make his Excuſe for not coming in Perſon, alledging his Age and Infirmities. This Lama Deputy ſeemed wonderfully devoted to his Maſter, but he was not ſucceſsful; for he did not meet with the Careſſes he expected, nor would *Kiw kyew* receive a Powder, which I take to be the Aſhes of ſomething that had been uſed by the Grand Lama, or perhaps ſome of his Excrements pulverized, which the *Mongols* have in ſo great Eſteem that they carry them hanging at their Necks in little Bags, as very precious Relicks, capable of preſerving them from all Misfortunes, and curing them of all ſorts of Diſtempers. This Powder was contained in a little Packet of very white Paper, neatly wrapped up in a large Scarf of white Taffety. *Kiw kyew* told him, that as it was not the Cuſtom of the *Manchew Tartars* to make uſe of ſuch Things, he durſt not receive his Preſent. He afterwards diſmiſſed this Lama without ſhewing him any Mark of Courteſy, or offering him ſo much as a Glaſs of Water. But underſtanding afterwards that he deſired to have a little Rice, becauſe being very old he found it difficult to eat Fleſh, *Kiw kyew* cauſed a large Quantity to be given him. This Lama ſaid, that tho' his Grand Lama had been Maſter to *Chemitzun tamba Hûtûktû*, Brother of *Tûſhetû han*, his Diſciple was become more able than himſelf, *Becauſe*, ſaid he, *he had the Addreſs to get himſelf honoured and adored by greater Number of People.* But he did not take Notice that this pretended Skill was nothing but a large Stock of Pride, which at length cauſed the Ruin of his Family, and the Empire of *Kalka*.

Holy Excrements.

The 30th was fair and temperate almoſt the whole Day, with a high N.W. Wind in the Morning, which ceaſed at Sun-riſe; a while after it roſe in the S.E. and after Noon ſettled again in the N.W. blowing very violently the reſt of the Day, tho' it was not cold.

The 1ſt of *October* it was very fair and temperate all Day, nay it was hot at Noon, there being but very little Wind from the N. which changed to the S. and a while after returned to the N. We encamped in the Plain of *Uneghet* on the Bank of the Brook, or little River, of *Chikir*, in the ſame Place where we pitched on the 4th of *July* in going out. There blew a ſtrong S.E. Wind all Night till Day-break, when it ceaſed.

The 2d was pretty fair in the Morning, but about 7 o'Clock there aroſe a high W. Wind, which increaſed after Noon, when the Sky was overcaſt and threatened Rain; but the Clouds diſperſed in the Evening, although the Wind continued almoſt the whole Night. We encamped again on the *Chikir*, in a great Plain called *Shari pûritun*.

The 3d was fair all Day, but a little cold, a ſmall N. Wind having riſen in the Morning, which afterwards increaſed and turned firſt to the N.W. then to the W. always very high; but towards Sun-ſet it fell almoſt entirely. We found on the Road ſeveral Tents of *Mongols*, who were come hither ſince we had paſſed this way before, for the Conveniency of Paſture.

The 4th was fair and cold, a high N. Wind blowing all Day till Night, when the Cold grew very ſharp, and increaſed to that degree that every thing was frozen in our Tents. We encamped in the Mountains which we croſſed *July* 1. laſt.

The 5th was fair and very cold, the N.W. Wind blowing very hard all Day from the Time the Sun was riſen a little; before this the Cold was ſo violent that not only the Brooks and Ground were frozen, but our very Breath froze as it paſſed out of our Mouths, and ſtuck to our Beards like Iſicles. We encamped beyond the Source of the *Chikir*, in a Plain by a Spring of good Water, with a ſort of little Pool, which ſerved the Cattle to drink. Not far off we ſaw between the Hills ſome ſmall Pines ſcattered here and there.

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On the 6th blew a very hard and cold W. Wind, which began two Hours before Day in the S. and ſhifted a while after to the W. We quitted the Road we came about 10 Li before we encamped, paſſing and repaſſing a little River, on which we pitched the 28th of *June* laſt. Here we left our old Road on the W. taking the Way of Mount *Pe cha*, and travelling about 10 Li almoſt due S. declining a little to the E. The Wind continued all Night with the ſame Violence.

The 7th we had a very high and cold Wind all Day from the N.W. and W. it ſnowed in the Morning two Hours before Day, and the Sky was overcaſt almoſt from thence till Night. We travelled 60 Li, 40 to the S.E. and 20 almoſt due E. entering among bare and barren Mountains, tho' ſome were cover'd with Trees, generally Pines. The Valleys and narrow Paſſages abound with good Paſture, which was ſtill green, a Sign that it was not ſo cold here, as in ſome other Places we had paſſed ſince our Departure, where we found all the Paſture yellow, and dry'd up with the Froſt. In ſhort, we perceived that it had not ſnowed in moſt of the Streights of the Mountains we paſſed through, nor even on the Mountains near the Place where we encamped, which was in a Valley watered with a Brook, 20 Li from the Entrance of the Mountains. When we were arrived at our Camp, there came a Courier from *So ſan lau ye*, who gave *Kiw kyew* an Account how he had been received by the Emperor, and of the Satisfaction his Majeſty expreſſed at the Succeſs of their Negociation. We alſo had a Letter from him, informing us that he had acquainted the Emperor how much we had contributed to conclude the Peace, according to the Deſire of his Majeſty, who, he added, praiſed us mightily. A Courier arrives from the Emperor.

The 8th we had fair Weather likewiſe all Day, but the Wind was as violent as before, blowing continually from the W. and partaking a little of the S. This Day we travelled no more than 42 Li between the E. and S.E. continually in the Mountains, following the Courſe of a Valley, through which runs a large Brook, whoſe Water is exceeding good and clear. The Mountains on each ſide of this Valley are generally ſteep, and covered partly with Trees, and partly with Rocks. The Valley, which affords good Paſture every where, widening in ſeveral Places, makes agreeable Plains, whoſe Soil ſeems to be good and fit for Tillage, tho' only a ſmall Part of it is employed that way. Towards the End of our Stage we turned ſuddenly to the S W. and having travelled one Li or two on this Point, came and encamped beyond a little River, where our People caught a conſiderable number of ſmall Fiſh reſembling thoſe which we call Vandoiſes. This River is no better than a large Brook, at leaſt in the Condition we found it; for it was very low, and of no great Breadth; it runs North-Eaſtward with a pretty ſwift Current, tho' winding and turning much.

The 9th it threatened to rain or ſnow in the Morning, for the W. Wind, which had continued very violent all Night, falling about Sun-riſe, there preſently aroſe a pretty high S. Wind, which brought Clouds with it; but the N.W. Wind beginning ſoon after to blow again with the ſame Fury as on the preceding Days, diſperſed the Clouds, and increaſed the Cold, which had been pretty moderate for two Days before. The Wind continued all Day blowing very hard. We travelled 69 Li almoſt directly S. declining however a little to the E. in the Windings of the Mountains. For the firſt 30 Li we followed a Valley much like the former, excepting that it was more pleaſant, and better cultivated by the *Mongols*, was watered by a large Brook, diverſify'd with Trees, and full of Partridges, which we ſprung every Moment, as well as Quails and Pheaſants, whereof *Kiw kyew*'s Birds of Prey took ſeveral. At the End of 50 Li we turned a little to the E. and paſſed along another Valley watered alſo by a Brook, which was dry in ſeveral Places. We encamped near another Brook, where there was very good Forage about the Mountains, like what we met with the Day before.

The 10th we had fair Weather all Day, with a pretty violent Wind from the W. and N.W. We advanced 70 Li, the firſt 40 to the Foot of Mount *Pe cha*, which the *Mongols* call *Hamar Tababân*, and the reſt in paſſing this Part of *Pe cha*; which is not a ſingle Mountain, but a Collection of ſeveral, whereof ſome are very high, and cover'd with Pines, the reſt are partly bare, and not ſo high. This Place is famous among the *Tartars*, who look upon it as one of the higheſt in the World, becauſe ſeveral Rivers deſcend from it, directing their Courſe to the E. and W. the N. and S. Perhaps the exceſſive Cold which reigns there is owing to this great Elevation. They ſay it is never without Ice. We ſaw ſome an Inch thick in three little Ponds, which are in a Valley between two of the loweſt Mountains, and in the Brooks that run down the N. ſide of the Mountain. Moſt of the Trees in theſe Mountains, the Pines as well as others, were dead and dry'd up; which ſome attribute to the great Drought that prevailed this Year throughout the Country; others to the great Cold of late Years. The Mountain was not difficult to aſcend on the N. ſide, but we found the Deſcent very rough on the S. ſide. The Emperor cauſed a great Road to be made on purpoſe for the Calaſhes of the Queens, who ſometimes follow him thither. Having deſcended the Mountain, we encamped ſeven or eight Li from the Foot of it, in a Paſs of the Mountains near a large Brook, which riſes in Mount *Pe cha*. The whole Place was full of Pheaſants and Roe-bucks. I reckon our Stage might be about 50 Li to the S.W. retrenching the reſt on account of the Windings of the Mountains and Valleys. The Cold was not very great, and after Noon it was very temperate to the Place where we encamped. Mount *Pe cha*.

The 11th was fair, temperate, and pretty calm. We travelled firſt 60 Li, always along the Valley where we had encamped, our Courſe nearly S.E. The Mountains on each ſide are neither much covered with Trees, nor very high, but pretty ſteep. This Valley is continually watered by the ſame Brook, which is augmented by ſeveral others. It was full of Pheaſants, whereof many were taken by *Kiw kyew*'s Falcons, that were always in Chace of them. There were alſo Hares in ſome Places. We paſſed near ſeveral Springs of hot Water, very famous among the *Tartars*, who there come to bathe and drink of them when they are troubled with any Diſorder. Alighting, I examined theſe Springs, which are very numerous in the middle of the Valley, forming a very large Brook. I put my Hand into ſeveral of them, but was obliged to draw it out again very quick, it being impoſſible to hold it there above a Moment without being ſcalded: The Water was exceeding clear and pure. Their Baths were nothing but ſome Pits dug in the Ground, and cover'd with Branches of Trees. Having travelled 60 Li in this Valley, we turned off to the Weſt into another Streight of the Mountains which croſſes the former; as we entered it News was brought to *Kiw kyew* of the Death of the Empreſs his Niece, who dy'd the 24th of *Auguſt* of a Miſcarriage. The Emperor, who was extremely afflicted at her Sickneſs, declared her *Whang hew*, or Empreſs, on the Day ſhe dy'd. She had, for a long time, enjoy'd the Honours of that Dignity, without any Title but that of Queen, which the Emperor's three principal Wives have in common. He loved this Princeſs much, but was not willing till then to declare her Empreſs, as has been already obſerved, tho' he had been often ſollicited to confer that Dignity on her; ſome ſay it was out of Superſtition, fearing that Title might be fatal to the Perſon who bore it, becauſe two had already dy'd; others imagined it was done to mortify her, becauſe he knew her to be a little haughty. However that be, ſhe had at her Death, and afterwards, not Springs of hot Water.

only

only the Honours, but alſo the Title of Empreſs. The Emperor likewiſe made her Father *Kong* of the Firſt Rank; a Dignity next to that of Princes of the Blood Royal, among whom there are ſeveral who have no other Title, and ſeveral who would be glad of it, but have it not, as not having Merit enough to enjoy the Title of Prince and the Penſion belonging thereto. As ſoon as *Kiw kyew* heard this News, which was known to us a Month before, he fell a weeping and ſighing aloud, according to the Cuſtom of the *Chineſe* and *Tartars*; after which he continued his Journey with us to the next Poſt-houſe, which was not far from the Entrance of the Valley. Being arrived there, he immediately took Poſt, that he might the ſame Day appear before his Majeſty, who we knew was but 60 Li diſtant. As for the reſt of us, we encamped near this Poſt houſe, by the ſide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and the reſt to the W.

The 12th was fair, but for ſome part overcaſt, with a ſmall S. Wind. The Morning was cold, but afterwards the Air was pretty temperate. We firſt marched 10 Li Weſtward, to a little Plain where the King's eldeſt Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name *Tayn*. We afterwards turned due S. and travelled 50 Li on this Point of the Compaſs to the Emperor's Camp. His Majeſty, who had received *Kiw kyew* the Day before with great Tokens of Goodneſs, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had ſuffered much in this Journey; that he was very well pleaſed with the Succeſs of the Negociation, and would ſhew Tokens of his Satisfaction, when the Troops paſſed by. In ſhort, he had ordered to be diſtributed to our Officers and Soldiers, Oxen, Sheep, Veniſon he had killed in Hunting, Wine, Butter, and Horſes for all thoſe who wanted them, which was punctually performed. When the Emperor was on his Return in the Evening, our Officers, with *Kiw kyew* at their Head, and we among them, drew up along the Road where the Emperor was to paſs; who not being able to diſtinguiſh the Perſons, becauſe it was Night, aſked who we were. *Kiw kyew* having anſwer'd in the Name of the reſt, his Majeſty enquir'd if every body was in Health, after which we went to thank him, making the nine uſual Inclinations oppoſite to the Door of his Tent: He ſent ſeveral Diſhes from his Table to the Officers and Mandarins of the Embaſſy. P. *Pereyra* and I went afterwards by ourſelves to enquire after the Emperor's Health, and receive his Orders. As it was very late, and his Majeſty was to ſet out the next Morning to call the Stag, we could not ſee him; but he cauſed us to be told publickly, that he was well; that he knew we had ſuffered much, and that through our Care and Diligence the Negociation of Peace had taken Effect; that in ſhort, we ſhould go and reſt ourſelves at *Pe-king*, along with *Kiw kyew*, who was to ſet out next Day, leaving the Command of the Troops to a Lieutenant-General.

Come to the Emperor's Camp.

The 13th the Weather was fair and temperate all the Day. We ſet out for *Pe king* with *Kiw kyew*, travelling about 90 Li almoſt due S. then having gone ten Li W. we came to lie in a Village, which belongs to one of the Regulos of *Pe-king*.

The 14th was ſtill very temperate, only it was ſomewhat cold in the Morning, and hot at Noon. The Air was calm and clear till the Evening, when it became overcaſt; but at Night the Clouds diſperſed, and we had a Hoar-froſt.

The 15th the Weather continued fair and temperate, but there aroſe a S.W. Wind towards Noon. In all the Country from Mount *Pe cha* hither was ſcarce any Harveſt, on account of the Drought, which was ſo great that almoſt all the Brooks were dry'd up; for above a Year there had not fallen Rain enough to moiſten the Ground two Inches deep.

The 16th was fair and pretty temperate, tho' there was a great Fog in the Morning. We paſſed through the Great Wall, entering *China* at *Kû pe kew*, and came to lie at a Fort 40 Li from *She kya*.

The 17th was temperate, cloudy in the Forenoon, but clear afterwards.

The 18th we arrived happily at *Pe-king*, the Day being temperate and fair, with very little Wind.

The 21ſt it began at laſt to rain, and continued raining all Day.

Arrive at *Pe-king*.

The 22d the Emperor returned to *Pe-king*, and we went to the Palace to ſalute him. His Majeſty had ordered one of the Eunuchs of his Bed-chamber to wait on us with *Chau lau ye*, who was much indiſpoſed, and tell us, that his Majeſty knew very well that we had ſucceſsfully laboured in the Negociation of Peace, and that he would willingly learn the Particulars of ourſelves, and the chief Difficulties we had to ſtruggle with. We anſwer'd, that we had exactly followed his Majeſty's Orders, and endeavour'd to do our Duty. We were then treated with *Tartarian* Tea, [that is, Tea after the *Tartarian* Faſhion] and told that a Portion of Veniſon was allotted for each of us. Here it muſt be remarked, that 'tis the Cuſtom of the *Tartars* to dry the Fleſh of all Animals in the Sun, to preſerve it from corrupting, and it is principally on this Sort of Meat that the common People feed when in the Field.

The 24th the Emperor went to make the uſual Offerings to the Dead before the Body of the deceaſed Empreſs, who lay in State in a Houſe of Pleaſure without the City.

November 4. We went to the Palace to enquire after the Emperor's Health, becauſe our Brethren had obſerved a few Days before, when they preſented him their Calculation of an Eclipſe of the Moon which was to happen this Month, that he was ſomewhat fallen away. His Majeſty received our Compliment very kindly, and ordered that we ſhould be in the ſame Hall where we had appeared twice in his Preſence: Here one came from him to tell us, *That if there appeared any Change in his Countenance, it was no Wonder, ſince there had been a great Drought this Year, and that conſequently his People muſt have ſuffered much; that the Miſery of his People could not fail of giving him Uneaſineſs.* Afterwards the Eunuch who brought us this Anſwer ſaid, that his Majeſty underſtood I was pretty well verſed in the *Tartarian* Language, and asked me if it were ſo. I reply'd, that indeed I had begun to learn it; and as he was very particular in his Queſtions, I was obliged to anſwer him in *Tartarian*, of which he immediately informed his Majeſty, who ſent us a Salver covered with Victuals (all in very fine Porcelaine, yellow without, and white within) from his own Table. They told me, I muſt thank his Majeſty in the *Tartarian* Language, which I did in the beſt manner I could. After they had carry'd him my Anſwer, he ſent a third time to ask what ſort of Books I had read, if I readily underſtood them, and was the Perſon who had offered to go to *Ula* to learn *Tartarian* more expeditiouſly. I reply'd, that if his Majeſty thought fit to ſend me, I was ready to go there, or wherever he pleaſed. When we had taſted what the Emperor had ſent us, they told us, in diſmiſſing us, that his Majeſty would immediately ſend us Veniſon of his own hunting, which he had ordered to be kept for us.

Inſtance of the Emperor's Affection for his People.

The 17th we went to the Palace, to know if his Majeſty deſired our Attendance at the Obſequies of the Empreſs, and were anſwered from him, that it was not neceſſary. We at the ſame time made him a Preſent of four black Fox-Skins, given us by the Plenipotentiary-Ambaſſador of *Ruſſia*, which his Majeſty kindly accepted. Theſe are the moſt precious and coſtly Furrs to be met with here; nor is any Perſon

ſuffer'd

ſuffer'd to wear them, unleſs they be given to him by the Emperor. His Majeſty at the ſame time made us a Preſent of two Pots of dry'd Veniſon, which he had killed in his laſt Hunting.

The 22d the Emperor, followed by his whole Court, went to the Funeral of the Empreſs, which was performed in a Place choſen by him, where two former Empreſſes his Wives, and his Grandmother, had been bury'd. This Prince expreſſed a more than ordinary Affliction for the Death of this laſt Empreſs; he went once or twice to weep near her Corpſe, and ſtay'd there ſeveral Hours. All the Grandees of the Court, by his Order, did the ſame every Hour in their Turns. Soon after the Death of this Princeſs, he ſent her Father all her Jewels. Being informed that four Gentlemen of his Bed-chamber were eating together and diverting themſelves during the Height of his Affliction for the Loſs of her, he cauſed them to be chaſtiſed after the *Tartar* manner; and not ſatisfy'd with baniſhing them his Preſence, he puniſhed their Fathers, by depriving them of their Employments, and obliging them to maintain Eunuchs at a great Expence. *'Tis ſcandalous*, ſaid he, *that my Domeſticks, whom I treat with too much Indulgence and Honour, ſhould be ſo little touched with my Affliction, as to be making merry while I am overwhelmed with Grief.* Emperor's Affliction for the Empreſs.

December 11. Between five and ſix in the Morning, a Comet was perceived from the Top of the mathematical Tower at *Pe-king*, to the S.E. There appeared no more than ten or twelve Feet of its Tail, which ſeemed to be about a Foot in Breadth; it terminated juſt under the three Stars, which make a ſmall Iſoceles Triangle in the Bending of *Hydra*'s Tail; thence it extended towards the *Centaur*, and paſſed over the two Stars of his Right Shoulder: The reſt of this Comet was obſcured by the ſolar Rays, ſo that they could not ſee its Head, or judge of its true Magnitude. A Comet.

The 12th it appeared again, and its Motion was obſerved to be South Weſt.

The 13th I went at 6 o'Clock to obſerve it on one of the Towers of our Church, when there appeared above the Horizon about twelve Feet of Tail, which was about a Foot in Breadth.

The 14th I obſerved the Comet a ſecond time, and found its Elongation from the Sun remarkably increaſed, and that it advanced towards the S.W. a Degree and half in 24 Hours, appearing leſs luminous. The Emperor returned to *Pe-king* from the Funeral of the Empreſs, fowling all the way back. We went to the Palace, according to Cuſtom, to enquire after his Health, and he did us the Honour alſo to aſk after ours, and to put ſeveral Queſtions to us about the Comet, concerning which the Tribunal of Mathematicks had preſented him with their Obſervations.

The 15th it was hardly viſible, becauſe the Horizon was obſcur'd with Vapours, and its Elongation was very great. It was obſerved four or five Days longer at the Obſervatory, till they could hardly diſcern the Glimmering of its Tail. They did not ſee its Head, which was ſtill hidden in the Rays of the Sun when its Tail entirely diſappeared.

The 31ſt the Emperor returned hither from his Park, called *Hay tſe*, where he had been for twelve or fifteen Days diverting himſelf with Hunting; it is full of Stags, Roebucks, Hares, Pheaſants, *&c.*

The 1ſt Day of the Year 1690, we went in the Morning to the Palace, according to Cuſtom, to enquire after the Health of the Emperor, who ordered us to be ſerved with *Tartarian* Tea, which he takes himſelf. He cauſed us to be aſked ſeveral Queſtions about certain Remedies, and among the reſt Cauteries, in order to inform himſelf how they were apply'd in *Europe*, to what Part of the Body, and for what ſort of Diſtemper.

The 5th P. *Pereyra* and I were ſent for to the Palace by the Tribunal of the Grand Maſter of the Emperor's Houſhold, called in *Tartarian*, *Poyamban*, to receive what his Majeſty had ordered for us in Return of the four Black Fox-Skins which we had preſented him. This Gift conſiſted of ten pieces of Silk, Sattin and Damaſk, which the Officers of the Magazines of the Palace delivered to us; whereupon we went immediately to thank the Emperor with the uſual Ceremonies.

The 10th one of the Gentlemen of his Majeſty's Bed-chamber came from him to our Houſe with Notice to repair to the Palace next Day, in order to explain the Uſe of the Mathematical Inſtruments, which the Miſſionaries had given him from time to time, or cauſed to be made for him in Imitation of the *European*. They added, that it was the Emperor's Will that I ſhould ſpeak in *Tartarian*; and that when I was at a Loſs P. *Pereyra* ſhould ſpeak for me in *Chineſe*. We were allowed alſo to bring any one of the other three Miſſionaries we thought fit.

The 15th the Peres *Pereyra*, *Thomas*, and I went to the Palace, according to Order, and were brought into one of the Emperor's Apartments, called *Yang tſin tyen*, where one part of the moſt skilful Artificers, as Painters, Turners, Goldſmiths, Copperſmiths, *&c.* were at work. Here they ſhew'd us the mathematical Inſtruments, which his Majeſty had cauſed to be placed in very neat Boxes, or Drawers, made on purpoſe of Paſtboard. The Inſtruments were not very extraordinary, conſiſting only of a few Sectors, almoſt all defective, ſeveral common Compaſſes, large and ſmall, of different ſorts, ſome Carpenters Squares, and geometrical Rules, a graduated Circle, half a Foot in Diameter, with its Sights; all coarſly made, and far ſhort of the Neatneſs and Accuracy that appeared in the Inſtruments which we brought, as the Emperor's Officers, who ſaw them when we arrived, themſelves allowed. We were ordered from his Majeſty thoroughly to examine the Uſes of them, that we might explain them clearly to him, and to bring with us next Morning the other Inſtruments in our Houſe proper for meaſuring the Heights and Diſtances of Places, and taking the Diſtances of the Stars. Hall of *Yang tſin tyen.*

The 16th we ſent for P. *Suarez*, and returned to the ſame Apartment, which conſiſts of a main Building with two Wings. The main Building, which faces the S. is compoſed of a Hall and two large Cloſets, one on each ſide. In the Front of the Hall is a Gallery about fifteen Foot wide, ſupported only by thick wooden Pillars, with Timber-work, painted, and enriched with Carving and Gilding, but without a Cieling; it is paved with large ſquare Tiles, which they take care to rub and make as ſmooth as Marble. The Hall, which is not very magnificent, has an Eſtrade in the middle, about a Foot from the Floor, whereon is a Foot-Carpet, not unlike our *Turkey* Carpets, but very common, with great Dragons upon it. The Emperor's Throne, which is properly nothing but a great Arm-Chair, of Wood gilt, is at the farther End of this Eſtrade. The Cieling of the Hall is gilt and painted, but ordinary enough; in the middle of it is a carved Dragon, with a Globe hanging from his Mouth. On both ſides of the Hall are large Rooms about 30 Foot ſquare; that on the left Hand as we entered was full of Painters, Engravers, and Varniſhers. There were likewiſe a good Number of Books in very plain Preſſes. The other Chamber is that where the Emperor uſually ſtops, when he comes into this Apartment. Notwithſtanding which it is very plain, without either Painting, Gilding or Tapeſtry, the Walls being lined with nothing but white Paper paſted on them. Along the S. Side of the Chamber there runs an Eſtrade from one End to the other, about a Foot and half high, covered only with a common white Woollen Carpet. In the middle is a Mattreſs, cover'd with black Sattin, on which the Emperor ſits, and a kind of Bolſter for him to lean on; beſide it is a little Table about a Foot high, neatly varniſhed, on which ſtands his Majeſty's Inkſtand, Its Deſcription.

with a few Books, a Perfuming-pan, and Paſtils in Powder on a little Stool. The Perfuming-pan was made of a mixt Metal, much eſteemed in *China*, tho' it is moſtly of a very old and ſcarce kind of Copper. Near the Place where his Majeſty paſſed were ſome Fruits in Wax-work, which we preſented him on our Arrival at *Pe-king*. This Chamber was adorned with a Preſs full of *Chineſe* Books, beſides ſeveral Tables heaped with Jewels and Rarities, all ſorts of little Agate Cups of divers Colours, Porphyry and ſuch like coſtly Stones, little Toys in Amber, even to Nuts bored through with much Art. I ſaw moſt of his Majeſty's Seals, in a little Trunk of yellow Sattin, very neat. They are of all Sorts and Sizes, as of Agate, Porphyry, Jaſper, and Rock-Cryſtal; they all had Characters engraven on them, thoſe of *China* being on moſt of them: I ſaw only one large Seal inſcribed with Words in both Languages; thoſe in the *Tartarian* were, *Oncho Koro Che Chenneakû Jabonni Parpeyi*, that is, *The Jewel or Seal of great Actions, extended, and without Bounds.* On ſome of them there was likewiſe a kind of Cartridge, between two Dragons which incloſed the Letter of the Seal. In this ſame Hall was an Apartment for Workmen, who were ſolely employ'd about Paſtboard Toys, which they make with ſurprizing Neatneſs.

Rarities in this Apartment.

This Day the Emperor order'd us ſeveral Diſhes from his own Table, and afterwards ſent for us into his Preſence in the Apartment where we ſaw him at our firſt Audience. This Place is called *Kyen tſing kong*, and like the *Yang tſin tyen*, but diſpoſed more to Advantage, and therefore his Majeſty uſually dwells in it. He was in a Room on the Right-hand of the Hall, which Room is full of Books put up in Preſſes, covered with purlpe Crape. The Emperor asked us, on entering, if we were well, and after we had thanked him for that Honour, by falling proſtrate on the Floor, according to Cuſtom, he, addreſſing himſelf to me, enquired if I had made a conſiderable Progreſs in the *Tartarian*, and underſtood Books in that Language? I anſwered alſo in *Tartarian*, that I had learned a little of the Language, and underſtood the Hiſtories I had read tolerably well; whereupon his Majeſty turning to thoſe who were near him, ſaid, *He ſpeaks it well; he has the true Accent.* Afterwards he made us draw near his Perſon, and began by requiring me to ſhew him the Nature of a Semicircle given us by the Duke of *Mayne* when we left *France*, which I had preſented his Majeſty this ſame Day. Accordingly I explained the ſeveral Uſes of it; but he would know even the Method of dividing the Degrees into Minutes, both by concentrick and interſecting Circles. He admired and greatly praiſed the Accuracy of this Inſtrument, and expreſſed a Deſire to be acquainted with the *European* Letters and Figures, that he might be able to uſe it himſelf. Then taking his Sectors, he deſired us to explain their Uſe, and after employing us near an Hour, meaſuring along with us the Gradations, walking and behaving as familiarly as a Father might do among his Children, he diſmiſſed us, with Orders to return next Day.

The Miſſionaries inſtruct the Emperor in Mathematicks.

The 17th his Majeſty ſent for us very early to the Palace, where we ſtay'd with him more than two Hours, explaining ſeveral Problems of Geometry, he talking to us all the while with great Sweetneſs and Familiarity. He made us repeat over the Uſe of various Inſtruments made for him by P. *Verbieſt*'s Direction. I ſpoke to him always in *Tartarian*, but would not undertake to give mathematical Explanations in this Language, excuſing myſelf, as not being Maſter enough either of it or the *Chineſe* to deliver myſelf properly, eſpecially in ſcientifical Matters; not ſo much as knowing the *Chineſe* or *Tartar* Terms of Art correſponding to ours. But I told him, when P. *Bouvet* and I were well verſed in the *Tartarian*, we might be able to give him very clear and ſatisfactory Lectures in Mathematicks or Philoſophy; becauſe the *Tartarian* ſurpaſſes much the *Chineſe* Language, as having Conjugations, Declenſions, and Particles to connect Diſcourſe, which the latter wants. The Emperor ſeemed pleaſed with this Remark, and turning to thoſe who were about him, ſaid, *That is true, and this Defect makes the* Chineſe *much more difficult than the Tartarian.* As we were going to retire, the Emperor ordered *Chau lau ye*, who was preſent, to learn diſtinctly what we had to ſay, becauſe his Majeſty was often at a Loſs to underſtand us.

They explain Geometry to him.

The 18th all four of us returned to the Palace, where we explained ſome geometrical Propoſitions to *Chau lau ye*. In the Evening his Majeſty ſent us ſeveral ſorts of Proviſions from his own Table, and among the reſt a very beautiful Fiſh of a moſt delicious Taſte, which came from *Lyau tong*, and was of the ſame Kind with that we caught in the River *Kerlon* when we went to *Nipchû*. As his Majeſty was very buſy this Day, he ſent us home in good time.

The 19th, going to the Palace as uſual, his Majeſty came into the Apartment of *Yang tſin tyen* where we were; he ſtopped firſt to ſee ſome of his People ſlide on the Snow prepared for the Purpoſe. After which he went to the Work-room of the Painters, and then came into the Chamber where we were. He continued a good while with us, and had as before ſeveral Problems in Geometry explained to him, with the Uſe of an Aſtrolabe made for him by P. *Verbieſt*'s Directions. He ſeemed, before us and his Courtiers, to value himſelf on underſtanding theſe Sciences, and comprehending what was explained to him.

The 20th the Emperor came again to *Yang tſin tyen*, and ſtaid above three Hours with us. He had ſent us Victuals from his own Table, and among the reſt a kind of ſour Cream, much eſteemed by the *Tartars*, and had the Goodneſs to ſend us Word that, *knowing we liked it, he had not eaten what was ſerved up to him, but had reſerved it for us.* This Day his Majeſty expreſſed ſtill greater Regard for us, and was more familiar than the Days before. He aſked me many Queſtions, and ſaid the moſt obliging Things, ſeeming ſurprized that I had in ſo ſhort time made ſuch Progreſs in the *Tartarian*, eſpecially conſidering I lived in a Houſe where none ſpoke that Language. Upon my ſaying that the laſt Journey into *Tartary* had been of great Service to me, he reply'd, that when there was Occaſion for another he would make uſe of me. At laſt, after taking ſeveral Diſtances and Heights with us, he asked me what were the Qualifications of P. *Bouvet*? To which I anſwer'd, that he had made the ſame Progreſs as I in the *Tartarian*; and was alſo skilled in Mathematicks, and other *European* Sciences.

The 21ſt his Majeſty ordered PP. *Thomas* and *Pereyra* to be called back, after we had left the Palace, to repeat him an Explanation; and ſignified that there was no farther Occaſion for P. *Suarez*'s Attendance.

The Tribunal of *Poyamban.*

The 22d the two Fathers were ſent for as the Day before, and the Emperor not being able clearly to underſtand their Explication, he diſmiſſed them betimes. A while after he ſent P. *Bouvet* and me Orders to conſider which was the moſt ready way to perfect us in the *Tartarian* Language; to repair every Day to the Tribunal of the *Poyamban* (that is, the Tribunal of the Grand Maſters and Stewards of the Palace, where all Affairs are tranſacted in the *Tartarian*) or to take a Journey into the Country of the *Manchews*. We anſwered, that we had no Occaſion to deliberate on the Matter, ſince his Majeſty was a much better Judge of it than we, and knew better the moſt expeditious Means of learning that Language; that beſides, as we learned it purely to pleaſe him, it was indifferent to us what way we acquired it, provided his Majeſty was but ſatisfy'd. I intreated him therefore to ſignify his Intentions to us, and that we were ready to obey his Pleaſure. The Emperor ſent immediately to tell us, that the Winter not being a proper Seaſon to travel in, we ſhould go every Day to the Tribunal of the *Poyamban*, where we ſhould find skilful Perſons, with

with whom we might discourse as much as we pleased; that we might eat with the Chiefs of the Tribunal, and that when the Frost was over he would send us to travel into Eastern *Tartary*.

The 23d P. *Bouvet* and I went to the Palace to thank the Emperor for this Favour. But he sent to tell us, that it would be time enough to thank him when we were thoroughly versed in the *Tartarian* Language; and a while after admitting us into his Presence, he put several Questions, particularly to P. *Bouvet*, whom he had not seen for some time. In the Evening *Chau lau ye*, who the Evening before had carry'd the Emperor's Orders to the Heads of the Tribunal of the *Poyamban*, conducted us thither himself, and presented us to the Grand Masters and chief Steward. These Gentlemen received us kindly, and appointed us a Room opposite to the Hall wherein they hold their Assemblies.

The 24th we went the first time to this Tribunal, where they assigned us two inferior Mandarins, born in *Tartary*, to instruct us in the Language, and do whatever else we required. They appointed likewise one of a superior Rank, and very skilful in both Languages, to come once every Day to solve the Difficulties which the others could not fully explain, and teach us the Elegancies of the Language. One of them, who it seems had been a Mandarin of the Custom-House at *Ning po*, when we arrived there, was much surprized to see us in a different Condition from what we appeared at his Tribunal: But as he had used us very well, he made no Difficulty to discover himself to us, and we did not fail to thank him for his kind Treatment at that Season without knowing us.

The 27th the Emperor sent Fruits and Sweetmeats from his Table to PP. *Pereyra* and *Thomas*, who continued going to the Palace to explain the Mathematicks, he sent us some likewise into the Tribunal, as a new Proof of his singular Respect for us.

The 29th the Emperor sent us dry'd Sweetmeats again from his Table, which we distributed among the Heads of the Tribunal. A few Days after his Majesty sent to our House Stags, Pheasants, Fish, and Oranges to begin the new Year, and we went to thank him.

Jan. 9. [the first Day of the *Chinese* Year] we went to pay our Respects to the Emperor, according to Custom at the Palace, where we found the Mandarins of all the Tribunals, and the Officers of the Troops assembled in the third Court (entering on the South side) which is the largest, and were present at the three Genuflexions with the nine Knocks of the Head, which they performed all together, with their Faces towards the Palace. This Ceremony was conducted with a great deal of Order; first the Mandarins, consisting of several thousands, were placed according to their respective Dignities, all dressed in their Robes of State, which make a very good Figure in the Winter, on account of their rich Furrs interspersed with Gold and Silver Brocades. The Mandarins standing thus in Order, an Officer of the Tribunal of Ceremonies cry'd aloud, *Kneel*; at which Word, they all fell on their Knees together. Then he cried out three times *Knock your Heads against the Ground*, which was immediately performed, all striking with their Heads, at the same Instant, every time he spoke. After which the same Person said, *Rise*, and every one standing up as at first, the same Ceremony was repeated thrice more; so that there were in all three Genuflexions, and nine Knockings with the Head, a Respect which is pay'd in *China* to none but the Emperor, and which all from his own eldest Brother to the lowest Mandarin render him punctually on other Occasions. The Soldiers and Artificers of the Palace, who receive any Favour from his Majesty, ask Leave to thank him, and knock their Heads nine times at the Palace-Gates. The common People and Soldiers are scarce ever admitted to perform this Ceremony, and Persons are reckoned very much honour'd when the Emperor receives this sort of Respect from them: But it is a singular Favour indeed when he permits it in his Presence; which is scarce ever done except at the first Sight they have of his Majesty, or on some extraordinary Occasion, and by Persons of eminent Rank. Indeed, when the Mandarins repair to the Palace every five Days, to pay their Respects to his Majesty, although they always perform them in their Robes of State, and with the same Formalities, yet the Emperor seldom appears in Person upon the Throne before which they do it; nor was he present this first Day of the Year when we saw all the Mandarins of the Tribunals and Officers of War pay this Homage. For the rest, this Ceremony is performed with great Caution and Exactness; for there are Censors who examine every thing that passes, and it is an unpardonable Fault to want Gravity on this Occasion, or to perform it in a slight and careless manner.

Respects paid the Emperor every New-year's-Day.

As his Majesty went out in the Morning, according to Custom, to honour his Ancestors in the great Palace appointed for this Ceremony, part of the Retinue which attended him was drawn up in the third and fourth Courts. In the third were four Elephants richly harnessed, and much more magnificently than those we saw at the Court of the King of *Siam*; for tho' they were not so handsome, they were loaden with great Chains of Silver, or at least of Copper gilt, adorned with abundance of precious Stones. Their Feet were securely chained together for Fear of any Accident, and each carry'd on his Back a Throne like a little Tower, but not very splendid. There were likewise four other Thrones borne by Men, on one of which the Emperor was carry'd to the Palace of his Ancestors. On our entring into the fourth Court, we saw two long Ranks of Standards of various Forms and Colours, Pikes with Tufts of that red Hair which the *Tartars* wear on the Top of their Caps in Summer, and several other Ensigns of Dignity, which are carry'd before the Emperor when he marches in State. These two Ranks extended to the Foot of the Steps of the great Hall, in which the Emperor sometimes gives Audience. Those who carry'd these Ensigns of Imperial Dignity had also their Robes of State, but very ordinary ones, and distinguished only by their Variety of Colours. Within these Ranks were some of the Emperor's Led-horses, with curious Trappings. In the Hall, the Regulos and all the Grandees of the Empire were placed according to their Stations, waiting for the Emperor to pay him their Respects. Having crossed this Court, we came into the fifth, at the farther End of which is a great Platform encompassed with three Balustrades of white Marble one above another. On this Platform formerly stood an Imperial Hall, called *The Hall of Concord*, where his Majesty had his most magnificent Throne, and received the Reverence of the Lords and all the Officers of the Court. There are still to be seen two little Squares of Stone placed at proper Distances, which determined how far the Mandarins of each Order were to advance. This Hall was burnt several Years ago, and tho' a Million of Taels, that is, about eight Millions of *French* Livres, have been long since appointed for rebuilding it, it is not yet begun, because they have not been able to get as large Timber as the former, and it must be brought 3 or 400 Leagues.

Ceremony of honouring his Ancestors.

On this Occasion I must observe, that the *Chinese* are so wedded to their ancient Customs, that nothing can prevail with them to change them. They have, for Instance, very fine white Marble, which is gotten within 12 or 15 Leagues of *Pe-king*; They dig up Slabs of a monstrous Size to adorn their Sepulchres, and there are very huge Pillars of it in some Courts of the Palace: Yet they make no use of it in building their Houses, or even in paving the Halls of the Palace; but use large square Tiles, which however are polished so fine that I must own I took them for Marble the first time I saw them. All the Pillars in the

Buildings

Buildings of the Palace are Wood, with no other Ornament than Varniſh to ſet them off: Neither do they make any Arches, except in Gates and Bridges; all the Walls are of Brick; the Gates are japanned with green Varniſh, which is very pleaſing to the Sight: The Roofs are likewiſe of Brick, which they waſh with yellow Varniſh: The Walls on the outſide are plaiſtered red, or faced with very ſmooth and poliſh'd Brick; withinſide they are lined only with white Paper, which the *Chineſe* paſte on with great Skill. After we had croſs'd this fifth Court, which is exceeding large, we enter'd into a ſixth, being that of the Kitchens, where all the *Hya's*, or Life-Guards, and other Officers of the Emperor's Houſhold, who are properly his Domeſticks, waited to attend his Majeſty when he went to receive the Homage of the Princes and Grandees of the Empire. We ſtay'd at the Gate of this Court till the Emperor had given his Audience of Ceremony. When he went out of this Court to go into the Hall of the Courts, where were the *Regulos* and great Officers of the Empire, we went to wait for him in the fifth Court. After he had given Audience he return'd not by the middle Gate thro' which he came, but by that of one of the Wings, and paſſed very near the Place where we ſtood. His Majeſty was dreſſed in a Veſt of very black Sable, and wore a Cap of State, which differs from others only by a ſort of Gold Point, on the Top whereof was a large Pearl, ſhaped like a Pear, and at the Bottom other Pearls, perfectly round. Every Mandarin wears alſo a precious Stone on the Top of his Cap of State: Thoſe of the 8th or 9th Rank have only Gold Point; the 5th, 6th, and 7th Orders wear a Stone of Rock Cryſtal; the 4th is diſtinguiſhed by a blue Stone, the 1ſt, 2d, and 3d by a red one, cut facet-wiſe. The Emperor and Heir apparent wear Pearls on the Top of their Caps.

Caps of Ceremony.

After the Emperor was enter'd we follow'd him to the End of the 7th Court, where we gave him Notice that we were come to pay him our Reſpects alſo: We walked after a *Tayki*, or *Mongol* Prince, firſt Couſin to the Emperor, and deſigned for his Son-in-Law, who was come thither likewiſe to pay his Homage; which he did in the Middle of the Court, with his Face to the North, where the Emperor then was. His Majeſty ſent this Prince a large Gold Diſh of Victuals from his Table, and another to two of his favourite *Hya's*, or Guards, who were order'd to the Apartment of *Yang-tſin tyen*, where we uſed to reſort. From thence we went to pay our Reſpects ſucceſſively to the Emperor's two Brothers, both Prime *Regulos*, to the Children of the fourth *Regulo*, who died laſt Year, to *Sò ſan lau yê*, and to the two *Kiwkyew*. The Emperor's eldeſt Brother and the three Regulos ſent one of their Gentlemen to thank us, and excuſe them on account of the Fatigue they had undergone all the Morning, either in attending the Emperor to the Hall of his Anceſtors, or in waiting at the Palace.

The 13th P. *Bouvet* and I were ſent for to the Palace of the *Yang tſin tyen*, to give the Model of a Candleſtick, ſo contriv'd that the Candle ſnuffs itſelf. The Emperor aſked us in *Tartarian*, how we advanc'd in the Study of that Language? I anſwer'd in the ſame, That we would endeavour to improve his Majeſty's gracious Aſſiſtance for that End. The Emperor then turning to thoſe about him, ſaid, *They are improv'd indeed; their Language is better, and more intelligible.* On my ſaying, That the greateſt Difficulty for an *European* was to learn the *Tartarian* Tone and Accent, *You ſay right*, reply'd the Emperor, *it will be no eaſy Matter to learn the Accent.* Then he aſk'd if we thought Philoſophy might be treated of in *Tartarian*: We anſwer'd, That we hoped to compaſs it when we were Maſters of the Language; that we had made a Trial, and found we could expreſs our Thoughts ſo as to be well underſtood by thoſe who taught us the Language. The Emperor finding by this Diſcourſe that we had drawn up ſomething in Writing relating thereto, and that it was in our Study, order'd an Eunuch of the Preſence to go with me to fetch it. When I brought it he made us draw near his Perſon, and took our Paper, which treated of Digeſtion, Sanguification, Nutrition, and the Circulation of the Blood. It was not finiſhed, but we had gotten Figures drawn to make Things more intelligible. Theſe he conſider'd very attentively, eſpecially thoſe of the Stomach, Heart, Viſcera, and the Veins, comparing them with ſome in a *Chineſe* Book, which treated of the ſame Matters, and found a great Conformity between them. He afterwards read over our Papers, praiſed our Syſtem, which he ſaid was very ſubtile, and then went on in his own Courſe of Practical Geometry with P. *Thomas*. After more than two Hours Diſcourſe, *Chau lau yé* preſented him from me with a Pair of Compaſſes 4 Inches long, with 2 or 3 Pieces to be faſtened on occaſion to one of the Legs; he accepted of it, and order'd me a very large and good one with all its Pieces, and a *Chineſe* Fathom, made of a Silk Cord, divided into Inches and Lines, all in a Box or Caſe, cover'd with Brocade and yellow Taffety both within and without. The following Days we began to frequent the Palace as before.

On the 17th, *Chau lau yé* and an Eunuch of the Preſence were order'd by the Emperor to tell PP. *Peréyra* and *Thomas*, who attended him according to Cuſtom in the Apartment of *Yang tſin tyen*, that we ought to be cautious in ſpeaking of our Sciences, and whatſoever concern'd ourſelves, eſpecially before the *Chineſe* and *Mongols*, who were not pleas'd to ſee us in this Country, becauſe they have their *Bonzas* and *Lamas*, to whom they are very much bigotted; That his Majeſty knows us thoroughly, puts entire Confidence in us, and treats us as his moſt favour'd Domeſticks; that having cauſed our Conduct to be obſerv'd, not only at Court, where he order'd Men to reſide in our Houſes on purpoſe to watch us, but alſo in the Provinces, where he had expreſsly ſent truſty Perſons to enquire in what Manner our Brethren behaved there, he had not found the leaſt Fault in our Conduct; that for this Reaſon he treated us with ſo much Familiarity, ſending for us every Day into his Preſence; that notwithſtanding all this we ought to be very reſerv'd abroad, tho' before him we ran no Riſk in ſpeaking our Sentiments freely. "There are three Nations in my Empire, added he; the *Manchews* love and eſteem you as well as I, but the *Chineſe* and *Mongols* cannot endure you. You know what happen'd to P. *Adam* towards the End of his Days, and to P. *Verbieſt* in his Youth; it is always to be fear'd there will be ſuch Impoſtors as *Yang quang ſyen*, ſo that it is proper to be upon your Guard." In ſhort, he warn'd us not to tranſlate any Thing relating to our Sciences in the Tribunal where we were, but only in our own Houſe; that this Advice was no more than a Caution, and that we ought not to apprehend we had occaſion'd it by any Fault or Indiſcretion, ſince he was entirely ſatisfy'd with our Conduct.

Cautions given the Miſſionaries by the Emperor.

The 21ſt arriv'd in this City, a *Karawân* of *Eluth Tartars*, and *Mohammedans* [*Moors* in the *French*] who are their Neighbours, and come here to traffic. There were among them two *Ruſſians* and a *Lithuanian*, who came twice to ſee us. This laſt told us, That an Envoy of the Plenipotentiaries of *Ruſſia* coming to this Court by the Way of *Kalka*, had been murder'd, with all his Retinue, by the *Kalka Tartars*; who having ſeparated the Company under Pretence of Traffic cut all their Throats.

The 26th, the Emperor went to his Pleaſure-Houſe, and thence to his Park, where, in Preſence of the Grandees of his Court, he put in Practice good part of the Leſſons we taught him in Geometry: Then he ſent us Orders to proceed in explaining Philoſophy in Writing, and hinted that we need only finiſh the Subject we had begun; but that it ſhould be done in private at our Houſe.

The 5th of *March*, the Emperor return'd to *Pe-king*.

The 7th in the Evening, he ſent us Orders to bring next Morning what we had written in *Tartarian*, with ſome

ſome Propoſitions of *Euclid* explain'd in the ſame Language. But we had time only to prepare the firſt Propoſition, and write over fair what we had done relating to *Nutrition*.

The 8th, P. *Bouvet* and I going in the Morning, with PP. *Pereyra* and *Thomas*, into the Apartment of *Yang tſin tyen*, his Majeſty came and ſtay'd two Hours with us. He read what we had deſcrib'd in the *Tartarian*, and caus'd the ſaid Propoſition to be explain'd to him. After he had thoroughly comprehended our Explanation, he wrote it down, with his own Hand, as we dictated to him, only correcting the Terms and Stile. He appear'd very well ſatisfy'd with what we had done, and told us, *he would take the ſame Exerciſe every Day*. His Majeſty gave each of us this day two Pieces of black Satin and 25 *Taël*: *Not*, he ſaid, *that he pretended thereby to recompenſe the Trouble we were at on his Account, but becauſe he obſerv'd that our Clothes were in a bad Condition.* The Emperor learns Geometry.

The 9th we were ſent for into the Apartment of *Kyen tſin kong*, where we explain'd the ſecond Propoſition; which being a little more difficult and perplexed than the firſt, his Majeſty did not ſo eaſily comprehend it, and deferred to tranſcribe it till next Morning that it might be repeated once more.

The 20th we explain'd the Propoſition over again, and after we had made him thoroughly underſtand the Senſe of it, we dictated and he wrote it, correcting the Language as before. *Chau lau yé* repreſented, that the ſix firſt Books of *Euclid*, with the Commentary of *Clavius*, render'd into *Chineſe*, by P. *Ricci*, had alſo been tranſlated ſome Years ago into *Tartarian* by a skilful Perſon appointed by his Majeſty; and that tho' this Tranſlation was not exact, nor eaſy to be underſtood, it would yet be of great Service to us in explaining Propoſitions, eſpecially if the Tranſlator was ſent for to aſſiſt us and write them down, which would ſave his Majeſty the Trouble. The Emperor liking the Propoſal very well, ordered that the *Tartarian* Tranſlation ſhould be put into our Hands, and the Tranſlator ſent for.

The 11th the Emperor, being much pleaſed with our clear and neat Conſtruction and Demonſtration of the third Propoſition, ordered that, beſides the Tranſlator, the moſt able of our three Maſters in the Tribunal of *Poyamban* ſhould aſſiſt us daily in our Explications, and continually exerciſe us in the Language, for which Purpoſe he aſſigned us a private Room near his Apartment.

The 12th and 13th we continued to explain *Euclid* to his Majeſty's Satisfaction.

The 14th the Emperor ſet out from *Pe-king* for the Burying-place of his Grandfather, and from thence to the Hot-baths near it, ordering we ſhould go on with our Work in the Apartment appointed us, as if he were preſent.

The 22d the Emperor returning to *Pe-king* came the ſame Evening to the Apartment of *Yang tſin tyen*, where we were. As ſoon as he perceived us at a Diſtance he asked aloud how we did; then entring the Chamber, he propoſed ſome Doubts in caſting Accompts, and ſaid he would not then ſee what we had prepared of the Elements of Geometry, becauſe it was too late.

The 23d the Emperor came and made Trial of a graduated Circle of one Foot diameter, which he had ordered to be made in his Abſence to meaſure moderate Heights and Diſtances. This Circle had alſo a geometrical Square, graduated on the Inſide, to avoid having Recourſe to a Table of Sines for reſolving the Triangles. Afterwards, in the Court of this Apartment, he tried a large Semi-circle, made formerly by the Direction of P. *Verbieſt*, and now mended and ſet upon a good Foot, in Imitation of the Semicircle which I had preſented his Majeſty, who calculated the Operation on his *Swan pan* (ſee Vol. I. p. 139) quicker than P. *Thomas* by our Figures. Tries a Semicircle.

The 24th the Emperor had four Propoſitions of *Euclid's Elements* explain'd to him, which he ſaid he underſtood perfectly. As he expreſſed an Eagerneſs to know as ſoon as poſſible what was moſt neceſſary in the *Elements* for underſtanding practical Geometry, we ſignify'd to him, that, if he pleaſed, we would ſelect only the moſt neceſſary and uſeful Propoſitions, and that, without following the Method of demonſtrating in the *Chineſe* Tranſlation, we could abridge the Work conſiderably, and ſupply it with more accurate Demonſtrations. His Majeſty agreeing to this Propoſal, we reſolved to obſerve the Method of P. *Pardie*'s Geometry, and make his Demonſtrations ſtill eaſier to be underſtood.

The 25th we continued to explain to the Emperor the Propoſitions we had prepared in his Abſence.

The 26th we began to explain the Elements of P. *Pardie*. The Emperor took a great deal of Pains to examine if the Diſtinctions were exact, and well expreſſed. He corrected ſome Words with red Ink, and ſaid before his Attendants, that this was no ordinary Book, nor the Work we were going on with, a Trifle; that for his part he eſteemed it infinitely.

The 27th his Majeſty going to his Pleaſure-houſe on the Lake *In tay*, near his Palace, paſſed by *Yang tſin tyen*'s Apartment, where he ſtopped a Moment to look into the Breviary of P. *Thomas*, which he found by chance in a Corner, and went forward, ordering us to be brought in the Afternoon to his Pleaſure-houſe, there to go on with our Explanation, which was accordingly performed, tho' it rained very hard all Day. When we had done expounding, he made a Trial of a little graduated Circle; then ordered an Eunuch of the Preſence, his Favourite, and a Man of Parts, to ſhew us the neateſt and moſt agreeable Apartment in all the Houſe; this, they told us, was a very particular Favour. This Apartment is neat, but has nothing grand or magnificent. There are pleaſant little Solitudes, very pretty little Groves of a kind of *Bambu*, Baſins and Reſervoirs of running Water, all narrow, and lined only with common Stone. This is owing, partly to the *Chineſe* having no Idea of what we call Architecture; and partly to the Emperor's affecting to ſhew that he will not ſquander the publick Revenues on his own private Diverſions. On this Occaſion I cannot help obſerving, that, whether it be natural or affected, his Majeſty is extremely reſerved in his private Expences and Bounties, tho' he is without diſpute the richeſt Prince in the World; but then it muſt be confeſſed that in his publick Expences, and in executing what he undertakes for the Good of the State, he never ſpares any thing, or complains of the Coſt: He is alſo very generous in leſſening the Taxes in caſe of a Dearth or Poverty. Before we left the Emperor's Preſence, he told us that he would go next Morning to his Pleaſure-houſe of *Chang chun ywen*, two Leagues and a half to the Weſt of *Pe-king*, and ordered us to come to him there every ſecond Day, to continue our Expoſition of the Elements of Geometry. It was ſignify'd to us, that he intended this Day to have fiſhed in the Lake, and given us all he catched, but that the Rain hindered him. Fine Apartment of *Yang tſin tyen* Palace.

The 28th the Emperor went in the Morning to his Pleaſure-houſe, called *Chang chun ywen*, which ſignifies *The Garden of perpetual Spring*. We went directly to the innermoſt Apartment, and his Majeſty ſoon after ſent us ſeveral ſorts of Meat from his Table, all in very fine Porcelain, yellow on the Outſide, ſuch as none but the Emperor himſelf is ſerved in. Afterwards he ſent for us into the Apartment where he lodged, which is the moſt delightſome and agreeable in all the Houſe, tho' neither rich nor magnificent: It is ſituate between two great Baſons of Water, one S. the other N. both almoſt encompaſſed with little Eminencies, made of the Earth dug out of the Baſins, and planted with Apricot, Peach, and ſuch like Trees, which when in Leaf look pretty enough. The Lecture being finiſh'd, we were conducted all over *Chang chun ywen* Pleaſure-houſe.

the Apartments: On the North ſide there is a little Gallery upon the very Edge of the Baſon, which affords a very agreeable Proſpect. We alſo ſaw the Rooms in which the Emperor lies in Winter and Summer. This was reckoned a ſingular Favour, thoſe who approach neareſt his Majeſty never being admitted ſo far. Every thing to be ſeen in them was very modeſt, but exceeding neat in the *Chineſe* Way. The Beauty of their Houſes and Gardens conſiſts in a great Propriety, and Imitation of Nature, as Grotto's, Shell-work, and craggy Fragments of Rocks, ſuch as are ſeen in the wildeſt Deſarts. But above all they are fond of little Arbors and Parterres, incloſed with green Hedges which form little Walks. This is the Genius of the Nation. The Rich lay out a great deal of Money in theſe ſorts of Whims; they will give conſiderably more for a piece of ſome old Rock, which has ſomething in it groteſque and out of the way, for Inſtance, if it has ſeveral Cavities in it, or Holes through it, than they would for a Jaſper, or a fine Marble Statue. If they do not uſe Marble in their Buildings, it is not for want of it, the Mountains near *Pe-king* being full of very beautiful white Marble, which they ſcarce ever uſe but to adorn their Sepulchres.

The Emperor learns the Uſe of Logarithms.

The 31ſt we went on with our Lectures, after which his Majeſty did us the Honour to ſend us from his own Table ſeveral Diſhes of Meat, ordering us to eat in his Apartment, very near the Hall where he dined. Dinner being over, he made me ſhew him the Uſe of the Logarithms, which he had cauſed to be tranſcribed in *Chineſe* Characters. He at firſt thought the Practice difficult and perplex'd, but having eaſily comprehended how Multiplication was performed by them, he expreſſed his Eſteem for this Invention, and a Deſire to know the Uſe of it.

April 1. we explained Geometry to the Emperor, who treated us as uſual, and beſides preſented us with ſeveral things he had lately received from the Southern Provinces. I explained to him the Uſe of the Logarithms in Diviſion.

The 5th we went on to explain Geometry, beginning with ſolving ſeveral Queſtions by Logarithms. After Dinner the Emperor had a Mind we ſhould taſte ſome Wine ſent him out of the Southern Provinces, demanding how we us'd to drink it at home. Then he preſented us a very fair cryſtal Cup, having ſeveral Figures on it, cut with a Diamond; and ask'd us what Uſe it was for. We being oblig'd to anſwer that it was to drink in, he anſwer'd, laughing, that, ſince it was ſo, he would have each of us drink it full of Wine: But we excuſing ourſelves, compounded for one of thoſe little Cups, which the *Chineſe* uſe for that Purpoſe, and do not contain half the Quantity of our common Glaſſes. His Majeſty did us the Honour to give us the full Cup out of his own Hand, and when we had drank it off, ask'd if we would have another? We thank'd his Majeſty, and addreſs'd ourſelves to explain Geometry. We receiv'd Advice by an Expreſs from

A Perſecution againſt the Chriſtians in *Shan tong*.

Tſi nan fû, Capital of *Shan-tong*, that the Governor of a little City in this Province had rais'd a Perſecution againſt the Chriſtians there; and that tho' P. *Peréyra* had written a Letter, intreating him to releaſe them out of Priſon, and not treat them as Followers of a falſe Law, ſince the Emperor had declar'd by a publick Letter that the Chriſtian Law ought not to be look'd on as ſuch: Yet this Governor, without regarding either the Miſſionary's Letter, or the Emperor's inclos'd in it, tore the firſt, and order'd the Meſſenger, tho' he did not belong to his Government, 20 Laſhes, and as many to the Perſons who introduced him. That afterwards he impriſon'd thoſe anew whom he had releaſed for Money, and had cited P. *Valet* to his Tribunal, for preaching the Chriſtian Law in his Juriſdiction; that, in ſhort, he proteſted, *that, tho' he was ſure to loſe his Mandarinate, he would proſecute him to the Extent of the Law.* We communicated this News to *Chau lau yé*, who undertook to acquaint the Emperor with it, and repreſent to him, that if he did not protect us, and do ſomething in favour of our Religion, both the Miſſionaries and their Proſelytes would be continually expos'd to the like Inſults; becauſe the Prohibition to embrace the Chriſtian Religion was ſtill in force, notwithſtanding his Majeſty's Good-Will towards us.

The 7th we continu'd our Lectures, and were treated as uſual. *Chau lau yé* gave the Emperor an Account of the Uſage the Chriſtians had receiv'd in *Shan-tong*; and his Majeſty having read the Letters written on the Occaſion, ſignify'd to us, not to make any Noiſe about the Affair, and that he wou'd ſet Things right. *Chau lau yé* told him from us, that the Miſſionaries in the Provinces were every Day expoſed to the like Inſults; and that being come into this Country for no other End but to preach the Religion of the true God, we were moſt ſenſibly concern'd for it.

The Emperor writes to ſtop it.

The 8th, the Emperor ſent for PP. *Peréyra* and *Thomas*; he ſet the latter about making a Table of Menſuration, which whilſt he was calculating his Majeſty wrote a Letter in *Tartarian*, and wou'd have ſhewn it to P. *Peréyra*, but the Miſſionary ſignifying that he was not enough vers'd in the Language to read it, the Emperor told him the Contents of it, *viz. That he had given Orders relating to the Chriſtians of* Shan-tong, *whoſe Affair we had caus'd to be laid before him the Evening before.* After the Fathers had thank'd him for this Favour, and finiſh'd their Table, he diſmiſs'd them, telling them they needed not to come next Day, becauſe he was to return the Day following to *Pe-king*.

The 10th, the Emperor return'd to *Pe-king*, to honour, according to Cuſtom, the Emperors his Predeceſſors. The Ceremony being over, he diſpatch'd the Buſineſs of the Day, and came into our Apartment: He ſtay'd there two Hours to have Geometry explain'd, and Triangles reſolv'd by the Tables of Logarithms, which were juſt tranſlated into *Chineſe* Cyphers by his Order. He was much pleas'd to find that what he had already learn'd of the Elements facilitated his Progreſs in Practical Geometry, which he wanted to have explain'd to him.

The 12th, we continu'd to expound the Mathematics to the Emperor, who was impatient to be Maſter of what was moſt neceſſary and uſeful in the Elements of Geometry, and mention'd to us the writing a Treatiſe of Philoſophy in *Tartarian*.

The 14th, we went on with our Lectures. His Majeſty told us that he had read our Expoſition, and to ſhew us that he underſtood it, he gave general Demonſtrations from the Figures we had drawn. He then read again our Explanation, which he underſtood very well; then he aſk'd us many Queſtions concerning our Voyage, and the Places we had touch'd at in our Way to *China*. After ſome familiar Talk, he again enquir'd into the Demonſtration of a Geometrical Problem which P. *Thomas* had taught him. At laſt, he had a Heap of Corn calculated, and afterwards the ſame Heap meaſur'd, to ſee if the Calculation and Menſuration taken from the Sector agreed with the actual Meaſure. Before we appear'd in his Preſence he aſk'd *Chau lau yé*, if we had heard no News relating to the Affair of *Shan-tong*? The Mandarin anſwer'd,

It ceaſes.

he believ'd not, becauſe we had mention'd nothing to him. A few Days after, we underſtood that the Viceroy had freed all the Priſoners; and that the *Chi hyen* had not whipp'd the Meſſenger as he threaten'd, but only detain'd him 15 Days in Priſon, on Pretence of ſatisfying himſelf whether the Letter was forg'd.

The 22d, a Domeſtic of the Viceroy of *Shantong* came to P. *Pereyra* from his Maſter, to know of him, how he wou'd have this Affair accommodated.

The 23d, his Majeſty, under Pretence of ordering us to examine a Calculation which he had made, convey'd to us the Paper the ſecret Memorial of the Viceroy of *Shan-tong* concerning the Chriſtians, with the

Sen-

tence; in which he condemn'd the Accuſer to be puniſh'd as a Slanderer and malicious Informer: But no Puniſhment being inflicted on the Mandarin, we declar'd that what was done wou'd not remedy the Evil. Afterwards the Emperor having order'd us to be aſk'd if we were ſatisfy'd, probably becauſe we were not very forward to thank him for the Favour, which he pretended was a very great one; we anſwer'd boldly, that we were not ſatisfy'd; and as his Majeſty knew that the only Thing which brought us into his Empire, and detain'd us at his Court, was a View of eſtabliſhing our Religion, if he would pleaſe to do ſomething more, we ſhould be infinitely more oblig'd to his Goodneſs than for all the Marks of Kindneſs which he daily heap'd upon us. This Anſwer did not pleaſe him: He order'd us to be told that he believ'd he had done enough for our Honour, which he would not ſuffer in the leaſt to be injur'd; That he favour'd our Brethren in the Country for our Sake, and for the Services we did him; but that he did not pretend to protect and ſupport the *Chineſe* Chriſtians, who valu'd themſelves on our Credit, and imagin'd they had a Right to do what they pleas'd.

Conduct of the *Chineſe* Chriſtians diſpleaſing to the Emperor.

The 26th, which was the Emperor's Birth-day, we went in a Body to pay our Reſpects to his Majeſty; who, by a particular Favour, receiv'd them in Perſon. He aſk'd us ſome Queſtions in Geometry, and order'd us to go on next Morning with our Explications. We were afterwards treated with ſome of his own Tea.

May 3d, the Emperor return'd to *Pe-king*, and came to hear us explain the Elements of *Euclid*, which we continu'd to do ſeveral Days; and his Majeſty apply'd himſelf very cloſely thereto. There ſcarce paſſed a Lecture but he ſpoke ſome obliging Thing in Commendation of the *European* Sciences. That we might not be interrupted nor incommoded by the Heat, his Majeſty order'd us to be remov'd to the moſt cool and retir'd Room of the Apartment where himſelf lodg'd, and no body was admitted even to ſee it without his expreſs Order. He continu'd to ſend us Victuals from his own Table; and often after a Lecture wou'd ask us Queſtions concerning the Manners and Cuſtoms of *Europe*, and the Nature of its Countries, with ſuch Familiarity as ſurpriz'd his Courtiers.

The 25th, a Troop of 80 or 90 *Ruſſians* came to Court, with a Letter from their Ambaſſadors Plenipotentiary. It ſet forth with what Exactneſs they had executed the moſt important Article of that Treaty, which was the pulling down of the Fortreſs of *Yakſa*; and that Orders had been given for removing the *Ruſſian* Settlement to the Weſt of the *Ergonê*, as ſoon as Winter was over. Then they demanded that, according to the Articles of Peace, ſome Troops of *Kalka* Deſerters ſhould be deliver'd up to the Governor of *Nipchû*. The Emperor coming to hear our Lecture, ask'd us to interpret the *Latin* Tranſlation of this Letter, which we did by Word of Mouth: Upon which his Majeſty told us he was ſatisfy'd with the *Ruſſians*. He added, that in all Appearance this Company of them came only to trade, and had brought 60 Waggons loaded with Skins.

June 22d, the Emperor remov'd from *Intay* to his other Pleaſure-houſe of *Chang-chun ywen*, and order'd us to repair thither every other Day.

July 24th, News came that the King of *Eluth* had advanced with an Army of 20 or 30,000 Men towards the Territories of the *Mongols* ſubject to this Empire: Whereupon the Emperor reſolv'd forthwith to reinforce the Troops in thoſe Parts, ~~which are compos'd for the moſt~~ part of *Mongols*, commanded by their Regulos and *Taykis*, whom his Majeſty had already order'd to arm and obſerve the Motions of the *Eluths*, who, under Pretence of invading the *Kalkas*, might take Occaſion to fall upon the *Mongols* if they were not Condition to oppoſe them.

The 25th, the Emperor having the Night before publickly declar'd his Intention to ſend a conſiderable Body of Forces againſt the *Eluths*, and that he would go himſelf in Perſon on that Side within a Month, to take his uſual Diverſion of Hunting, the Grandees of the Court, and the Mandarins of War, both *Tartar* and *Chineſe*, begg'd earneſtly to be ſent on this Expedition. This is their Manner when a Caſe of Neceſſity requires their Service; but this does not proceed ſo much from their Love to Arms as the Fear of loſing their Poſts.

Is petitioned not to go to the War himſelf.

The 30th, his Majeſty ſignify'd his Intention, that P. *Pereyra* and myſelf, in his Uncle's Retinue, ſhould again attend him into *Tartary*. We had eight Horſes deliver'd to us for the Uſe of our Domeſtics, and three Camels to carry our Baggage. The Emperor being inform'd that the Soldiers who were to march againſt the *Tartars* of *Eluth* could buy no Horſes but at exceſſive Rates, gave them Power to take all they could find without the *Tartar* City, paying 20 Tael for fat Horſes, and 12 for lean ones. This Permiſſion occaſion'd great Diſorders, eſpecially in the *Chineſe* City: The Officers preſs'd not only the Horſes of Merchants and Mandarins, as well as others, but even the Mules and Camels. They conſtrain'd Perſons of the greateſt Gravity, and even the moſt conſiderable Mandarins they met in the Streets, to alight; they enter'd the very Houſe of the principal *Chineſe Kolau*, and carry'd off all his Horſes, Mules, and Camels. They alſo took Occaſion, under Protection of this Permiſſion, to ſeize abundance of Arms, Harneſs, and other Things uſeful to Soldiers. The principal *Chineſe* Mandarins, and among the reſt the Chief *Ko-lau*, laid before the Emperor the dangerous Conſequences of ſuch a Licenſe. His Majeſty, who never intended that his Orders ſhould be executed in that Manner, forthwith commanded every thing to be reſtor'd, except the Horſes, which were paid for according to the Rates fixed by himſelf: He forbid any farther Seizures, and puniſh'd thoſe who had committed any Violence. By theſe Means the Tumult was immediately appeaſed

The 31ſt, the Emperor ſignified to the Tribunals, that, conſidering the Neceſſity of Horſes for his Journey, if thoſe Mandarins who did not go to the War would furniſh Horſes, it would be a conſiderable Service to the Empire: He alſo gave publick Notice, that all thoſe who were willing to ſerve in the Army at their own Expence ſhould be well receiv'd, and that Regard ſhould be had to their Merit in the future Diſtribution of Employments.

Auguſt 2d, the Emperor cauſed 4 or 5000 Taels to be diſtributed among the Soldiers who were to ſet out for the Army, but he gave nothing to the Officers.

The 4th, the Princes of the Blood, the Officers of the Crown, and the Heads of all the Supreme Tribunals, preſented his Majeſty a Petition, intreating him not to go in Perſon to the Army, or even to leave *Pe king* at this Juncture: becauſe his Departure might occaſion Uneaſineſs and Fear among the People, eſpecially thoſe of the Southern Provinces, who would imagine all was loſt if they knew his Majeſty had left the Capital. The Emperor yielded to this Petition, and conſented to defer his Departure for ſome Days. He nominated his eldeſt Brother Generaliſſimo, and granted his eldeſt Son, who was then 19 Years of Age, the Favour, he had from the firſt deſir'd, of being preſent in this Expedition.

He ſends an Army againſt the *Khan* of the *Eluths*.

The 5th, 6th, 7th, and 8th, the Troops, deſign'd for the Army that was to act in *Tartary*, fill'd off, and ſeveral *Regulos* and Princes of the Blood alſo ſet out with the Officers and Soldiers belonging to their reſpective Houſholds.

The 9th, the Emperor's eldeſt Son and eldeſt Brother were feaſted by his Majeſty; it being a Cuſtom of the *Tartars* to treat their Kindred on ſuch Occaſions.

The 10th, theſe two Princes ſet out for the general Rendezvous. His Majeſty did them the Honour to bear

bear them company with the Prince his appointed Heir, and two more of his Children. The whole Court assembled to wait on the Emperor, who was attended by by all the Regulos, Princes of the Blood, Grandees of the Empire, and other Officers of the Houshold. But tho' this Procession had an Air of Grandeur and Majesty, yet as there were neither Trumpets, nor Kettledrums, nor any other Mark of Magnificence, there was something of Sadness and Solemnity mixed with it. First marched eight or ten Led Horses, with pretty plain Trappings; after these the Emperor and his Children, surrounded with the *Hyas*, or Life-guards. Next came twelve Domesticks, who all the way closely followed his Majesty. Then marched ten Officers, resembling our Yeomen of the Guards, each carrying on his Shoulder a large Pike or Halbert, the Staff varnish'd with Red, and spotted with Gold; near the Iron Head hung a Tiger's Tail. These were follow'd by a Squadron of the *Hya's*, or Life-guards, all Mandarins of different Orders. After them came the Officers of the Crown, and other Grandees of the Empire, the Procession ending with a large Troop of the Houshold, with two great Standards at their Head, whose Streamers were of yellow Sattin, with the Dragons of the Empire wrought thereon in Gold. All the Streets through which the Emperor passed were swept and watered, all the Gates, Shops and cross Streets were shut up, while Foot Soldiers drawn up on both Sides, each with a Sword by his Side, and a Whip in his Hand, made the People retire. This is practised every time the Emperor or Heir Apparent pass through the Streets of *Pe-king*, and especially when the Queens or Princesses go abroad; for tho' they are carry'd in close Chairs, they shut up all the cross Streets with Matts.

Procession of the Emperor.

As soon as the Emperor had passed the Suburbs, he found both sides of the high Road lined with the Troops, which he there reviewed, attended by the Heir Apparent and two or three others, all the rest of his Train having halted, to avoid raising a Dust. After the Review his Majesty stopped a while to speak to his Brother and Son, and then to the general Officers; these last alighting, spoke to him on their Knees.

He reviews his Troops.

The 12th Advice coming that the King of *Eluth* had retir'd, his Majesty immediately resolved to set out the 18th to hunt in the Mountains of *Tartary*, beyond the Great Wall, where we attended him the two last Years.

The 3d of *September*, P. *Bouvet* and I observ'd an Eclipse of the Sun, which began 47 Minutes and about 40 or 50 Seconds after six, and ended 10 Minutes and about 30 Seconds after eight, about three Digits being obscured. The Empress Dowager, accompany'd with the three Queens, or Wives of his Majesty, went to meet him, who finding himself out of Order returned to *Pe-king*. PP. *Thomas*, *Bouvet*, and I likewise set out with the same Design. But in the Road meeting with the Heir apparent, whom the Emperor had sent back to *Pe-king* to prevent the false Reports that might be spread on account of his Indisposition, we returned with the Prince, who was attended only with ten or twelve Officers, a few Eunuchs, and a Train of Valets. Six Guards marched a little behind him, each carrying a Javelin, at which hung a Tiger's Tail. When we enter'd the Suburbs we found all the Streets sprinkled, the Houses and Shops shut, nor one Soul in the Streets through which the Prince was to pass, except the Soldiers of *Pe-king*, who watch the Streets by Night, and every Day mount the Guard throughout the City, to prevent Disorders.

The 4th it was published here, that the Emperor's Army, commanded by his eldest Brother, had gained a Victory over the *Eluths*. The Account sent by the Generalissimo to his Majesty imports, that *Sept.* 1. on Advice of the Enemy's Approach, he decamped next Morning at Day-break, and marched to meet them; towards Noon he came in Sight, and immediately drew up his Troops, and advanced in good Order, so that about two o'Clock the two Armies faced each other. The Enemy was drawn up in Order of Battle near a Brook at the Foot of a Mountain, and had made a kind of Intrenchment with their Camels: In this Posture they expected our Troops. The Fight began with a great Fire from the Cannon and Muskets, after which the Armies were closely engag'd, and the *Eluths* gave way with considerable Loss; but by Favour of the Marshes they retired in good Order to their Camp. The General added, that he knew not as yet whether the King of *Eluth* was slain in the Field, nor the Particulars of the Battle, of which he then only gave a general Account, that he might not defer acquainting his Majesty with this agreeable News.

The *Eluths* defeated.

The 8th having Advice that the Emperor approach'd, we set out to meet him, and travelled that Day eight Leagues from *Pe-king*. At three next Morning we went forward, thinking to meet with his Majesty four Leagues off, but learned on the Road that he had embark'd in the Night for a Village five Leagues from *Pe-king*, whither he intended to repair in a Sedan. We immediately took our Way to the Place where the Emperor was to land, and arriving two Hours before him, placed ourselves near the Grandees of the Court, who also waited for his Majesty. As soon as the Bark put to Shore, the Emperor, who perceived us, sent a young Gentleman of his Bedchamber to know our Business. We made our Compliment on Occasion of his Majesty's Illness, signifying the Uneasiness it had given us; which was immediately reported to him. We had learned two Days before, that his Majesty had enquired of the Chiefs of the Apartment of *Yang tsin tyen*, where he came to hear our Explanations, whether we had expressed any Concern at his Illness, and asked often how he did; to which these Gentlemen had answer'd obligingly, That we came punctually ourselves, besides sending three or four times every Day to enquire after his Majesty's Health.

The 19th the Emperor finding himself much better, did us the Honour to send for us into his Presence. He had almost recovered his Colour, but was grown very lean.

The 24th his Majesty went to his Country Seat of *Chang chun ywen*, in order to recover his Health and Strength. His eldest Son returned a few Days before from the Army.

The 28th the Astronomers from the Tower of the Observatory discover'd a new Star in the Neck of *Sagittarius*.

A new Star in the Neck of *Sagittarius*.

The 30th we observed it ourselves, it appearing very distinctly like a Star of the fourth Magnitude, and it resembled those we call Fix'd Stars.

October 1. we observed the new Star again, but could not take its Altitude, because it was almost hidden by the Vapours.

The 4th we observed it a third time, and perceived that it diminished considerably.

The 8th, being informed that the Herse which convey'd the Ashes of *Kiw kyew*, killed in the Battle on *Sept.* 1. was not far off the City, and that his Majesty had sent two Grandees of the Empire and some of his *Hyas* to honour the Deceas'd, P. *Pereyra* and I, who had particular Obligations to that Lord, set out to meet his Remains, and found them seven Leagues from *Pe-king*. His Ashes * were inclosed in a little Coffin, cover'd with the richest of *Chinese* Gold Brocade, and placed in a close Herse, invelop'd with black Sattin,

* It is the Custom of the *Tartars* to burn the Bodies, and preserve the Ashes and the Bones; and tho' at present there are many who do not observe that Usage, yet none fail to burn the Bodies of those who die in the Wars, or in their Travels out of *China*; and the *Chinese* themselves sometimes practise it on the like Occasions.

which

which was born by eight Men. Before marched ten Horſemen, carrying each a Pike adorned with red Tufts, and a Flag of yellow Sattin, border'd with red, on which were painted the Dragons of the Empire. This was the Mark of Office belonging to the Chief of one of the eight Imperial Standards. Next followed eight Led Horſes, two and two, neatly harneſſed; and after them a ſingle Horſe with that ſort of a Saddle which none, but the Emperor and thoſe to whom he preſents them, can uſe; and he ſcarce ever gives them to any but his own Children. The Children and Nephews of the Defunct encompaſſed the Herſe on Horſeback, cloathed in Mourning, and eight Domeſticks attended it on Foot. At a few Paces diſtance follow'd ſome of his neareſt Relations, and the two Grandees ſent by the Emperor. Being come pretty near, we alighted in the middle of the Road, and pay'd the uſual Honours to the Deceas'd, which conſiſt in four Proſtrations on the Ground; the Children and Nephews of the Deceas'd likewiſe diſmounted, and we gave them our Hands, which is the ordinary Salutation. After this we remounted, and joined the Proceſſion. Solemn Proceſſion with *Kiw kiew's* Corps.

About two Miles from the Place where we were to pitch, appear'd a great Company of Relations, all in Mourning. On this the Children and Nephews, with their Domeſticks, clad alſo in Mourning, alighted, and began to lament round the Herſe; they afterwards walked on Foot above a Quarter of a Mile, weeping all the way, till the two Grandees order'd them to get on Horſeback again: In our March ſeveral Perſons of Quality, Relations or Friends of *Kiw kyew*, came in Crowds to pay him their Reſpects. Being come within three Quarters of a Mile of the Place where the Proceſſion was to ſtop, the Emperor's eldeſt and 4th Son, ſent by his Majeſty to do Honour to the Deceas'd, appear'd with a numerous Train of Courtiers of the firſt Rank. All then alighted, and the Bearers doubled their Pace till they came near the Princes, before whom they ſet down the Herſe; upon this the Princes and all their Retinue fell a weeping for a while, affecting abundance of Sorrow. After this they mounted again, and withdrawing a little from the high Road, follow'd the Herſe to the Place where the Tents were ſet up. Before the Tent of the Deceas'd was a Range of Pikes and Led Horſes. The Coffin containing the Aſhes was taken out, and placed on an Eſtrade in the middle of the Tent, and a little Table ſet before it. The two Princes arriving preſently after, the eldeſt enter'd the Tent, and falling on his Knees before the Coffin, held up a little Cup full of Wine thrice above his Head, and then poured it into a large Silver Goblet which ſtood on the Table, proſtrating himſelf every time on the Ground. This Ceremony being over, the Princes received the uſual Thanks from the Children and Nephews of the Deceas'd, and then mounted on Horſeback, and returned to *Pe-king*. As for the reſt of us, we retir'd to a poor neighbouring Hutt, where we paſſed the Night. Great Honours paid the Deceaſed. Sacrifice of Wine.

The 9th the Proceſſion ſet forward by Day-break, a Company of Domeſticks guarding the Aſhes, and weeping and relieving each other by Turns. All the Officers of the Standards, and many of the Princes, Grandees of the Court, among them a Regulo of the 2d Order, who was a Prince of the Blood, and Son-in-law to the Deceas'd, came one after the other to pay their Duties to this Nobleman, who was generally beloved and eſteemed, and had the Reputation of an honeſt and charitable Man. The nearer we approach'd the City the greater was the Conflux of Men of Quality, and the Moment the Aſhes enter'd the Gates a Domeſtick of the Deceas'd made three Libations of a Cup of Wine, which he poured on the Ground, proſtrating himſelf each time. The Streets through which the Procemion paſſed were ſwept, and lined with Foot-Soldiers. Long before we arrived at the Houſe two large Companies of Domeſticks (one belonging to the Deceas'd, the other to his Brother) ſet out to join the Funeral. As ſoon as they perceived it at a Diſtance, they ſet up a crying and wailing aloud, which was anſwer'd with double Lamentations by thoſe who accompany'd the Aſhes; a Scene which really melted the Spectators, and drew Tears from their Eyes. Libations.

The only piece of Superſtition I obſerved on this Occaſion was, that when they came to the Houſe they burned Paper at every Gate through which the Aſhes paſſed. In the Courts were erected great Pavillions of Matts, like ſo many large Halls, according to the Cuſtom of the Country, ſome of which were illuminated and furniſh'd with Tables, whereon they offer Fruits and Perfumes to the Deceas'd. The Coffin containing the Aſhes was depoſited under a Canopy of black Sattin, enrich'd with Gold Fringe and Lace, hid from View by two Curtains. The Emperor's eldeſt Son, accompany'd by one of his youngeſt Brothers, (whom his Majeſty had conſtituted the adopted Son of the deceas'd Empreſs, Niece of *Kiw kyew*, becauſe ſhe had no Male Iſſue) performed the ſame Ceremonies in the Houſe as they had done the Day before in the Tent; after which the Children and Nephews of the Deceas'd thanked the Princes on their Knees, and taking off their Bonnets, proſtrated themſelves on the Ground. Offerings.

The 18th we ſent the Emperor 18 geometrical Propoſitions fair written, having as many more not tranſcribed. After his Majeſty had examin'd them he ſeem'd pleas'd, and ſaid, *He found them very clear, and eaſily comprehended them.*

The 29th the Emperor renew'd his Study of Geometry under PP. *Bouvet* and *Thomas*, who explain'd four Propoſitions, with which he expreſſed himſelf well ſatisfy'd, and told them, *He would thenceforth continue to hear our Lectures daily, as he had done before his Journey.* Emperor renews his Study of Geometry.

The 30th, as it was my Turn to go to the Palace, I was called with P. *Thomas* into the Emperor's Chamber, where we ſtay'd with him near two Hours. He turned over the Leaves himſelf, as I read the Explication in *Tartarian*; after which he made us ſhew him the Method of determining the Shadow of a Gnomon.

November 1, being ſent for into the Emperor's Chamber as before, he made us ſit near him on the ſame Eſtrade whereon he ſat himſelf, and uſed us in a very kind manner. We would fain have excuſed ourſelves from accepting this Honour, which he ſeldom allows his Children, but were obliged to obey his poſitive Commands.

The 3d, after his Majeſty had heard our Explanations, he ſent to tell us, that ſince we came every Day to the Palace to ſerve him, and the Winter drew on, he was afraid we might ſuffer by the Cold, to prevent which Inconvenience, he would give each of us, (with PP. *Gabriani* and *Suarez*, who live in our Houſe, and are eſteem'd by him,) a long, furr'd Garment; and obliged us to ſend one of our own next Day, for a Pattern.

The 9th the Emperor having declared that he would go to the Houſe of his maternal Uncle, who was to be interr'd next Day, the Grandees of the Empire, and even the Brother of the Deceas'd, made Remonſtrances to his Majeſty, intreating him not to give himſelf that Trouble; whereupon he ſaid he would ſend his Sons in his Stead.

The 10th we aſſiſted at the Funeral of *Kiw kyew*, where the Attendants were very numerous. Three of the Emperor's Sons, among whom was his eldeſt, two other Regulos, ſeveral Princes of the Blood Imperial, and moſt of the Grandees of the Empire, accompany'd the Aſhes of this Lord to his Burying-place which is about a League and half from the City. His Majeſty, in Honour of the Deceas'd, had order'd the Tribunals not to ſit, that all the great Lords of the Palace, and other Officers of his Houſhold, who Funeral of *Kiw kyew*.

were not on Guard, might assist at the Interment. Accordingly the Ministers of State, the Heads of the Supreme Courts of *Pe-king*, the Chiefs of the Standards, and most of the other Grandees of the Empire were there. When they were arrived at the Place of Sepulture, and had placed the Urn under a Canopy, the Emperor's Children, the Regulos and other Grandees, performed the usual Ceremonies before the Tomb of *Kiew kyew*'s Father and Mother.

Letter from the Plenipotentiaries.

The 20th we were sent for to the Tribunal of the *Ko lau*, to translate from *Tartarian* into *Latin* a Letter for the Governor of *Nipchû*: It was written in the Name of *Song ho tû*, the Chief of the Plenipotentiaries who made the Peace with the *Russians*. It gave Advice of the Hostilities committed this Year in the Territories of the Empire by the King of *Eluth*, of the Victory gained over him, and his hasty Retreat, after binding himself by Oath to keep the Peace; that it was reported here, that the King of *Eluth* had sent to demand Succours of the *Russians*, who were advised not to suffer themselves to be insnared by the Artifices of that Prince, lest they should be involved in his Ruin. I translated this Letter from the *Tartarian* into *Latin*, and carry'd it next Day to the *Ko lau*'s.

The 25th the Emperor gave us each a complete Suit, consisting, 1st, of a long Robe of purple Sattin lined with Lambskin, with a Neckcloth and facing for Sleeves of Sable; 2dly, An underGarment of Sables, lined with black Sattin; above fifty Sableskins, worth at *Pe-king* 200 Crowns, went to each of these two last; 3dly, A Bonnet of Sables dy'd black; for which Presents we thanked his Majesty with the usual Ceremonies.

The 28th the Emperor set out for his Pleasure-house, called *Hay tse*, where he has a Park well stock'd with Game.

December 13, his Majesty returned to the City, and apply'd himself afresh to Geometry, and indulg'd us to sit by him on the same Estrade.

The 21st the Emperor intending to employ some body to buy Mathematical Instruments, and other *European* Curiosities at *Kan-ton*, signify'd his Desire that we would send some of our Domesticks thither; or, if we thought best, that we should fix on a proper Person among ourselves for that Journey.

The 22d we answer'd his Majesty, that we were ready to go wherever his Service requir'd us, and intreated him to chuse the Person. Whereupon the Emperor named P. *Suarez*, to be attended by an inferior Mandarin of the Houshold, adding, that he could not spare PP. *Thomas*, *Bouvet*, and me, because we were employ'd about his Person.

The 25th P. *Suarez* took Leave of the Emperor, who said to him, *I have nothing to recommend to you. I know your Zeal, and that you are religious, wherefore I am assured you will always behave with Prudence.*

Emperor's eldest Brother persecuted for Misconduct in the War.

January 2, 1690, the Emperor set out to hunt in the Mountains near the Burying-place of his Grandmother, where he was to be the 19th, to finish the Ceremony of the Triennial Mourning, which then expir'd. Before his Departure he determin'd the Prosecution begun against his two Brothers, and the general Officers, who were at the Battle against the *Eluths* in *September* last; for it is a Custom with the *Tartars* to prosecute the Generals of the Army who are not successful in War. Although the Emperor's Forces had the Advantage, and the King of *Eluth* was put to Flight, yet they were not satisfy'd, because that Prince was not taken or slain, and his Troops entirely defeated. This seem'd easy to be done, considering the Inequality of the two Armies, for the Emperor's was at least four or five times more numerous. The Fault was laid on the Emperor's eldest Brother, the Generalissimo. Indeed his Majesty, to shew how little satisfy'd he was with the general Officers, and especially his eldest Brother, not only let them encamp in the Mountains of *Tartary* for three Months after the Retreat of the *Eluths*, with only 4 or 500 Horsemen, having recalled the rest of the Army; but even when his Brother returned to *Pe-king*, he would not suffer him to enter the City till he had been examined touching his Conduct. The Prince answer'd, that he had given Battle to the *Eluths* as soon as he came up to them, but that the Enemy being advantageously posted, with a Marsh before them, he did not think it prudent to hazard the Imperial Army; that nevertheless he had gained the Victory, and obliged the King of *Eluth* to fly. In short, if any Fault was committed, he only was accountable as General in Chief, and if they deemed him culpable, he submitted his Punishment to his Majesty's Pleasure.

If the general Officers had undertaken to excuse their Generalissimo, as they might have done, perhaps the Affair had gone no farther; but as every one was for justifying himself, three or four of the Grandees of the Empire, who served as Council to the Emperor's eldest Brother, presented a Petition, wherein they lay'd all the Fault on him, accusing him of Idleness, and minding nothing but Hunting and Musick, instead of the Duty of a General; and appeal'd to the Emperor's eldest Son as a Witness, who was accordingly examin'd; but he answer'd, that it was not fit for him to accuse his Uncle. The General defended himself the best he could: He made it appear that he was not the only culpable Person, and that those who were of his Council, and complained of him, ought to have advised him to pursue his Advantage, if they thought it proper; but none of them made any such Proposal; and that, in short, they had shew'd no more Bravery than himself, since none of them had receiv'd the least Hurt. The Tribunal of *Tsing jin fû*, which tries the Causes of the Regulos, the Princes of the Blood, and Officers of the Crown, and has for its President one of the principal Regulos, perceiving that the Witnesses did not agree, gave Judgment that the Generalissimo should be confin'd in their Tribunal, and the Grandees imprison'd, in order to be prosecuted. But the Emperor was of Opinion that the Fault did not deserve so severe a Punishment, and order'd, that when the Generalissimo and other general Officers had given in their Answers, they should have liberty to enter the City, and go home to their Houses. However, the Generalissimo having repair'd to the Palace, and asked Leave to salute the Emperor, his Majesty refused to admit him into his Presence, and sent him back to his House. The following Days the Tribunal having examin'd this Affair, adjudg'd the Generalissimo to be deprived of his Title of Regulo, and the four Grandees who assisted him as Counsellors, together with the general Officers, to lose their Places. The Emperor deliberated a long time on this Sentence, tho' he order'd all the Officers of the Artillery to be imprison'd, because on the Day of Battle they had abandoned the greatest Piece of Cannon, which might have been nail'd by the Enemy had they seen their Advantage. At length his Majesty gave Sentence, that his two Brothers, and the other great Officers, who had the titular Dignities of *Kong*, resembling those of our Dukes and Peers, should lose three Years Revenue; that the two Regulos also should lose three Companies of their Guards; the other Grandees and general Officers, who had only single Posts, were reduced from being Mandarins of the First Order to be Mandarins of the Third, but kept their Places. But the Counsellors of State lost their Employment, and the Officers who deserted the Cannon were condemned each to receive 100 Lashes with the Whip, and then were releas'd. The most considerable Person among these last was Master of the Ordnance, had been for a long time one of the principal Gentlemen of the Emperor's Bed-chamber, and was then Governor to some of his Children; to this last Employment he was restored

Sentence of the Tribunals, and the Emperor.

after

after Sentence inflicted. The *Tartars*, who are all their Emperors Slaves, eſteem it no Diſhonour to be corrected in this manner by Order of his Majeſty. Sometimes the chief Mandarins are cuff'd, kick'd, or laſh'd in the Emperor's Preſence, without being diſgraced, or deprived of their Employments.

The 22d the Emperor return'd with the Dowager Empreſs and Queens, who ſet out the 14th to meet him at the Imperial Burying-place, in order to aſſiſt at the Ceremonies for putting an End to the Mourning.

The 23d we renew'd our geometrical Lectures.

The 24th, the Lecture being over, the Emperor asked me the Latitude of *Nipchû*, and the other principal Places of *Tartary* which I had journeyed through. On this Occaſion he told me, that he had this Year ſent Perſons Eaſtward, who reported, that beyond the Mouth of the *Saghalian ula* they found the Sea frozen in *July*, and the neighbouring Country quite deſart.

The 25th the Emperor ſent us 6 Stags, 30 Pheaſants, 12 large Fiſh, and 12 Stags Tails, which is a great Dainty with the *Tartars*. His uſual Preſent at the Beginning of the new Year was, to each of us, a Stag, five Pheaſants, two Fiſhes, and two Stags Tails. This Year he did not fail to ſend P. *Suarez*'s Share, tho' he was abſent.

The 26th we all went to the Palace to thank the Emperor, who order'd us to be ſhewn part of his Pearls, whereof the moſt beautiful was ſeven *Fwen* [ſeven *Fwen* make eight Lines of the *Paris* Inch] in Diameter, almoſt quite round, and of a pretty good Water. It had been a long time in the Treaſury. There was another ſeven and an half *Fwen* in Diameter, but of a much inferior Water, and almoſt quite flat, and rough on one ſide, where it had a great Vein. We likewiſe ſaw about fifty more of a ſmaller Size, all of a very muddy Water, reſembling poliſh'd Tin. There were others perfectly round, of three or four Lines Diameter, which are taken in the Rivers that fall into the Eaſtern Sea to the South of the *Saghalian ula*: But the *Tartars* know not how to fiſh for them in the Ocean, where probably they are larger than in the Rivers. After we had view'd theſe Pearls, P. *Thomas* and I were called in to explain Geometry. His Majeſty firſt asked us, whether we had ſeen larger Pearls than his. I mention'd that which *Tavernier* gives us the Figure of in his Account of *Perſia*, and which, he ſays, coſt that King 1,400,000 Livres [61250*l. Engliſh*] But the Emperor ſeem'd aſtoniſh'd that Pearls ſhould bear ſo great a Price there. He then ſpoke to us about a young *Javan* whom P. *Grimaldi* had beg'd of the *Dutch* Ambaſſador, who was here four or five Years ago. The Emperor deſir'd to keep him in *Pe-king*, becauſe he play'd exceeding well on the Harp, and had ſo good an Ear, that he no ſooner heard a Tune on any other Inſtrument, but he play'd it on his Harp. Two Years ago his Majeſty placed him among his Muſicians to learn the *Chineſe* and *Tartarian* Airs, and teach the young Eunuchs to play on the Harp. As he was a Lad of Parts and Dexterity, he ſo far gained the Love of all the Directors of the Imperial Muſick, that they had ſpoken much in his Behalf to the Emperor. Tho' his Majeſty highly valued his Skill on the Harp, he had hitherto let him live with us, without giving him any thing. But when he fell ſick four Months ago, his Majeſty ſent all his Phyſicians to viſit him; their Medicines however could not prevent the Dropſy, and as they deſpair'd of his Life, the Emperor expreſſed a great deal of Concern for him. On this Occaſion the Emperor asked if our Pulſe was like theirs, and if they felt it in *Europe* as they do in *China*; and he would needs feel my Pulſe on both Arms, and then gave me his own to feel. After concluding our geometrical Lecture, I open'd a Map of *Aſia*, wherein I ſhew'd him that *Tartary* appear'd to be very little known, and badly exhibited. I pointed out the Roads which the *Ruſſians* took in their way hither, and on this Occaſion told him, that not long ſince four of our Fraternity were arrived at *Moskow*, with deſign to travel by Land to *Pe-king*; but that the *Ruſſians* had refuſed them a Paſſage, perhaps becauſe they were then at War with this Empire, which obliged them to take another Road. His Majeſty ſaid, that ſince the Peace was concluded, they would doubtleſs let them paſs.

The Emperor's Pearls.

The 27th, having finiſh'd our Lectures on practical Geometry, the Emperor told us, he had a mind to read over again the Elements of Geometry, which we had expounded in the *Tartarian* Language; and as he had gotten them tranſlated into the *Chineſe*, he order'd us to bring ſome Propoſitions in the Tranſlation every Day, that he might reviſe it with us, and correct it himſelf. He told us likewiſe, that after he had corrected the *Chineſe* Verſion, he would alſo reviſe the *Tartarian* Text; and that in the mean time P. *Bouvet* and I ſhould continue to come by Turns to the Palace.

He renews his Study.

The 28th, which was the laſt Day of the *Chineſe* Year, the Emperor, who had entirely thrown off his Mourning, which he had in part retain'd to this time, after cauſing the uſual Rejoicings to be obſerv'd for the Beginning of the new Year, in the Evening entertain'd the great Lords of his Court with Feaſting and Merriment when they came to pay him the uſual Compliments at the End of the Year, which they call *Tſe men*, that is, *The Farewell to the Year*. Theſe Compliments conſiſt of three Genuflexions, and nine Knockings of the Head againſt the Ground. His Majeſty did not forget us on this Occaſion, ſending us two Tables, whereon were twelve Diſhes of Meat, and twenty-two of Fruit.

The 29th, which was the New Year's Day of the *Chineſe*, we went in the Morning to ſalute the Emperor, who enter'd that Day into the 30th Year of his Reign. His Majeſty ſent us *Tartarian* Tea.

The 30th we went to ſalute the Regulos of our Acquaintance; among the reſt, the three Sons of a Regulo, who dy'd two Years ago, and was one of our chief Friends, would needs ſee us, and treated us with abundance of Kindneſs.

February the 5th, the Emperor ſet out for his Pleaſure-houſe of *Chang chun ywen*, where he had order'd the Diverſions for the *Chineſe* new Year to be prepar'd, conſiſting of Plays, Paſtimes, Bonfires and Illuminations, with an infinite Number of Lanthorns made of Horn, Paper and Silk of divers Colours, painted with Figures and Proſpects. His Majeſty order'd that we ſhould viſit him every other Day, as we had done the Summer before.

The 7th we went in the Morning to the Emperor's Pleaſure-houſe, and when our Mathematical Expoſition was over, he ſent us Proviſion from his own Table, among which were two large Diſhes of Fiſh, whereof one held a great Salmon-Trout, and the other about twelve or fifteen Pound of a huge Fiſh call'd *Ching whang yu*, reckon'd the beſt that comes to *Pe-king*; it is indeed very delicious conſidering its Size, for it weighs more than 200 Pounds.

Great Fiſh.

The 11th going to the Emperor's Pleaſure-houſe, we found him in his Robes of State, conſiſting of two Veſts, adorned with Dragons of Gold Embroidery, the long Veſt was of a yellow Ground, ſomewhat inclining to the Colour of a wither'd Leaf, the upper of purple Sattin, both lined with Ermin Skins, very fine, and white as Snow.

The 12th we rode to the Emperor's Pleaſure-houſe on Horſes ſent us from his Majeſty's Stables: They were of a ſmall Kind, which come from the Province of *Se chwen*, are mettleſome, fleet, and eaſy to the Rider. Among them was one from *Korea*, ſomewhat higher than the reſt, but much ſwifter and higher mettled. Being arrived, we were conducted into his Majeſty's Lodging-room, and ſeated on ſmall Cuſhions, and

Se chewen Horſes.

and a while after was brought us a Table loaded with cold Meats, Fruits, Paſtry and Sweet-meats.

Emperor's Feaſt. Soon after we had din'd, the Tables were laid for the Emperor and twelve or fifteen Grandees of the Court whom he treated this Day: The Emperor's Collation was placed at the farther End of the Hall, in the middle, on a great ſquare Table, japan'd red, with Dragons and other little Ornaments painted in Gold. As the *Tartars* and *Chineſe* uſe no Cloths nor Napkins, they only threw on this Table a piece of yellow Sattin, embroider'd in Gold, with Dragons and other Ornaments: on the Fore-part hung two other pieces, border'd with Silver-work, and ſome very plain colour'd Stones, which could not be reckon'd precious Stones, for they had no Luſtre. On both ſides of the Hall were ſet Tables a Foot high for the Grandees, who ſit at Meat upon a Cuſhion laid on the Floor. The Proviſions conſiſted of cold Meats, piled up in Form of a Pyramid, and of Jellies made of Roots or Pulſe mix'd with Flower. Thoſe on the Emperor's Table were deck'd with various kinds of Flowers, preſerved all Winter in great porcelain Veſſels, or Cheſts of japan'd Wood, which make the chief Ornaments of his Majeſty's Chamber, every thing elſe being exceeding plain. In a Corner of the Hall, ſeparated by a Skreen, were placed the Muſicians, who fall very ſhort of ours, although the *Chineſe* are great Admirers of Muſick, and love to touch on Inſtruments. Eunuchs about ten or twelve Years of Age, dreſſed like Comedians, perform'd ſeveral Feats of Activity during the Feaſt. Two of them bended their Heads backwards till they almoſt touch'd their Heels, and raiſed them again without ſtirring out of the Place, or moving either Hand or Foot.

Fireworks. In the Evening we went to ſee the Fire-works, which were prepared over-againſt the Apartment of the Queens. Beſides the Emperor and his Children, about 20 of the principal Lords of the Court were Spectators, and we were placed near them. There was nothing extraordinary in theſe Fire-works, except a ſort of Lamps which lighted one another, and caſt a Splendor reſembling that of the brighteſt Planets; this is done with Camphire. In other reſpects they were much inferior to ours, as conſiſting of nothing but Rain, Fire-ſpouts, and Squibs, or Rockets, which let off each other. The firſt Rocket went off juſt before the Emperor, who, they told us, fir'd it himſelf; it ſhot like an Arrow out of a Bow, and ſet Fire to one of the Fire-works thirty or forty Paces diſtant: From this iſſued another Rocket, which ran to kindle another Fire-work, and from this a third, and, in ſhort, all the Machines were thus ſucceſſively fir'd one by another. 'Tis obſervable that theſe Rockets were not faſten'd to Sticks, as ours are. The Sight laſted about an Hour.

The 20th we went to the Emperor's Pleaſure-houſe, and explain'd certain Difficulties in Calculation, and the Uſes of a Ruler and Sphere, which one of the Court Lords had given him. After we had dined, he ordered us to draw up a Treatiſe of Philoſophy in the *Tartarian* Language, without confining ourſelves to the *Chineſe* Tranſlation of that which P. *Verbieſt* had preſented him a little before he dy'd. He left the Compoſition and Method of the Work entirely to us, and gave Orders that, beſides the two Mandarins to whom we dictated, and the two Clerks who tranſcribed from their Copies, two Clerks Aſſiſtant ſhould be added. His Majeſty being informed that we were deſirous to diſſect a Tiger of this Country, which is larger, and very different from thoſe of *Europe*; he ſent us one, ordering us to be told that it was their Cuſtom to bury the Bones and Head of this Animal, taking care to turn the Head towards the North. This Practice, they affirm, does not proceed from Superſtition, but from a kind of reſpectful Fear for theſe Creatures, which are dreaded both by Man and Beaſt. The *Portugueſe* of *Ma-kau* having ſent a Lion as a Preſent to the Emperor by their laſt Ambaſſador at this Court, and he dying ſoon after, his Majeſty had him bury'd honourably, and a fine piece of Marble erected over his Grave, as is done for a Mandarin of Conſideration. The Belly of a Tiger is ſaid to be an excellent Remedy againſt a *Nauſea*, and many other Virtues are attributed to him: The Bones in the Joints of the Knees of the Fore-Legs are ſaid to ſtrengthen weak Legs; the Bones of the Spine are alſo medicinal, and both *Chineſe* and *Tartars* think the Fleſh very delicious. He had abundance of little reddiſh Worms in the Gullet and Stomach, and was at leaſt an Inch thick in Fat between the Skin and Fleſh.

The 25th the Emperor returned to *Pe-king*, after ſpending three or four Days in his Park of *Hay iſe*.

Eclipſe of the Sun. The 28th, the firſt Day of the ſecond *Chineſe* Month, the Sun was eclipſed above four Digits. We had provided Inſtruments for the Emperor, who obſerved it with the Grandees of his Court, to whom he had a mind to ſhew the Progreſs he had made in his Studies. The Society of Mathematicians having obſerved this Eclipſe, conſulted the Book *Shen ſhu*, which ſhews what is to be done, what is to happen, and what is to be feared with reſpect to Eclipſes, Comets, and other celeſtial Phenomena; and they found that on a like Occaſion there was a wicked Prince on the Throne, who was removed in order to make Room for a better. The *Tartar* Preſident was againſt inſerting this Remark in their Memoirs, which were to be preſented to the Emperor according to Cuſtom. The Vice-Preſident diſputed a long time with him, alledging that what was in the Book ought to be inſerted; that it was the Order of the Society, in following which their Conduct could not be diſapprov'd.

March 1. the Emperor being informed that we began our Lent, and abſtained from Fleſh, ordered that henceforth we ſhould be ſerved only with Lent Fare and Fruits. This very Day we were treated with ten or twelve ſorts of the beſt Fruit that *Pe-king* affords, tho' it is not the Cuſtom to ſerve up Fruit to thoſe who dyet in the Palace.

Army ſent againſt the *Eluths*. The 2d march'd forth a Body of 8 or 10,000 Cavalry, with Grooms and Valets, who among the *Tartars* ſerve for Soldiers on occaſion, amounting to 40 or 50,000 Men. They teach their Servants to draw the Bow from their Youth, in order to procure them a Trooper's Place, or at leaſt a Foot-Soldier's, in which they find their Account; becauſe they have the Benefit of their Men's Pay, and receive the Reward of their brave Actions. Theſe Troops were order'd to *Kûkû hotun*, a City of Weſtern *Tartary*, to obſerve the Motions of the *Eluths*, who made Incurſions on that ſide, plundering both the *Kalka* and *Mongol* Subjects of the Empire.

The 10th his Majeſty was pleaſed to ſignify that, ſince we took the Trouble to come every Day to the Palace, it was not reaſonable we ſhould keep Horſes at our own Expence, and therefore we ſhould henceforth have Horſes from his own Mews. Accordingly next Morning we had each a little fleet Horſe of *Se chwen* ſent us, with a Man on Horſeback to attend us, and carry them back.

The 15th his Majeſty being informed that moſt of the Soldiers of *Pe-king* were in Debt, and that the beſt part of their Pay went to diſcharge the Intereſt of the Money they had borrowed, he ordered all the Debts of the Soldiers, as well Guards and Gendarmery, to the Number of twenty-three in each *Nyurû*, or Company, as others, including the Serjeants or Quarter-Maſters, to be inquired into; and it was found they amounted to more than ſixteen Millions of *Livres* [718,750 Pounds *Engliſh*] which he order'd ſhould be pay'd out of his Treaſury, and that for the future when any Soldiers or Officers had occaſion for Money, as much as ſhould be judged neceſſary ſhould be advanced them, and as much ſtopped out of their Pay, as in ten Years might diſcharge all the Debts they had contracted.

His

His Majesty likewise order'd part of the Debts of the Officers of his Houshold, who used to attend him in his Progress, to be paid off; and gave 800 Livres [35 *l.*] to each of his *Hya's*, and 400 to the inferior Officers, who have no Title. But the whole amounted to no more than 400,000 Livres [21,000 *l.*] because the Grandees, who examin'd into these Debts, put none into the List but those they judged unable to pay them. At first indeed they had set down all Debts indifferently, but the Knavery of some, who gave in false Debts, made them strike out even those which were real. The Emperor order'd them all to be paid out of his own Treasury; saying, that it was not just to employ the public Money to discharge the Debts contracted in his Service. The Emperor's Bounty.

The 29th, the Cavalry, who had no Share in the Emperor's Distribution, because being Slaves they could not contract Debts, assembled, to the Number of 3 or 4000, about the Palace, to demand some Largess likewise from his Majesty. As no body would undertake to deliver their Petition, they continu'd a long time in the great Court of the Palace on their Knees, and bare-headed, in the Posture of Supplicants: But hearing afterwards that the Emperor was gone to walk in his Garden behind the Palace, they surrounded it, and demanded aloud some Reward, since they were as good Soldiers as the rest. While the Emperor pretended not to hear them, some of the most daring passed the first Gate of the Garden, in spite of the Guards who opposed them. His Majesty having been inform'd of their Insolence, caused eight of the Ringleaders to be seiz'd, particularly him who carry'd the Petition; and having order'd the rest to be driven out with Whips and Cudgels, the Multitude immediately dispersed. He sent the eight Soldiers to the Tribunal of Criminals, with Orders to prosecute them without Delay. Tumult of the Slaves.

The 30th, the principal Officers of the Militia presented a Petition to the Emperor, intreating Pardon for being unable to prevent the Design of their Slaves, submitting to such Chastisement as he should please to inflict; and the same Day in the Morning the Slave who had carry'd the Petition was condemn'd to lose his Head. His seven Companions receiv'd the same Sentence, but the Emperor restrained it to the Chief alone; and his Master, who was his Majesty's *Hya*, was banish'd to *Aygû* in *Tartary:* The other 7 were only condemn'd to carry the *Canghe* [*See Vol.* I. *p.* 311.] 3 Months at the City Gate, and receive 100 Lashes.

The 31st, the Emperor set out to pass the Spring at his Pleasure-house of *Chang-chun ywen*, ordering that we should come there once in four Days, and in the mean time frequent the Palace as before, to go on the better with our Treatise and Commentary of Philosophy in the *Tartarian* Language.

April 11. The Emperor had his first Lecture in Philosophy, in which, by way of Preface, we shewed the Use of this Science; why it was divided into *Logic*, *Physics*, and *Ethics*; and what it treated of under each Head. The Emperor express'd much Satisfaction at this Beginning, and advised us not to hurry ourselves, but proceed deliberately; saying, That he did not grudge the Time, provided the Work was well perform'd. His Majesty seem'd to put on a more gay Countenance towards us than usual. The Emperor studies Philosophy.

The 20th, the Emperor returned to *Pe-king*, to perform the Ceremony of creating Doctors, who had passed their Examinations several Months before. Soon after he enter'd the Palace, he sent for us into his Presence, and making us sit down beside him on the same Estrade, shew'd us his own Calculation of the Space contain'd in a Lune. Afterwards, turning suddenly towards me, he bid me follow him next Month in his Journey to *Tartary*, in order to assist him in some Geometrical Operations; And as I thanked him for the Honour he did me, by getting off the Estrade, and touching the Ground with my Forehead, according to Custom, he seem'd very well pleased at the Joy I express'd to accompany him.

The 21st, in the Morning, the Emperor perform'd, in public, the Ceremony of Naming the Doctors; and the same day return'd to his Pleasure-house. Nomination of Doctors.

May 3. The Emperor signified that I should be furnish'd for my Journey with Necessaries out of his own Stores, as Horses, Tents, and Camels to carry my Baggage.

The 7th, his Majesty came to *Pe-king*, to prepare for his Progress.

The third Journey of Pere GERBILLON *into* Tartary, *in the Year* 1691.

MAY 9. the Emperor, attended by most part of his Court, set out before Day-break from *Pe-king*, to hold an Assembly of the States of *Tartary*. The Officers of the Houshold, Grandees, Princes of the Blood, the Regulos, Dukes, *&c.* with a great Body of Troops, set out at the same time by another Road. Myself, with P. *Bouvet*, attended the Emperor's Levee in a Court of the Palace; as soon as his Majesty saw us, he sent to ask for P. *Pereyra*, and order'd me to join in the Train of his Houshold. Going out of the City, the Ensigns, with the Trumpets, Hautboys, and Drums were drawn up on both sides of the Road, and a little beyond them the Troops of the Houshold. We came to dine at a Village named *Wang-king*, two Leagues from *Pe-king*, where I was honour'd with a Dish of Meat from his Majesty's Table, besides Rice, Cream, and *Tartarian* Tea, such as he drinks himself; and he order'd, That I should eat with the principal Officers of his Guards, and sit at the Head of those of the second Rank. We travelled 80 Li, and lay at a Borough call'd *Nyew lang shan*, where we arrived about Noon. The Emperor gave Orders, That I should have free Access to his Apartment. A while after he sent to ask me about some mathematical Books, which he desired to see; and to tell me, That it was his Intention during his Progress to revise his Practical Geometry, to which, he said, he had not given sufficient Applicarion, because the Affair of the *Eluths* lay heavy upon his Hands. He forthwith dispatch'd an Eunuch of his Bed-Chamber to *Pe-king* for his Practical Geometry and Elements. In the Evening the Emperor sent for me into his Presence, where, having made me sit near him, he propos'd several Questions in Geometry, and demonstrated several Propositions, which he knew before, to refresh his Memory. The Emperor leaves *Pe-king*. *Nyew lang shan.*

The 10th, we set forward by Day-break, and dined at a Village call'd *No-shan*, 20 Li distant. In the Evening his Majesty order'd a *Hya*, Captain of the *Russians* in his Service (who was a *Turk* by Descent, tho' born at *Pe-king*) to attend me wherever I went, and try to learn some Words of the *Latin* Tongue; but especially to read it. This *Hya* spoke a little *Russian*, and had travell'd with us in the two Journeys we made to conclude the Peace. The Emperor going out after Dinner, and passing near us, ask'd the *Hya* what he had learn'd, and would see the Alphabet I had written out for him. We travell'd this Day 60 Li, and came to lie at *Mi yun hyen*. As soon as we arriv'd, his Majesty sent to ask me several Questions about the Stars; but chiefly concerning the Motion of the Pole-Star. I shewed him the Maps of P. *Pardies*, on which I had set down the Names of the Stars and Constellations in *Chinese* Characters. In the Evening his Majesty read over above ten Propositions in Trigonometry with me; and, with my Help, understood their Demonstrations. I was a full Hour with him, sitting all the while by his Side. Immediately after I left him, *Mi yun hyen.*

he ſent me half a Cup-full of his own Wine, ordering them to make me drink it all; which however I did not: Next Day he ſent to ask whether it had affected me.

She hya Borough. The 11th, we ſet out at Day-break, dined at a Village call'd *Shin ſhwan*, 30 Li from *Mi yun hyen*, and lay at a Borough named *Shé hya*, travelling in all 60 Li. A little after our Arrival the Emperor ſent to ask me how much the Latitude of this Place exceeded that of *Pe-king*, and what Alteration was to be made in the Calculation of the Meridian Shadow. Afterwards he walked out of his Chamber into the Court to ſhoot at Sparrows and Pigeons, with a Croſs-bow and a Trunk. I ſaw him ſhoot three Pigeons ſucceſſively with the Croſs-bow. He asked me if I could ſhoot with the Bow: Having anſwer'd I could not, and that they did not learn that Exerciſe in *Europe*; *It is true*, ſaid he, *they uſe none but Fire-arms*. He then retir'd to repoſe himſelf in his Chamber, as he is wont to do every Day at Noon during the hot Weather.

Ku pe kew. The 12th, we dined at a little Village call'd *Lau qua tyen*, 30 Li from *She hya*, and lay at *Kû pe kew*, one of the Gates of the Great Wall, 30 Li farther. Half a League before we got thither, we found all the *Chineſe* Garriſon of that Fortreſs drawn up in order of Battle on the Side of the great Road: It conſiſted of 7 or 800 Foot, and about 50 Horſe. The Emperor, after ſtopping a while to view them, rode to an Eminence, and alighted to ſee them exerciſe. They were firſt drawn up in eight ſingle Lines, between which was a Space of 5 or 6 Paces: There appear'd 50 or 60 Carriages of ſmall Cannon, but Guns I ſaw none. Theſe Carriages were not drawn by Horſes, but puſh'd forward by Men. At both Wings of the Infantry were poſted a few Horſe: They made ſeveral Motions, and fir'd ſeveral Times. The Signal was a Muſquet or two let off from a neighbouring Eminence, which was anſwer'd by the Batallion, and this by a Noiſe of Horns, Copper Baſins, and ſuch-like Inſtruments. Their Exerciſe and Motions are nothing like thoſe of our Soldiers: And certainly a Batallion of 800 ſuch Infantry could not ſtand the Charge of a Squadron of 100 of our Horſe. However, this Militia was admir'd by the Spectators: Thoſe of the higheſt Rank ask'd me ſeriouſly my Opinion of them, and if ours was to be compar'd to them. The Emperor himſelf ſent to the Commander a Suit of Cloaths, ſuch as himſelf commonly wears, and a Horſe, in Acknowledgment of his good Diſcipline. The Emperor received a Courier from the Preſident of the Tribunal of the *Mongols*, importing that ſeveral Chiefs of the *Mongols*, who were to be preſent at the Aſſembly of the Eſtates, were not yet arriv'd; and that as the Graſs was only beginning to ſhoot, there was a Scarcity of Forage: whereupon he reſolved to reſt the next Day at *Kû pe kew*. He propoſed to me ſeveral Queſtions concerning the Manner of taking the Altitude of the Pole by the Stars, and about the Variation of the Compaſs.

The 13th, I took the meridian Altitude of the Sun at *Kû pe kew*, with the Duke of *Marin*'s Semicircle, which I preſented to the Emperor, who ſet a great Value on it, and made a Horſeman carry it at his Back; he had beſtow'd a double Caſe upon it, with two Sorts of new Fulcrums. I found the Altitude of the ſuperior Limb of the Sun 68°, 6′; and in the Evening, after I had explain'd Geometry to the Emperor, I preſented him with the Calculation of the Height of the Pole, reſulting from this Obſervation, and that of the meridian Shadow. His Majeſty expreſs'd much Satisfaction in them; and beſtow'd great Encomiums on the *Practical Geometry demonſtrated*, which we had compos'd for him in *Tartarian*.

The 14th, we ſet out with the Emperor, an Hour before Day, and dined at a Houſe upon the Road. His Majeſty order'd a *Kalka* and a *Mongol* to wreſtle in his Preſence with one of his *Ha ha ſhûs*, who was

Wreſtling. reckon'd the beſt Wreſtler at the Court, tho' he was very ſhort, and not above 25 Years of Age. The *Kalka* threw the *Ha ha ſhû* twice in a very little time, which every body admired at. But the *Mongol*, tho' much more robuſt, could not throw him, neither was he thrown himſelf: So that after grappling a great while, the Emperor cauſed them to leave off. To wreſtle more commodiouſly the *Tartars* change their outer Coat for one of coarſe Linnen, girding themſelves as tight as they can; after which each ſeizes his Antagoniſt by the top of the Shoulder, or upper Part of the Breaſt, and ſtrives to turn him over by a Leg-Lock: The Conqueror runs and kneels before the Emperor, and does him Homage for his Victory, by proſtrating himſelf on the Ground. We lay in the Village *Ngan kya tun*, 80 Li from *Kû pe kew*.

Shooting. The Emperor did me the Honour to ask me if the *European* Kings travell'd and went a Hunting, and in what Manner. Notice was given to the Grandees to prepare for ſhooting at a Mark with Bows and Guns. At this Exerciſe I ſaw his Majeſty make 30 Shot with a ſingle Bullet, and ſeveral Times hit the Mark, particularly 3 Times running, often charging his Piece himſelf. The Mark was a Piece of Board the Bigneſs of one's Hand, at 60 or 70 Paces Diſtance. His third Son made 2 Shot, and lodged the Ball once in the Mark: But not one of the Grandees hit it. 'Tis true, only 5 or 6 of them ſhot, and not more than 2 or 3 Times each. His Majeſty ſhot next with the Croſs-bow with a Captain of his Guards, who is reckon'd a very good Markſman; however, he is inferior to the Emperor: His Majeſty ſhot out of two Sorts of Croſs-bows, one carry'd Arrows, the other Bullets of burnt Clay, and always with vaſt Dexterity. At laſt he took up the Bow, and ſent for five of the moſt expert Archers belonging to his Court: The beſt of them was the *Kalka*, who wreſtled two Days before: He ſcarce ever miſs'd the Mark. The Emperor likewiſe hit it ſeveral Times, ſhewing a vaſt deal of Skill before all the Court. After ſhooting, his Majeſty order'd the *Kalka* to wreſtle again, who ſoon threw his Antagoniſt, and gain'd the Admiration of all the Spectators by his Agility and Strength.

The 15th, we did not ſet out till Seven in the Morning, and, after travelling 50 Li, encamped in a Plain call'd *Pornaye*. As the Emperor hunted all the Way, we croſs'd five or ſix craggy Mountains, overgrown with Briars. The *Tartarian* Horſes eaſily get clear of theſe Roads, which would be difficult for ours to do. Seven Stags and Mountain-Goats were kill'd within two Rings which were made, one by his Majeſty, the reſt by his *Hyas*. The Goats reſemble our tame Goats, differing only in the Colour of the Hair, which is like that of the Roebuck. As we encamp'd in the open Field, the Emperor order'd a little Tent to be ſet up for me 7 or 8 Paces from his own, in the innermoſt Incloſure, which is encompaſs'd with yellow Linnen Cloth doubled, about 7 Feet in height, and 20 or 25 Fathom ſquare. In this Incloſure there was no Tent but thoſe of the Emperor's, his Son's, and mine. His Majeſty alſo preſented me with a Horſe, and order'd that I ſhould keep cloſe after him, when he hunted within the Ring.

The 16th, we travell'd no more than 40 Li, and encamp'd in a Valley by the Side of a Rivulet. Not far from the Place where we encamp'd, the Emperor cauſed all his Attendants to halt, and went to hunt the

Hunting of the Roe-buck. Roebuck. He had ſent ſome Hunters before, who found only one in one Place and two in another. Aſcending to the Top of the Mountain, on the Side of which the Roebuck had lain down, he order'd all his Hunters to alight. Theſe People are all *Manchews*, of that Sort call'd *the New*, becauſe they were born in the proper Country of the *Manchews*. The Emperor employs them for his Guards and Huntſmen. Some he ſent to the Right, others to the Left, one by one, ordering them to march on the Lines he had mark'd out, till the firſt of each Side met at the Place appointed. This they punctually perform'd in ſpite of all Difficulties, without breaking their Ranks. When the Ring was thus form'd, with a ſurprizing Quickneſs,

the

the Emperor order'd the Hunters to begin the Cry, which they immediately all ſet up together, not loud, nor much different in Tone, but what may be compar'd to a Sort of Humming. They make this Cry with Deſign to amaze the Roebuck; who hearing the Noiſe equally on all Sides, and not knowing which Way to eſcape, is the more eaſily ſhot. The Emperor enter'd the Ring, follow'd only by two or three, and being ſhew'd the Roebuck, kill'd it at the ſecond Shot, with his Fuſee. This Chace being over, they went and made a ſecond Ring on the Sides of the Mountains, which not being ſo rugged as the former, they perform'd their Buſineſs without quitting their Horſes. His Majeſty, in full Chace, with his Bridle looſe, over Heights and Hollows, drawing his Bow with extraordinary Strength and Dexterity, kill'd the two incloſed Roebucks, who fled with all their Swiftneſs, with the three firſt Arrows he ſhot. *Afterwards* the whole Retinue extended themſelves into two Wings, in which Order we march'd to our Camp, making a kind of moving Circles, which ſcour'd the Plains. This was done with Deſign to hunt Hares, whereof the Emperor ſhot ſeveral, every body taking Care to turn them towards him. None but his two Sons were ſuffer'd to ſhoot within the Incloſure; others might only ſhoot at ſuch Game as eſcaped out of it. When we were return'd to the Camp, the Emperor order'd me to be aſk'd how I liked this Sort of Hunting, and whether it was the Faſhion in *Europe*. After I had complimented him on his Skill in directing the Manner of Hunting, and his Dexterity in Shooting with the Gun and Bow, on Foot and on Horſe-back, he was extreamly pleas'd when I added, "That I was ſurprized to ſee him tire 5 or 6 Horſes, without ſhewing any Sign of Fatigue; that I was overjoy'd to ſee him with ſuch a Stock of Health and Vigour, for the Preſervation whereof I would pray to God every Day of my Life." This Evening, after a high S. Wind, which had cover'd every thing with Duſt, the Sky was over-caſt. The Emperor, whom the Proſpect of Rain had put in a good Humour, to divert himſelf took up a great Pole and began to beat the Duſt off the Tents. All the People follow'd his Example; and, that I might not be the only idle Perſon, I did the ſame: His Majeſty, who obſerv'd it, told his Attendance afterwards, that the *Europeans* were not proud. I was inform'd alſo, that he ſpoke of me in Terms which expreſs'd Tenderneſs. He order'd me to be aſk'd why there came no good Fuſees into this Country, ſince *Europe* afforded ſuch extraordinary Choice. I made Anſwer, That Merchants commonly brought nothing but Freighted Commodities; and as for us Religious, our Profeſſion did not permit us to underſtand or carry Arms: But that P. *Grimaldi*, who knew his Majeſty's Taſte, would probably ſend him ſome for a Preſent. This Evening, and at Night-fall, it rained a little.

Three killed by the Emperor.

The 17th, we advanced but 40 Li, and encamp'd in a Valley call'd *Hû pe kew*, by a little River call'd *Kakiri*. The Emperor went beyond the Camp for the Sake of Hunting. In the firſt Circle they incloſed a Roebuck, a Fox, and ſome Hares: The Roebuck eſcap'd, but his Majeſty ſlew the Fox with the firſt Arrow; afterwards he rode up to the Brow of a very high and ſteep Mountain, cover'd with Briars. Our Horſes ſweat much in the Aſcent, and I was ſurprized to ſee the Emperor's Meſſengers run up and down almoſt as faſt as on a Plain. This Day his Majeſty ſtopped on a little Eminence, to take a certain refreſhing Liquor call'd *Chau myen*, which is compoſed of Meal made of a Sort of *Turky* Corn, or Millet mixed with Sugar and Water, all well beaten together. He likewiſe order'd ſome to his Son, to his two Sons-in Law, and ſome Grandees of his Court, and his Officers; and did me the Honour to ſend me *Tartarian* Tea in his own Cup (ſuppoſing I was not uſed to the other Sort of Drink) by the Hands of the chief Eunuch of his Bed-Chamber, in Preſence of himſelf and all his Court. I obſerv'd that when the Emperor drank his *Chau myen*, every body fell on his Knees, and knocked his Forehead againſt the Ground. In the Evening were brought into the Camp ſeveral ancient Officers, who had been baniſh'd to a neighbouring Village. His Majeſty order'd them to exerciſe by Motions, for they had no Arms. I ſaw no extraordinary Skill in their Performance, altho' they were reckon'd very expert.

Chau myen Liquor.

The 18th, we travell'd 40 Li, and encamp'd in a Place named *Qua ti ing*, on the ſame River *Kakiri*. The Emperor went a Hunting as uſual. They incloſed in one Circle, or Ring, nine or ten large Stags; but they all eſcaped: Only ſome Hares were killed, and a few Pheaſants taken with the Spar-hawk, as was done the preceding Days. In the Evening, after we had encamp'd, his Majeſty diverted himſelf by ſhooting with the Croſs-bow and Bow. He ſhoots equally well with either Hand, and no Grandee of his Court is ſuperior to him in that Exerciſe.

The 19th, we march'd 40 Li, in a Plain call'd *Kabaye*, by a little River named *Shan tû*, where formerly ſtood the City of *Shan tû*: The Emperors of the Family of *Ywen* kept their Court here during the Summer, and the Ruins are ſtill to be ſeen*. The Emperor hunted all the Way. In one Circle a great Boar, ſeeing itſelf ſurrounded and purſued by the Hunters, retired into a Shelter, where it was not eaſy to reach him; however, the Emperor, with the ſecond Arrow, wounded him mortally. In another Incloſure they kill'd three Stags; but 2 or 3 others eſcap'd thro' the Mountains. Near the Place where we encamp'd there are hot and medicinal Waters, to which the Emperor went and ſtaid till Evening. As ſoon as he arriv'd, he ſent ſome of his Domeſtics to conduct me to ſee the Spring, and aſk me the phyſical Reaſon of this Heat; whether we had ſuch Waters in *Europe*; if we ſet any Value on them; if we made any Uſe of them, and for what ſort of Diſtempers. Theſe Waters are clear at their Source, but not ſo hot as thoſe at the Foot of Mount *Pe-cha*, a little way to the N. E. of them, in which one can ſcarce dip his Hand without being ſcalded, whereas in theſe he may bear to hold it for ſome time: But the latter have this peculiar to them, That as there is very near them another Spring of very cold Water, they have directed the Courſe of theſe two Waters in ſuch a manner, that they mingle on one Side, while on the other Side they have left a Stream of hot Water intirely unmix'd. In this Place are three little wooden Houſes, built by the Emperor's Orders, with a wooden Baſin in each, for the Conveniency of Bathing. His Majeſty after taking ſome Reſt bathed himſelf, and we did not return to the Camp till Sun-ſet.

Ruins of the City *Shan tu*.

Hot Springs.

The 20th we continu'd in the Camp of *Kabaye*. In the Morning the Emperor went a Hunting again, but made only one Ring, in which he kill'd one Stag, his Son another, and the reſt of the Hunters three or four. After returning to the Camp in the Evening he exerciſed himſelf at the Bow, together with his two Sons, one of his Sons-in-Law, and ſome Officers of his Houſhould, in the inmoſt Incloſure [*the Place where his Tent was ſet up*] in Preſence of his whole Court. His third Son, who is about 16 Years of Age, diſtinguiſh'd himſelf by hitting the Mark ſeveral Times. After this about 30 Perſon were pick'd out to wreſtle; which Sport laſted till Night. In the Evening, the Emperor obſerving that I carried a Parcel of Books, with the Cuſhion I uſed to ſit on, immediately call'd for *Chau lau yê*, and order'd, That for the future my Seat and Books ſhould be carried by an Eunuch of the Palace.

The

* This City is mentioned by *Marco Polo*, Lib. 2. Cap. 65, who calls it *Ciandu* or *Chandu*. It ſtood in the Country of *Karchin*. The famous *Kublay Kham*, who compleated the Conqueſt of *China*, built it, and was here proclaimed Emperor of the *Mogols*. The Latitude was found by his Aſtronomers to be 42° : 22′. and it lies to the N. N. E. of *Pe-king*. [*See P. Souciet's Obſervat. Aſtron. &c. p. 197—302.*] 'Tis ſurprizing that it is not ſet down in the Map of *Tartary*. If it be any of the Places mention'd therein it muſt be *Chau Nayman ſume Hotun*, on the River *Shan-tu*, in the third Sheet of *Eaſtern Tartary*.

The 21ſt, decamping at 7 in the Morning, the Emperor aſk'd me, with a Smile, whether I was tired with the Journey? We hunted Hares and Roebucks all the Way, and a little before we arriv'd at the Camp, they had made a Ring about 2 or 3 high Hills, cover'd with Trees and Briars, ſo thick ſet that there was no getting thro' them, which was the Reaſon why we took but little Game, a great number of Stags eſcaping thro' the Briars. There was alſo a Tiger, whom I heard growling at no great Diſtance, but could not diſcover where he was. When we arriv'd at the Camp, in a Place call'd *Ha la tſin*, his Majeſty diverted himſelf by ſhooting at a Mark; and aſk'd me ſeveral Queſtions concerning the *European* Fuſees. We travell'd this Day 40 Li.

A Hunting Ring. The 22d, we continu'd in our Camp, and the Emperor ſent for a conſiderable Number of *Mongols* from the neighbouring Places, who being us'd to Hunting were very expert at incloſing the Game, and turning it wherever they were order'd. There were above 2000 Hunters beſides thoſe in the Train. The Incloſure they made took in both Mountains and Vallies, cover'd with Woods, which they beat up in ſuch a Manner that nothing could eſcape without being ſeen or purſued. At firſt the Emperor was in the midſt of the Circle with his ordinary Attendants, ſome of whom turn'd the Game towards him, ſome ſupply'd him with Arrows, and others gather'd them up as faſt as he ſhot. Within the Circle were the Emperor's two Sons, each with 3 or 4 Attendants. About 40 Roebucks and Stags, who go in Herds in thoſe Mountains, were ſlain, moſt of them by his Majeſty, or his two Sons. They made but two Circles, which continu'd 5 or 6 Hours: In the firſt they incloſed a Tiger, whom the Emperor ſhot at twice with a large Muſket, and once with a Fuſee; and tho' he was at a very great Diſtance, and the Tiger in the midſt of a Thicket, 'tis likely he wounded him, for each Shot diſlodged the Tiger from his Place, and the third made him fly to the top of the Mountain where the Trees were thickeſt. As theſe Creatures are exceeding fierce, the Emperor would not ſuffer his Men to approach too near them: As to himſelf, he has nothing to fear on theſe Occaſions, being ſurrounded by 50 Hunters on foot, arm'd with Half-pikes, which they handle with a great deal of Dexterity. I obſerv'd on this Occaſion the Tender-heartedneſs of this Prince: For as ſoon as he ſaw the Tiger fly to the other ſide, he call'd out to let him paſs, and to get out of the Way; at the ſame time ſending to ſee if any were hurt: They brought word that one of the *Mongol* Hunters had been ſtruck down, with his Horſe, by a Blow from the Tiger's Paw, as he ruſh'd by him; but he receiv'd no Hurt, becauſe as abundance of People kept ſhouting after the Tiger in order to diſmay him, he fled without ſtopping. In the Evening, after our Return to the Camp, the Emperor told me, laughing, That I muſt needs carry a Bow and Arrows at my Girdle, for that he had obſerv'd I was a pretty good Horſeman. During the Hunting this Day, beſides Pheaſants, Partridges, and Quails, which were taken with Hawks, they caught two other Birds of a particular Kind, ſuch as I had ſeen no where elſe: The *Chineſe* call it *Ho-ki*, that is, *the Fire-Hen*; probably becauſe it has round its Eyes an oval Ring of ſmall Feathers of the Colour of glowing Fire. All the reſt of its Body is of an Aſh Colour. It is ſomewhat larger than a Pheaſant, and has a Body and Head like a Turky Hen. It can neither fly high nor far, ſo that a Horſe-Man may eaſily run it down.

A Tiger incloſed.

The *Ho-ki* or *Fire-Hen*.

The 23d we travell'd about 40 Li, encamping in a Valley call'd *Hamar tabahan nianga*, that is, *the Streight of the Mountain Hamar*, by the little River *Hakir*. They hunted almoſt all the Way, the Hunters paſſing the Mountains, Valleys, Woods and Plains, and giving chace to every thing they met with; they kill'd a great number of Stags and Roebucks, beſides a Leopard, found in a Thicket of Briars, from whence they had much ado to diſlodge him: for the Emperor's Pikemen were forced to drive him out with their Half-pikes, going always on foot before his Majeſty, who kept ſhooting Arrows continually at random in order to rouſe him. At length he ſally'd forth, and having been cloſely purſu'd, was inclos'd in an open Place, where after the Emperor had ſhot an Arrow into his Body, they ſet the Dogs upon him, who did his Buſineſs with much Difficulty; for, tho' wounded and fallen, he ſtoutly defended himſelf with his Teeth and Claws.

A Leopard ſlain.

The 24th, we advanced 60 Li, hunting as we went; but the Baggage which travell'd along the high Road march'd but 30. We encamp'd again by the *Hakir*, in a Streight of the Mountains, call'd *Harongha*. We did nothing but mount or deſcend all the Way; among the reſt we paſſed over two high and ſteep Mountains. Though our Hunters were leſs numerours than before, the *Mongols* being return'd home, we kill'd abundance of Stags and Roebucks, of which the Country is full. The Emperor ſlew ſeveral, and others were kill'd by the Dogs. A great many Pheaſants alſo were caught, and ſome that were tired, even with the Hand; for this Bird cannot fly faſt nor long.

The 25th, we departed at 8 in the Morning, almoſt continually hunting, ſo that we advanced but 40 Li on the direct Road. We encamp'd beyond the Mountains, in a large Plain, ſurrounded with little Hills, call'd *Puchwi pû hû tû*, that is, *the Plain that has the Mountains behind it*. At the end of 15 Li we croſs'd a high Mountain, quite cover'd with Firs; afterwards we enter'd a more open Country, where the neighbouring *Mongols* had made a Ring, in which were inclos'd a great number of Stags and Roebucks; whereof the Emperor and his Sons ſlew ſeveral, eſpecially his Majeſty, who was indefatigable in the Chace, and ſhooting with the Bow. He tir'd 8 or 10 Horſes every Day, 15 attending him every where for Change.

The 26th, we march'd only 20 Li almoſt due N. ſtill Hunting all the Way: But as the Country was much more open, and afforded nothing but Hillocks cover'd with Briars, ſo it abounded leſs with Game; notwithſtanding which they kill'd a pretty good number of Roebucks and Hares: But I ſaw no Stags. We encamp'd on the Side of a River, ſomewhat larger than the reſt, call'd *Konnor*. This Plain is full of Sands to the N. E. and E. of the River; but to the W. it is all a Meadow, and ſurrounded with little Hills. It was ſo cold the whole Day that thoſe who had Furs put them on. This Sharpneſs of the Weather proceeded from a boiſterous N. Wind. In the Afternoon ſome Hail fell, and afterwards it rain'd, tho' not much. The preceding Days we felt it very ſharp every Morning in the Mountains, but the Cold ceaſed commonly after the Sun was a little high: But ſince the Day before, when we paſſed the high Mountain, the Cold has been conſtant, and ſeverely felt. When we had pitch'd out Camp the Emperor ſent *Soſan lau yé* to the *Kalka* Princes, to give them Notice of his Approach to the Place of the Aſſembly. This Envoy acquainted them with the Emperor's Orders, but in a very mild and obliging Manner, according to his Majeſty's Inſtructions. He told them, among other things, That as they were now but one Family, his Majeſty was deſirous to ſee them, and being unwilling to give them the Trouble of travelling to *Pe-king*, he was come himſelf to meet them, notwithſtanding the Inconvenience of Travelling in the Summer. It is ſaid, they fell on their Knees, and in that Poſture heard his Majeſty's Orders with great Tokens of Reſpect: After which *Soſan lau yé* ſat down and conferred awhile with them.

Great Cold.

The 27th, we travell'd about 50 Li, in a very rugged and ſandy Country, conſiſting moſtly of Hillocks cover'd with Briars, where was plenty of Hares. The Emperor caus'd his Attendants to beat the Briars, and ſtart the Hares, which his Sons ſhot at. Having paſſed theſe little Hills, and ſandy Hillocks, we encamp'd

camp'd in the midſt of a great Plain, call'd *Tolo nor*, that is, *the ſeven Reſervoirs of Water*. The Emperor himſelf choſe the Situation of the Camp, and order'd me to mark exactly the 8 principal Points of the Compaſs. I took them with the Duke *de Maynes*'s Semicircle; and our future Encampments were regulated in the ſame Manner.

The Emperor's Pavillion was placed in the Center; his Quarters contained four Courts or Incloſures: The firſt, being very ſpacious, was ſurrounded with the Tents of the Guards, join'd ſo cloſe that they look'd like a Gallery of Tents; the ſecond was like the firſt, but much leſs: The third was encompaſs'd with a Net of yellow Cords, ſo twiſted that there was no paſſing thro' them. Each of theſe Incloſures had three Gates, the largeſt, thro' which the Emperor only and his Retinue paſſed, faced the South; the ſecond was to the Eaſt, and the third to the Weſt. At the Gates of the three outer Courts were poſted the Emperor's Guards, commanded by 2 or 3 Officers. The laſt, or innermoſt Court, was an oblong Square of 24 or 25 Fathom deep, and 18 broad; the Fence was of yellow Linnen, ſtretch'd on Stakes and Cords, on both Sides reſembling a Wall: Here was only one Gate, with Folding-doors of japanned Wood. At this Gate two *Hyas* kept guard Night and Day, each holding one of the Folds by a Leather Strap: None were permitted to enter, except thoſe who waited on the Emperor's Perſon, without an expreſs Order from his Majeſty. Over this Gate was a Pavillion of yellow Linnen, with black Embroidery, which look'd very agreeable. Between the two firſt Incloſures ſtood the Tents of the Grandees and Officers of the Houſhold; but ſo as to leave the Diſtance of 80 Paces between the ſecond Incloſure and thoſe Tents, which was done out of Reſpect to his Majeſty. Between the ſecond Incloſure of yellow Linnen, which they call the Wall of Cloth, and that of Nets, or Wall of Nets, were quarter'd the Officers of the Emperor's Houſhold, taking up the whole Circumference, except on the S. Side, which being the Front was left void. In the middle of the Incloſure of yellow Linnen ſtood the Imperial Tent, round, according to the *Tartar* Faſhion, and nearly reſembling a Dove-houſe: His Majeſty has commonly two of them, each about 3 Fathom wide, plac'd oppoſite, but with a Paſſage for Communication; in one he lodges, and ſpends the Day in the other. The two Tents erected this Occaſion were much larger and higher than ordinary, the biggeſt, which ſerved for the Hall, being above five Fathom in diameter, and the other four. They were hung with blue Silk to the height of five Feet, and cover'd on the Outſide with a good thick Felt, over which came a ſtrong but pretty fine Linnen Wrapper, and ſtill over this was another of Linnen, wrought at the Top and Border with black Embroidery; this Cloth was ſtretch'd very tight, and only touched the Tent at the Top, ſpreading out gradually to the Border, which was ſupported by wooden Poles, neatly turn'd, and japanned with red: It was likewiſe faſten'd by great Worſted Straps, woven like our Girths, to Iron Pins driven into the Ground. This Covering defends the Tent from the Rain and Sun. At the further End of the ſecond Tent was the Emperor's Bed; the Teſter and Curtains whereof were of Gold Brocade, figur'd with Dragons; the Quilt and Coverlet were only of Sattin: There was alſo a Coverlet of Fox-ſkins, to lay over the Quilt in cold Weather, as is the Cuſtom in *Tartary*. At the further End of the greater Tent, which ſtood foremoſt, was a ſmall Eſtrade, about 5 Feet ſquare, and a Foot and a half high, cover'd with a woollen Carpet, on which ſtood a Skreen with a great Dragon painted on it. This is an ancient Piece, and much eſteem'd; tho', in my Opinion, the Painting is ordinary enough; it hid the Door by which they paſſed from one Tent to another. The Ground about theſe two Tents was alſo cover'd with a very handſome white Felt, and in the middle with a very fine *Tong king* Mat. Between theſe two Tents there was a Suit of yellow linnen Hangings, which divided the whole inner Incloſure into two Parts. In the Fore-part, beſides the great Tent, there was a large rectangular Pavillion, of pretty fine Yellow Linnen, about 10 Feet long, and 7 broad; all the Curtains were likewiſe of Yellow Linnen, lin'd with White, having on the outſide a ſort of Imbroidery in black, which looked graceful enough; and above the Curtains was a Teſter of Yellow Taffety, prettily folded into Clouds. In the Front of this Fore-part of the Incloſure, at the two Angles, ſtood the two Tents of the Emperor's Sons, very like his own, only much ſmaller. Behind his Majeſty's Tent, in the two Angles of the Hinder-part of the Incloſure, were two round Tents; one ſerved for the Emperor's Wardrobe, and the other for his Pantry, or Office where Wine, Tea, *&c.* were kept. Beſides theſe, were ſeveral Tents for the Officers who attend immediately on the Emperor's Perſon: There was likewiſe a ſmall one ſet up for me, at the Fore-part near his Majeſty's, where I was to be in the Day time. Round the third Incloſure, at the diſtance of eight Paces, were erected the Tents of all the Grandees, each according to his Rank, only on the South ſide there was nothing but a Platform, for the Trumpets, Drums, and Muſick, the Elephants and all the Enſigns of Imperial Dignity. Beyond the Tents of the Courtiers were thoſe of the *Hyas* and Officers of the Houſhold, at the diſtance of 300 Paces. They marked out the Camp for the Troops of *Pe-king* in this Manner: They regulated the Poſition of each Quarter, according to the eight Cardinal Points, which I had determined, and an empty Space, 100 Paces wide, as an Avenue to the great Road. In the 8 Plots of Ground between theſe Avenues were the Soldiers of the 8 Standards: There were in all 18 Quarters, diſpoſed with this Difference from the Emperor's, that each had only one Incloſure and two Gates, and that every Incloſure was much leſs than his Majeſty's. The Tents of the Soldiers, ſet cloſe together, form'd a kind of Gallery, ſurrounded by the Incloſure containing the Tents of the Officers and their Domeſtics; among which were ſeveral belonging to Regulos and Princes of the Blood. South of the Emperor's Quarters, 300 Paces from the Gate of the Incloſure of Nets, was the Van-guard of the Army, divided into two Camps, placed on both Sides of the S. Gate, 100 Paces one from the other; beyond on each Side, towards the N. there was a Camp of Dragoons and Gunners, after which followed five Camps of Horſe, ſeparated by Lanes 100 Paces wide: To the N. on each Side was a Camp of Muſketeers and Gunners; and between both, juſt behind the Emperor's Quarters, was the Infantry quarter'd.

The Order of the Imperial Quarters.

Camps of the Grandees and Troops.

The 28th, the Soldiers who came by a different Road, and the Regulos and Princes of the Blood, who were to be preſent, arrived, and took up their Lodgings in the Tents that had been aſſign'd them. In the Evening the Emperor viſited all the Quarters: The Soldiers, headed by their Officers, were drawn up before the Gates of their reſpective Camps, without any other Arms than their Swords by their Sides: All the Standards were diſplay'd, and their Bows, Quivers, and Muſkets plac'd before them. In each of the Camps of Muſketeers were eight Pieces of Cannon, like thoſe that follow'd us to *Nipchu*; two larger Field-Pieces, very well wrought on the Outſide, and gilt, with 2 ſmall Mortars; in all, 64 ſmall Field-Pieces, 8 of a middle Size, very beautiful, and 8 Mortars. The Regulos and Princes were each at the Head of his Camp on foot, with the Enſign of his Dignity before his Tent. The Regulos of the firſt Order had each two great Standards, of the ſame Colour with the Standard whereof they were Chiefs: Beſides two long Pikes, with a Tuft of Cow's Hair, ſuch as the *Tartars* wear on their Bonnets, a great Streamer of the ſame Colour, and 10 Lances, with each a little Banner. All theſe Banners, Streamers, and Standards were of Sattin, and the Dragons of the Empire were painted in Gold, with Flowers and Feſtoons alſo in

Emperor reviews the Camps.

Gold; the whole very graceful. The Regulos of the ſecond Order have no Standards, but only the two Pikes with the Streamers, and 8 Lances; the reſt have fewer Enſigns of Dignity, according to their Degree. The Emperor view'd theſe Camps, without ſtopping till he came to the Infantry; them he ſaw exerciſe, cauſing them to march out of their Camp, where they were under Arms. Their Number was 7 or 800; ſome of whom had a Muſket and a Sword, others were armed with a ſort of Halberd, edged only on one Side: Several others were armed with a great Sword, and a Buckler made of a kind of Wicker: As theſe Soldiers always begin the Attack, the Emperor would ſee how they went about it. As ſoon as they were drawn up, he order'd them to make 3 or 4 Motions, and then gave the Signal for the Aſſault; on which they ruſhed forward with their Swords drawn, cover'd themſelves with their Shields, and ſhouting aloud, advanced in ſuch good Order that they made the Emperor's *Hyas* give ground: However, I am of Opinion, a well diſciplin'd Body of Horſe would quickly break them. When they could advance no farther, they ſtooped and cover'd their Bodies with their Shields, which might defend them from Arrows, but not from Fire-arms. Afterwards the Emperor cauſed ſeveral to fight two and two, ſome with Sword and Buckler, others with Swords only, and ſome with Halberds. Laſtly, he wanted to ſee if they could cover themſelves with their Shields againſt the Arrows, ſo as to advance without a Wound. For this purpoſe he cauſed Arrows to be brought, headed with Bone rounded at the Point, ſuch as they ſhoot Hares with, when they would avoid piercing the Skin. The Soldier advanced, indeed, twice up to the other who ſhot the Arrows, but was hit both times in the Foot. The Emperor went to view the Place where his Army was to be drawn up, and tried ſome of that ſort of Horſes whoſe Amble was ſo large and ſwift, that other good Horſes could hardly keep up with them in a great Trot, or even a ſmall Gallop.

Receives the Homage of the *Kalka* Princes.

The 29th the Emperor had appointed to receive the Homage of the *Kalkas*. Early in the Morning all the Mandarins and Officers, civil and military, in their Habits of Ceremony, repair'd to their Places. The Soldiers likewiſe were drawn up under Arms, on foot, with all their Standards diſplay'd. Without the three inner Incloſures of the Emperor's Quarters, 10 Paces from the outermoſt Gate, they had ſet up a great yellow Pavillion, 4 Fathom long, and 3 broad, with a ſmaller behind it both of the ſame Faſhion with that before the Emperor's Tent. Under the great Pavillion was an Eſtrade about 2 Feet high, cover'd with two Felt Carpets, one of white Wool, and the other red, with yellow Dragons on it. In the middle of the Eſtrade, which was but 5 Feet ſquare, was a Cuſhion of yellow Sattin, with Flowers and Leaves of different Colours, and the Dragons of the Empire in Gold, all in flat Embroidery, for his Majeſty to ſit on: the Ground was cover'd with Felts, and fine Mats of *Tong king* laid over that. On the Sides of this Pavillion, at 10 Paces Diſtance to the S. of it, ſtood two Pavillions of plain purple Linnen, and before it, over-againſt the Emperor's great Pavillion, another ſmall one of the ſame ſort, with a Table under it, cover'd with Veſſels and Cups of Gold, round the Foot of which were abundance of Veſſels and Porcelain Cups full of Wine. On both ſides of his Majeſty's Pavillion they had placed a great number of Tables, cover'd with Proviſions. The whole Space of Ground from the Incloſure of the Emperor's Tent to the Quarters of the Van-guard, containing 300 Paces, was taken up by the Soldiers, ranged in a Line on both Sides, armed with Bows and Quivers, the Standards diſplay'd, and the Officers at their Head, dreſſed in their Robes of State, which differ'd not from thoſe of the other Mandarins. Between the Ranks of the Soldiers, the Trumpets, Drums, and all the Enſigns of the Imperial Dignity (as Umbrellas, Lances of different Sorts, *&c.*) were carry'd by Men in long Gowns of red Taffety, adorn'd with Circles full of white Spots, which is their Habit of Ceremony. At the Head of theſe appear'd four Elephants, ſumptuouſly harneſſed, two on each ſide, brought on purpoſe from *Pe-king*; theſe they call *Bearers of the Jewels of the Crown:* Though they carry none, neither on their Trappings, nor in the great Veſſels of gilt Copper with which they are loaden. There were likewiſe ſeveral of the Emperor's Led Horſes, ranged on both Sides, magnificently equipped.

Things being thus diſpoſed, the Grandees of the Court, the Officers of the Houſhold and Tribunals, who came in the Retinue, took their Stations according to their Ranks: The Regulos and Princes of the Imperial Blood of the *Manchews*, and thoſe of the *Mongols*, ranged themſelves to the Left of the Emperor's Place: On which occaſion it muſt be remark'd, that the Left is the Place of Honour at the Court. The Right Hand was left for the *Kalka* Emperors and Princes. After this the Great Lama, *Hutuktu*, and his Brother *Tuſhetu han*, the moſt conſiderable of the three pretended *Kalka* Emperors, were conducted to an Audience. This *Lama* was a corpulent Man, of a middle Stature, and, tho' upwards of 50, had a very ruddy Complexion: He was unlike the People of his Nation, being the only *Kalka* I remember that was fat. He was dreſs'd in a long Gown of yellow Sattin, with a Border of coſtly Fur, about 4 Fingers deep, and a Collar of the ſame; over his Shoulder he wore a great Linnen Scarf of a dark Red: His Head and Beard were ſhaved; his Bonnet was a kind of Mitre, of yellow Satin, with four Corners turn'd up, and faced with the fineſt and blackeſt Sable I ever ſaw. He had on Boots of red Sattin, picked at the Toes, a narrow Galoon running along the Seams. He enter'd the inmoſt Incloſure, follow'd by two Servants, being conducted by the Preſident of the Tribunal of the *Mongols*. After him walk'd his Brother *Tuſhetu hân*, who is lean, and of a middle Stature, long viſaged, and grey-bearded, with a peaked Chin, which diſtinguiſhes thoſe of his Nation from other *Tartars*; altho' I have ſeen *Eluths* whoſe Countenances were turn'd in the ſame manner: He was flat-faced, and, as they ſay, not over wiſe. The *Lama* governs all; nor dares he controul him. He was dreſs'd in a wide Robe of Gold and Silk Brocade, woven in *China*, but very dirty; on his Head he wore a Fur Bonnet; but far inferior both for Show and Coſtlineſs to the *Lama*'s. He had no Attendant, being only introduced by a *Mongol* Officer of the Emperor's Guards. The Emperor received theſe two Princes ſtanding under a great Pavillion before his Tent, and would not ſuffer them to fall on their Knees, but took them both by the Hand, and raiſed them up. The Emperor was in his Robes of State, being a long Veſt of Brocade on a yellow Sattin Ground, overlaid with Dragons, embroider'd with Silk and Gold; over it was a Veſt of purple Sattin, whereon were 4 great Circles, each near a Foot and half diameter, containing 2 Dragons embroider'd in Gold. One of theſe Circles was directly on the Stomach; a ſecond on the middle of his Back, and the two others on the Sleeves. As the Weather was not over warm, his Under-garment, and the Cuffs of the Sleeves of the large one, were lin'd with a very fine Ermine, and the Collar of the latter was of a beautiful Sable: His Bonnet had nothing extraordinary, only the Fore-part was adorn'd with a very fine large Pearl. He had about his Neck a ſort of Chaplet of large Beads, of Agate mix'd with Coral; his Boots were of plain black Sattin. The Emperor's two Sons were dreſs'd in the ſame Manner; ſo were the Regulos, but leſs richly. This firſt Audience laſted about half an Hour, during which was brought in, after a very ceremonious Manner, a little Box, containing a Seal and a Roll, with a ſort of Letters-Patent. They told me this was in favour of *Tuſhetu hân*, to whom the Emperor confirm'd the Title of *Hân* [or *Khân*] by giving him the Seal and Inſtruments of Inveſtiture.

The *Hutuktu*, or Great Lama.

The Emperor's Dreſs.

After

After the Audience, theſe two Princes were conducted towards the great Pavillion without the third Incloſure; and ſoon after the Emperor, attended only by his Domeſtics and ſome of his *Hyas*, mounted his Horſe and rode thither, where he was to receive the Homage of the *Kalka* Princes. His Saddle was covered with yellow Sattin, embroidered with Dragons in Gold, and a ſort of Capariſon of the ſame; the Poitral and Crupper were broad Bands of woven Silk, with Plates, which ſeem'd to be of enamell'd Gold, but were only of Steel gilt; in which Art the *Chineſe* excel: There was another Horſe, thus accoutred, led before the Emperor. His two Sons follow'd on foot, dreſs'd alſo in their Habits of Ceremony. The Emperor ſat, after the Eaſtern Faſhion, on an Eſtrade, with his Sons behind him, one on the Right, and the other on the Left, on Cuſhions laid on the Ground: The Regulos of *Pe-king*, with ſome of the *Mongols*, and other Princes of the Blood, were ranged in two Lines on his Left Hand: On the Right, were the three *Tartarian* Princes who bore the Title of Emperor, with the Grand *Lama* at their Head, who always had the Precedence, and receiv'd Honours before the reſt. The Emperor's two Brothers were not at the Head of the Regulos; *He tû van*, Son of the eldeſt Brother of the Emperor's Father, had that Honour: Next to him was placed his Majeſty's eldeſt Brother, then the younger, after them the other Regulos, according to their Ranks. They all ſat on Cuſhions laid on the Ground, as did the *Kalka* Emperors; behind whom were ſeated 7 or 800 *Taykis*, or Princes of the Blood, in 15 or 20 Ranks; and the Counts and Grandees according to their Dignities. When the Emperor came they ſtood up, and continu'd in this Poſture till all the *Kalka* Princes had done their Homage; which was perform'd in the following Manner: As ſoon as the Emperor was ſeated, the Officers of the Tribunal of the *Mongols* conducted the *Taykis*, or *Kalka* Princes (at whoſe Head was the Son of *Shabaktû hân*, and *Che chin hân*) within 30 Paces of his Majeſty's Eſtrade, not directly, but a little to the Right. When they were ranged in order, an Officer of the Tribunal of Ceremonies cry'd aloud in *Tartarian*, *Fall on your Knees*: This being done in an Inſtant, he cry'd again, *Knock your Heads againſt the Ground*: Whereupon they touch'd the Earth thrice with their Foreheads, the Officer giving the Word every Time. This being perform'd, he ſaid to them, *Riſe up*; and a Moment after, *Fall on your Knees*; on which they fell down again, and knock'd the Ground with their Heads three Times, as before. The ſame Ceremony was perform'd a third Time, for the Salute made the Emperor conſiſts in three Genuflexions, and nine Proſtrations. All the *Lamas* were diſpenſed with from performing this Ceremony, becauſe it is not their Cuſtom to obſerve it towards any Secular Perſon: And the Emperor having perceiv'd ſome of them among the *Taykis*, who paid their Homage like the reſt, becauſe they were of the Royal Blood of *Kalka*, order'd them to be conducted out, and placed at the Head of 5 or 600 *Lamas* of their Nation. The Grand *Lama*, and his Brother *Tâſhetû hân*, who were likewiſe exempted from this Duty, remained ſtanding all the Time of the Ceremony, as did alſo the Princes and Grandees of the Empire. 'Tis the Cuſtom, while any Perſon pays this Homage to the Emperor, for thoſe preſent to ſtand in profound Silence; and ſhould any body forget to riſe, he would ſoon be admoniſh'd of his Duty. The Ceremony being over, the Princes were conducted to Tables ſpread with Proviſions: The like were prepar'd for the Regulos, the Princes of the Blood, and the Grandees and Dignitaries of the Empire, who aſſiſted at this Solemnity. The Emperor's two Sons, the Regulos of the firſt Order, the Grand *Lama*, and the three *Kalka Háns*, had each a Table to himſelf; the reſt had only a Table between two, three, or four; yet there were no leſs than 200 Tables, all ſerv'd in Plate. The Victuals were piled up three or four Stories: The lowermoſt was made up of Paſtry, Sweetmeats, and dry'd Fruits; the uppermoſt Story contain'd great Diſhes of Beef, Mutton, Veniſon, boiled and roaſted, but all cold. Some Diſhes held almoſt a whole Quarter of Beef, others a whole Sheep, except the Head, Shoulders, and Legs. All the Victuals were cover'd with white Napkins. When the *Kalkas* were placed according to their Ranks, the Emperor made them ſit down, and alſo the Regulos, the Princes of the Blood, the *Kong*, and the Grandees of the Empire: They firſt thank'd him for the Honour, and then ſat down on their Cuſhions, for want of which moſt of the *Kalka Taykis* ſat on the bare Ground. After this the Emperor ſent for the Son of *Shabaktû hân*, *Che chin hân*, and about a Dozen of the Chief *Taykis*, whom he order'd one after the other to come near his Eſtrade, aſking them their Name, Age, and ſuch-like Queſtions; they all anſwer'd on their Knees on a Mat, after which he ſent them back. The two chief Stewards fetch'd from a Buffet Tables for his Majeſty, which they carry'd with the Aſſiſtance of two inferior Officers, follow'd by the Gentlemen Sewers: Two Tables were ſerv'd in with Gold Plate, and ſeveral other cover'd Diſhes. After they had placed the two Tables before the Emperor, and very ſlowly and reſpectfully uncover'd the Diſhes, the Cup-bearers fetch'd from the Buffet great Veſſels of Gold and Silver full of *Tartarian* Tea, and, with much Ceremony, carry'd them within 10 or 12 Paces of his Majeſty, then falling on their Knees, the chief Cup-bearer took the Cup (which was of a ſort of Agate, with a Gold Cover) and order'd another Officer to pour Tea into it, both of them being on their Knees: The Cup being filled and cover'd, the chief Cup-bearer ſtood up, and raiſing the Cup above his Head with both Hands, walk'd with much Gravity up to the Emperor, then kneeling, he preſented the Cup to his Majeſty, and took off the Cover; the Emperor having drank a very little, return'd the Cup, which was carry'd back with the ſame Ceremony: While the Emperor is drinking they all kneel and touch the Ground with their Heads. After they had carried back his Majeſty's Cup, they pour'd out Tea for his Sons, the Regulos, the Princes of the Blood, and the *Kalka* Princes; but they were particularly exact in carrying it, at the ſame Inſtant, to the Regulos of *Pe-king*, and to the three *Kalka* Emperors: Before and after drinking, each of them fell on one Knee, proſtrating himſelf on the Ground. As the Lamas drink out of no Cups but their own, they were careful to take that of the Great *Lama*, which was as white as fine Porcelain, with a little Foot like that of our Glaſſes. When they had done drinking Tea, which continu'd long on account of the Number of *Taykis* and *Kalka* Lamas, they uncover'd the Tables, and ſerved Wine with the ſame Ceremonies. Firſt, they brought a Veſſel of Gold, not quite ſo big as that which held the Tea, and pour'd out of it, into a little Gold Cup, Wine for the Emperor: Then out of a Ciſtern of Gold, full of Wine, with a large Gold Spoon, they fill'd the little Cups. His Majeſty gave Wine with his own Hand to the Grand *Lama*, then to the three *Kalka* Emperors, and afterwards to twenty of the principal *Taykis*; they received the Cup from the Emperor on their Knees, and holding it in one Hand ſtruck their Heads againſt the Ground: They did the ſame after they had drank, and then retir'd. The Cup-bearers in their Habits of Ceremony, and conducted by the Officers of the Tribunal of the *Mongols*, ſerved all the other *Taykis*, *Lamas*, &c. As it was near Noon I went out, according to Order, to take the Sun's Meridian Altitude, thereby to find the Elevation of the Pole, and found it 69° : 50'. The Sky was very clear, ſo that I ſaw the Sun twice paſs over the whole Thread of the Teleſcope, without either riſing or falling. I return'd before they had done ſerving Wine to the *Kalka Taykis*. In the mean time, they ſent for Rope-dancers, who performed ſeveral Feats of Activity upon a *Bambû*, held up by Men about 5 or 6 Feet from the Ground. I ſaw nothing

Ceremony of the Homage.

The Princes feaſted.

Rope-Dancing.

nothing extraordinary, excepting from one, who mounted to the top of a tall *Bambû* ſet upright, on the Point of which he perform'd with great Activity, bending his Body backwards, and raiſing it up again a thouſand Ways; and, what was moſt difficult, he ſtood upon the End of the *Bambû* on one Hand, with his Feet upwards. The Rope-dancers having finiſh'd their Exerciſe, Puppets were brought in, and play'd much reſembling thoſe of *Europe*. The poor *Kalkas*, who had never ſeen the like before, were ſo ſurpriz'd, that moſt of them never thought of eating: None but the Grand *Lama* preſerv'd his Gravity, for he not only refrain'd from eating, but took very little Notice of the Paſtime; and, as if he had judg'd ſuch Amuſements unworthy his Profeſſion, great part of the Time look'd downward, and with a ſerious Air. Some time after the Emperor ſeeing no body eat any longer, order'd the Tables to be clear'd, and return'd to his Tent. At the ſame time all the Company diſperſed themſelves; the *Kalkas* were conducted back to their Camp by the Officers of the Tribunal of the *Mongols*.

Puppet-Show.

The 30th, the Grand *Lama*, and the 3 Emperors of *Kalka*, attended by the principal *Taykis*, were ſent for by his Majeſty to receive the Gratuities which he deſign'd for them; he gave a thouſand Tael in Money to the Grand *Lama*, and to each of the Emperors 15 Pieces of Sattin, great Silver Veſſels to put their Tea in, ſeveral Suits of Clothes in the *Manchew* Faſhion, two of a ſort, and particularly Habits of Ceremony, ſuch as are worn by the Regulos and Princes of the Blood: Beſides, he gave them Linnen for their Domeſtics, a very great Quantity of Tea, and embroidered Saddles. His Majeſty likewiſe created five of the *Kalka* Princes, neareſt related to the three Emperors, Regulos of the ſecond Order: Some were made Regulos of the third Order; others receiv'd the Dignity of *Kong*, which anſwers to that of our Dukes: About 30 who were thus dignified had Gratuities conferr'd on them, according to their Ranks; they had all Habits of Ceremony in the *Manchew* Faſhion, which they immediately put on, and never afterwards appear'd without them before the Emperor. The Grand *Lama* himſelf, with all his Haughtineſs, retain'd nothing of his Habit but that red Scarf which he always wore, and his Boots. He appear'd in a magnificent Veſt of yellow Sattin, embroidered with Gold Dragons. He wore a Hat of very fine *Bambû* Matting: In Winter the *Lamas* wear Bonnets, furred with Sable; but in Summer they wear Hats, made either of Straw, or theſe fine Mats, to keep off the Heat of the Sun; tho' the other *Mongol Tartars* wear Fur Caps all the Year. When they had thanked the Emperor for the Favours conferred on them, by nine times knocking their Heads, and 3 Genuflexions, as uſual, they were conducted in their new Habits into the inner Incloſure, where his Majeſty receiv'd them, rang'd on each ſide, under the Grand Pavillion placed before his Tent; the Emperor, who ſat on an Eſtrade, order'd them to be deſired to ſeat themſelves, which, after thanking him for this new Favour by knocking their Heads, they did, ſome on Cuſhions, and the reſt on a Mat ſpread on the Ground. Preſently a magnificent Collation was ſerv'd, in very fine Porcelain, during which were Concerts of Vocal and Inſtrumental Muſick, the Muſicians all Eunuchs. They were again entertain'd with the Rope-dancers, who perform'd new Feats of Activity on a Rope fixed for the Purpoſe. The Collation and Paſtimes laſted three Hours, during which Time the Emperor talked familiarly with the *Kalka* Princes, and particularly the Grand *Lama*, who was near his Perſon. After this Aſſembly had broke up, and the Emperor had repoſed himſelf a little, he went, attended by his whole Court, to view the Place where the Soldiers were to be drawn up next Day in order of Battle.

Gratuities given *Hatukta* and the *Kalka* Princes.

Concerts of Muſick.

The 31ſt, early in the Morning, all the Soldiers who were in the Camp, headed by their Officers, repair'd to the Place appointed, arm'd with their Caſques and Cuiraſſes. The Emperor put on likewiſe his Cuiraſs and Helmet, being accompany'd with his eldeſt and third Sons; but this latter was not armed, being too young to bear the Weight of a *Tartarian* Cuiraſs. This Cuiraſs conſiſts of two Pieces; one is a ſort of Under Petticoat, which is girt about the Body, and reaches below the Knee when they are ſtanding, but covers all their Limbs when they are on Horſeback: The other Piece is like the Coats of Armour of the Ancients, but the Sleeves are longer, reaching to the Wriſt. The Outſide of both theſe Pieces is of Sattin, for the moſt part purple, embroidered with Gold, Silver, and Silk of various Colours. Next to this Satin, lined with ſome Pieces of Taffety, are hammer'd Plates of Iron or Steel, finely burniſhed, which are placed like Scales on the Body of a Fiſh, whence they probably took the Notion. Each Plate, which is about an Inch and half long, and a little more than an Inch in breadth, is faſten'd to the Sattin by two ſmall Nails, the Heads, being round and well poliſh'd, appearing without. Some few put another Piece of Taffety within-ſide, which covers the Iron Plates. Theſe Cuiraſſes have this Conveniency, that they don't deprive the Body of the Liberty of turning and moving eaſily; but then they are exceeding heavy. They are proof againſt Arrows and other Weapons, but not Fire-arms. The Caſque, which is properly no more than a Head-piece, or the upper Part of our Helmet, juſt covers the Top and Sides of the Head, leaving the Face, Throat, and Neck expoſed. They are made of Iron or Steel, well hammer'd and poliſh'd; thoſe of the Officers being curiouſly damaſked, in which Art the *Chineſe* are very ſkilful. Their Caſques are adorned with ſome Slips of Sables reſembling our Plume of Feathers; but thoſe of the common Soldiers are ſet off with a Tuft of Cow's Hair, dyed red. Above this Tuft, but faſten'd beneath, is a little ſquare Pyramid of Iron, damaſked or gilt. The Caſques of the Mandarins are adorn'd with ſix Slips of Sable-ſkins lined with Gold Brocade, each about an Inch broad, faſten'd under a Pyramid of Gold or Silver, or Iron gilt. The Sable is fine in proportion to the Rank of the Mandarin; that belonging to the Caſque of the Emperor and his Sons was black, and very ſhining. They faſten this Head-piece with ſilken Strings under the Chin. It muſt be obſerv'd, that moſt of the Great Lords had no Embroidery on their Cuiraſs, which was of plain purple Sattin, thick ſet with Nail-heads, very round and bright; beſides they had two round convex Plates of poliſh'd Steel, ſomewhat more than half a Foot in diameter, one on the Stomach, and the other on the middle of the Back. The Cuiraſs of the Emperor himſelf had nothing extraordinary on the Outſide, being only a grey Brocade, divided into very ſmall Squares by black and white Stripes, with a Lining and narrow Border of yellow Silk. All the Great Lords, Officers, and private Troopers have a ſmall Banderolle of Silk, of the Colour of their reſpective Standards, faſtened behind their Caſques, and to the Back of their Cuiraſs: On it was written the Name of him who wore it, and of the Company he belonged to. If he was a Mandarin, his Quality and Office were mention'd; the Deſign of which is, that every one may be known in the Croud. The Emperor was on Horſeback, with his Caſque on his Head, his Cuiraſs on his Back, his Sabre by his Side (for the *Tartars* make uſe only of the Sabre) and armed with his Bow and Arrows. The Caſe in which he put his Bow, and which ſerved him for a Sheath, cover'd but one Half of it: It was of black Velvet, adorn'd at the End with precious Stones, ſet in Gold; his Quiver was of the ſame. His Majeſty was attended by the *Hyas*, and Officers of his Houſhold, all armed in the ſame Manner. He was pleaſed that I ſhould follow cloſe to him, that I might have the better View of the Ceremony, and went directly to the Place where the Troops were drawn up in Battalia. Theſe Troops conſiſted of about 4000 Horſe arm'd with Arrows, about 2000 Dragoons, one Battalion of 7 or 800 Foot,

Tartarian Cuiraſs.

The Caſque

Foot, and 4 or 500 Gunners, beſides the Officers and Domeſtics of the Emperor's Retinue, who formed a Body of 7 or 800 Horſe, and the Squadrons under the Command of the Regulos of *Pe-king*, which were compleatly armed; the whole amounting to about 9 or 10,000 Horſe, and 1,200 Foot. The Infantry were all cloathed alike, ſome armed with Muſkets, ſome with a ſort of Halberd, and others with long Sabres and Bucklers. The Troops were drawn up, according to their Seniority, in two Lines, 20 Paces aſunder, with the Standards diſplay'd, glittering with Gold and Dragons of Silver; each of theſe Lines, which was nothing but one very cloſe Rank, was above a League in Extent: The Battalion of Infantry and the Artillery were in the middle, and the Cavalry on the Wings. The Artillery conſiſted of 70 Pieces of Braſs Cannon. The 8 largeſt were gilt, embelliſh'd with Ornaments in Relievo, and drawn on Waggons, painted red: The others were on Carriages with little Wheels. The Infantry had 5 or 6 Mortars, ſome Guns like Falconets, and Iron Harquebuſſes. The Emperor reviewed theſe Troops, by paſſing along the Ranks; all the Officers great and ſmall ſtanding overagainſt their reſpective Standards. They made no Salute when the Emperor paſſed, nor did the Kettle-drums beat, or Trumpets ſound. His Majeſty then went to a little Eminence, about three Quarters of a Mile diſtant, where they had ſet up a great Pavillion and ſome Tents: As ſoon as he arrived he order'd the *Kalkas*, who had repair'd thither before, to approach, the *Hyas* being poſted on both ſides of the Pavillion. Mean while, the Regulos of *Pe-king* came from the Camp in good Order, at the Head of their reſpective Guards and Officers of the Houſhold. They paſſed one after another before the Emperor, and poſted themſelves in Squadrons to the Right of his Majeſty; after this they blew four Trumpets, call'd by the *Tartars*, *Lapa*, which have a very dull, diſagreeable Sound: They are great round Tubes, of Copper, and 8 or 9 Feet long, terminating like our Trumpets. The *Tartars* make uſe of this Inſtrument to give the Signal of Battle, and tho' the Sound of it be very deep and hollow, it is heard a great way off: But a ſingle Man is not ſufficient to manage it, for one muſt hold it up in the Air, with a ſort of Fork, while another blows it. As ſoon as thoſe Trumpets began to ſound, the Troops advanced ſlowly, and in good Order: When the Trumpets left off, the Troops halted, and did not reſume their March till they ſounded again. This was done thrice; but at the third time thoſe Inſtruments being ſounded louder than before, all the Troops haſted towards the Eminence where the Emperor was. The Cavalry, who were in both the Wings, extended themſelves in Form of a Creſcent, as it were to ſurround the Enemy's Army, which was ſuppoſed to be in the Place where we were. The Infantry ran directly forwards, the firſt of them, Sabre in Hand, cover'd with their Bucklers. In the middle of the Battalion of Foot the Artillery moved on, and in the two Wings of this Battalion came the Dragoons, who had alighted; for tho' they march on Horſe-back, they fight on Foot. They advanced thus in good Order till they came near the Emperor, where they were commanded to halt. After they had given 3 or 4 Vollies both from the Cannon and Muſkets, the Cavalry ſtopped, and when they had reſumed their Ranks, which had been broken a little by ſuch a haſty March, they remain'd for ſome time before the Pavillion. Mean while, the Emperor, who had alighted, ſhewed, in a familiar Manner, his Cuiraſs and other Arms to the *Kalka* Princes, who were extreamly ſurprized at this ſort of Attire, which they had never ſeen before. After this his Majeſty prepared to ſhoot with his Bow in their Preſence, and ſent for the moſt ſkilful Archers among his Officers. He firſt took an exceeding ſtrong Bow, which he gave to the principal *Kalka* Princes to bend, but none of them could do it effectually. He then cauſed a But to be ſet up, and, armed as he was, ſhot ten or a dozen Arrows with his eldeſt Son, and five or ſix of the beſt Archers, hitting the Mark, which was only within Reach of the ſtrongeſt Bows, three or four times. His Majeſty ſhot an Arrow firſt, then his eldeſt Son another, after which each of the reſt ſhot his own, and then the Emperor began to ſhoot again. Having ſhewn his Skill and Addreſs in this Exerciſe, he quitted his Arms, and changed his Dreſs in a Tent prepar'd for that Purpoſe: His Son, and all the other Officers of his Houſhold, did the ſame. Mean while, the Regulos return'd to the Camp at the Head of their Squadrons, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Cannon, in order to ſhoot at a Mark.

Manner of attacking an Enemy.

Emperor's Skill in ſhooting with the Bow.

The Emperor being ſeated on an Eſtrade under his Pavillion, the Grand *Lama*, with the three *Kalka* Emperors and their *Taykis*, ſat near him. *Tartarian* Tea was ſerved up immediately, after which his Majeſty order'd the moſt expert Archers among the *Kalkas* to ſhoot with the Bow. Some *Taykis* diſtinguiſh'd themſelves on this Occaſion, and all in general ſhewed great Dexterity: But it is an Exerciſe to which they are train'd from their Infancy. After about 100 *Kalkas* had ſhot, they began the Horſe-Races, which they call *Paohyaie*. The Horſes were mounted by Rope-Dancers, who riding without touching the Reins, bent backwards on the Horſes, and threw their whole Body and Limbs, ſometimes to the Right, ſometimes to the Left, yet without falling to the Gound, or laying hold of the Horſe except by the Hair: A Horſeman rode before as a Guide. They likewiſe tumbled ſeveral times on a Saddle, ſtanding with their Heels upwards, the Horſe running all the while: After which they ſat backwards on his Neck, and perform'd ſeveral other remarkable Feats, but not without Danger: Two of them fell, one of whom was diſabled from continuing his Sport. After this the *Kalkas* went to wreſtle againſt the *Manchews*, *Mongols*, and *Chineſe*. They enter'd the Liſts in their Shirts, Drawers, and Boots: The *Kalkas* tucking their wretched Drawers as high as their Hips, to prevent being embarraſſed by them; and the beſt Wreſtlers were on their ſide. Two or three of them, tho' they were lifted off their Legs, ſtill defended themſelves, and threw their Adverſaries, gaining the Admiration and Applauſe of all the Spectators. Theſe Diverſions were concluded by ſeveral Diſcharges of Cannon at a Mark, the Gunners performing pretty well. They likewiſe fired ſome Bombs: After which the Emperor return'd on Horſe-back to the Camp, giving Orders to ſhew the *Kalkas* the Artillery. Some time after he arrived at the Camp, ſome of the Wives and Daughters of thoſe Fugitive Emperors and *Taykis* paid a Viſit to his Majeſty, who received them under the great Pavillion, where he entertain'd them with a Collation, accompany'd with Concerts of Vocal and Inſtrumental Muſick, with and Puppet Shows. Theſe Princes were attended with a ſort of Nuns, that is, Girls who never marry, and are under the Direction of the *Lamas*. Theſe were under the Direction of the Grand *Lama*: The moſt conſiderable of them was the Siſter of *Tûſhetû hân*, and the *Lama* himſelf. The *Tartars* ſpeak very unfavourably of the Life they lead with the *Lama*.

Horſe-racing and Wreſtling.

Concerts of Muſick.

The firſt of *June*, the Emperor, accompany'd only by his two Sons, his *Hyas*, the Grandees of the Court, and Officers of his Houſhold went to the Camp of the *Kalkas*, about two Leagues from his own. He enter'd no Tent but that of the Grand *Lama*, who preſented him ſome *European* Trifles, which 'tis likely he had from the *Ruſſians*. The Emperor left me behind, under Pretence of giving me ſome Calculation to make; but the true Reaſon was, that he did not care I ſhould be Witneſs of the Miſery and Naſtineſs of theſe poor *Kalkas*: But this I was ſufficiently acquainted with, when I travell'd in their Country.

The 2d the Emperor renew'd the Wreſtling Matches, and propoſed Rewards for the Conquerors. This

Diverſion laſted near three Hours, during which time more than 100 Perſons wreſtled. Only 12 won the Prizes, which conſiſted of a Piece of Sattin, and a ſmall Sum of Money for each. After Noon the Emperor gave the Grand *Lama* a private Audience, which laſted near three Hours, wherein he accommodated the Differences ſubſiſting between ſeveral of the *Taykis* who had begun a kind of War, and carried off each other's Slaves and Cattle. To make his new Subjects ſenſible of the Advantage they had gain'd by ſubmitting to ſo good a Maſter, he took the Trouble himſelf to adjuſt their Diſputes, in conjunction with the *Lama*.

The Emperor decamps.

The 3d, being the Day appointed for the Emperor's Departure, he gave another private Audience to the Grand *Lama*, wherein he recommended to him the Maintenance of Peace and Harmony among the Princes of his Family: At breaking up of the Audience his Majeſty gave him two of his beſt Tents, with all the Furniture and Ornaments; likewiſe a Horſe with Trappings, ſuch as he uſed himſelf; after which he mounted his Horſe, and decamped. The three Emperors, and all the *Kalka Taykis*, ſtood in a Line at the Entrance of the Camp, and when his Majeſty paſſed by they fell on their Knees, taking their Leave of him. He ſpoke to them with a great deal of Affability: A great Multitude of poor *Kalkas*, reduced to the laſt degree of Miſery, preſenting themſelves on their Knees in the Road to implore his Relief, he gave Orders that the Condition of each of them ſhould be enquir'd into, and Alms diſtributed among them according to their Neceſſities. The Emperor, before he ſet out, cauſed a Body of Troops to march towards the Place where the Grand *Lama* kept his Court before he was driven out by the King of *Eluth*, who, they were inform'd, was encamp'd there, and that his Troops ſuffer'd much for want of Proviſions. At the ſame time he ſent Deputies to that Prince, to know what he intended to do in a Country which did not belong to him, and if he really deſign'd to keep his Promiſe never to commit any Act of Hoſtility againſt his Subjects, particularly the *Kalkas*, who had ſo ſolemnly ſubmitted to his Government: He likewiſe gave Orders, That in caſe the King of *Eluth* ſhewed a Diſpoſition to keep his Word, and return peaceably into his own Country, they ſhould treat him with Civility; if not, that they ſhould attack him, if it could be done to Advantage. Moreover, Orders were ſent to the Army, which left *Pe-king* in the Beginning of Spring, to obſerve the Motions of the King of *Eluth*, and remain encamped on the Frontiers towards *Kûkû hotun*, till this ſmall Body were return'd, and the real Intentions of that Prince was known. His Majeſty likewiſe conferr'd certain Lands, in the Neighbourhood of *Kûkû hotun*, upon *Shaſſaktû hân*, a Youth of 10 or 11 Years of Age, whoſe Behaviour was very graceful, not diſcovering the leaſt Sign of Puerility, tho' he was preſent at all the Ceremonies. As he had not yet been acknowledged as *Hân*, the Emperor created him a Regulo of the firſt Order. After the *Kalka* Princes had taken Leave of the Emperor, we march'd 15 or 20 Li to the S. W. amongſt Hillocks of looſe Sand, full of Briars, which gave ſhelter to an infinite Number of Hares. The Troops of the Emperor's Retinue ranged in a great Line, to ſcour the Plain, and diſlodge thoſe Animals, many of which his Majeſty and his Sons killed. In the Evening we encamp'd in a great Plain by a little River named *Erton*.

Hunting of yellow Goats.

The 4th, the Emperor at Day-break ſent all the Troops of his Retinue to make a Circle in the Hills, which abounded with Yellow Goats. Theſe Animals run together in Flocks, are extremely wild, flying at the firſt Sight of a Man; wherefore, when the Sportſmen have diſcover'd them, they ſpeedily withdraw, and hem them in at a great Diſtance. The Circle which they made this Day was at leaſt 5 or 6 Leagues in compaſs. At firſt the Hunters were 20 or 30 Paces aſunder, then they advanced ſlowly, drawing inſenſibly nearer. The Emperor rode in the middle of the Circle, and his two Sons, one on each ſide of him, towards the Circumference. Having paſſed ſeveral little Hills, ſome Flocks of Goats were diſcover'd, being about 4 or 500 in a Flock. As the Emperor's eldeſt Son ran full ſpeed to ſhoot ſome of them, which advanced on his ſide, his Horſe ſlipped a Foot in a Hole, and was kill'd by the Fall; however the Prince receiv'd no other Hurt but a Scratch on his Hand. While the Hunters were driving the Goats before them, with loud Shouts, to a great Plain, there fell a Storm of Thunder, Hail, and Rain, which oblig'd them to ſtop. In the mean time, the Goats, being very much frightened, ran about from ſide to ſide, endeavouring to make their Eſcape, which ſeveral of them did, by paſſing between the Horſes Legs, and when one of a Flock happens to get out, all the reſt follow the ſame Way; then thoſe who are without the Circle purſue them, and ſhoot them with Arrows. They likewiſe let looſe the Emperor's Grey-hounds, which killed a great Number of them. But his Majeſty having obſerv'd ſome Flocks eſcape thro' the Negligence of ſome *Hyas*, he order'd three of the moſt culpable to be ſeized. The Rain being over, they proceeded to the Plain, and cloſed the Circle; then his Majeſty commanded every one to alight, and, placing himſelf with his two Sons in the middle of the Circle, which was but 2 or 300 Paces in diameter, ſhot the Remainder of the Goats to the Number of 50 or 60. It was ſurprizing to ſee with what Swiftneſs theſe poor Creatures ran, tho' wounded, ſeveral dragging a broken Limb after them, ſome trailing their Entrails along, others with 2 or 3 Arrows ſticking in their Bodies, till, their Strength failing them, they fell dead on the Ground. Theſe Goats never made the leaſt Complaint when they were wounded with the Arrows: But when they were taken by the Dogs, who never ceaſed biting till they had choaked them, they make a Cry much like a Sheep when the Butchers are killing it. After this Hunting was over, we advanced in a great Plain above 20 Li farther, when we reached the Entrance of a Streight in the Mountains, in a Place call'd, in the *Mongol* Language, *the Source of the Waters*, where we were to encamp this Day. We travelled in all but 11 or 12 Leagues, on account of the great Compaſs which the Chace obliged us to take; but the Retinue took the direct Road. Being come to the Camp the Emperor order'd two of the *Hyas*, who were ſeized, to be puniſh'd with 100 Laſhes of the Whip. This is a common Puniſhment among the *Tartars*, but not diſgraceful: For the Emperor leaves them in Poſſeſſion of their Employments, and exhorts them to repair their Fault by minding their Buſineſs better. As the third was more culpable, becauſe he had quitted his Poſt to purſue one of the Goats, and had even ſhot within the Circle in the Emperor's Sight, he was caſhier'd. Several others, who likewiſe ſhot within the Circle, but without quitting their Poſts, were pardon'd for this Time.

A Tyger hunted.

The 5th we again enter'd the Mountains. As, by the Way, we were hunting Roebucks and Stags, a Tiger being alarm'd with the Noiſe of the Hunters howled aloud, thereby diſcovering his Lodgment among Briars on the ſide of a ſteep Hill. The Emperor was immediately inform'd of it, who commonly forſakes all other Game to follow this. As this kind of Chace is very dangerous, they uſe much Precaution in their Method of rouſing the Tiger. When his Retreat is known, they examine which Way it is moſt likely he may ſally forth. He ſeldom deſcends into the Plains, but marches from one ſide of the Mountain to the other, and if there is a Wood adjacent retires into it. Prickers with Half-pikes of broad Iron-Heads are poſted on the Way which they ſuſpect he will take; many of them are likewiſe placed with ſome Horſe-guards on the Tops of the Mountains, to obſerve where he ſhelters himſelf. Theſe Men ſhout aloud

loud when the Beaſt advances on their Side, in order to make him fly to the Emperor's Station, which is commonly on the Deſcent oppoſite to that where the Tiger is, having the Valley between. His Majeſty, attended by ſome of his *Hyas* and Domeſtics, is ſurrounded with about 30 or 40 of theſe Prickers, who form a kind of Fence, by reſting one Knee on the Ground, and directing the Points of their Half-pikes towards that Quarter whence they judge the Tiger will iſſue forth: They hold them with one Hand at the Middle, and the other near the Head, being continually upon their Guard in this Poſture. Having rouſed him, he again took ſhelter in a Thicket, on the Top of a neighbouring Mountain: He was preſently purſued, the Emperor approaching within Muſket ſhot, always ſurrounded by his Prickers. A great many Arrows were ſhot, and ſeveral Dogs let looſe, which diſlodged him a ſecond Time; but he went no farther than the ſide of the oppoſite Mountain, where he lay down among the Briars: They again ſhot random Arrows, while the Prickers rowled down Stones upon him: The Tiger riſing ſuddenly ſet up a hideous Roar, and made directly at the Horſemen, who had no Recourſe, but to fly, with all Speed, towards the Top of the Mountain. The Beaſt had juſt overtaken one of them, who was given over for loſt, when the Dogs being looſed, followed the Tiger cloſe, and obliged him to turn about: This Motion gave the Horſeman Time to eſcape. Mean time, the Tiger returning leiſurely towards his Lodgment, and the Dogs barking round him, the Emperor ſhot 3 or 4 times, and wounded him ſlightly, being at a great Diſtance; nor did he mend his Pace, but went and lay down among the Briars: Upon this they renew'd their Attacks, by rowling down Stones, and ſhooting off Muſkets at random. The Tiger being rouſed of a ſudden, ſprang forth and ran with great Speed towards the Place where the Emperor was; but coming to the Foot of the Hill, he turned another Way, and fled to the ſame Thicket where he had hidden himſelf once already. The Emperor croſſed the Valley, and followed the Tiger ſo cloſely, that, having a diſtinct Sight of him, he fired at him twice, and kill'd him. All the Grandees of the Court went to ſee the Tiger, which was very large, and make their Court to the Emperor on this Occaſion. His Majeſty aſked me, laughing, before them all, *how I liked this Sort of Hunting?* As it grew late, the Emperor cauſed the Circle to be diſſolv'd, and ordered every body to take the moſt convenient Way to the Camp, without Ceremony. The Camp was in *Türbedé*, among the Mountains, 50 Li from the Place we ſet out from. It rain'd moderately this Day.

is killed by the Emperor.

The 6th we travelled 60 Li, thro' a very narrow Valley, with ſteep Mountains on both Sides, where it was impoſſible to hunt. Juſt before we got to the Camp, the Emperor ſtopped near a Rock, ſhaped like a Tower; here alighting, he ſent for the Grandees and Archers, and made them try to reach the Top of the Rock with their Arrows; which only two of them did: His Majeſty likewiſe ſhot 5 or 6 Arrows, till one of them paſſed over the Rock. After which he twice meaſur'd the Height of it from different Stations, with his Semicircle of half a Foot Radius; having made his Obſervations, he had a Mind that we ſhould each calculate the Height a-part; and we both found it to be four hundred and thirty *Shé*, or *Chineſe* Feet; and our Calculations agreeing were much admired by the Grandees. The Emperor likewiſe having meaſur'd a Diſtance geometrically, cauſed it to be meaſur'd with a Chain, and it was found to agree exactly with the Calculation. He afterwards took a Stone which he poiſed with an Arrow only, and having calculated the Weight of it, cauſed it to be weighed in a Scale. As this likewiſe was found conformable to the Calculations, the Lords redoubled their Applauſes.

The 7th we went 60 Li, for the moſt part in a wide Valley, abounding with Hamlets, Farms, and cultivated Lands: Here the Emperor hunted, and killed ſeveral Hares. He again turned into the Mountains, which were pretty high, cover'd with Briars and Coppices. Here his Majeſty hunted the Stags and Roebucks; and it was ſurpriſing to ſee with what Dexterity his People turn'd the Game towards him. The *Tartars* conſider Hunting as an Emblem of War, and are perſuaded that he who knows not how to do his Duty in the Chace, will likewiſe fail in the Battle. 'Tis on this Principle that the Emperor has often caſhier'd the chief Officers of his Army, for not knowing how to conduct and govern the Hunters. At our Return from *Nipchû*, an Officer of Merit and great Bravery, who had made both the Journeys with us in Quality of Lieutenant General of the Emperor's Troops, and was one of the Generals of the Vanguard (a Poſt anſwering to that of Marſhal of *France*) was turn'd out of his Employments for this Fault. The Weather was fair all the Day, and a high N. Wind moderated the Heat. The Emperor order'd the Game, which he and his Sons had kill'd, to be diſtributed among the Officers and Soldiers who had form'd the Rings. In the Evening he entertained the Lords of the Court, and the Officers of his Houſhold, with a Comedy, in his own Pavillion, perform'd by a Company of Eunuchs.

Hunting an Emblem of War.

The 8th his Majeſty ſet out, early in the Morning, to hunt two Tigers which were diſcover'd the Night before: The firſt being rouſed from a Cave, where he had a ſecond time ſhelter'd himſelf, was killed by the Emperor at the firſt Shot with a Harquebuſs. The ſecond proved a Tigreſs, which the Emperor wounded with a Muſket-ſhot, and one of the Prickers killed, by running his Half-pike through her Eye a great way into her Head. The Chace being over, the Emperor and his two Sons went on the River in little Canoes, in order to avoid the Heat, which was a little moderated by a N. Wind: He did not proceed above 15 Li by Water; all his Train marching along the Sides of the Rivers which was very rapid and winding. We encamped in a Valley named *Ta-wang ki*, by the River *Chikir*, having travelled 60 Li to the South, inclining a little to the Eaſt.

The 9th we travelled 60 Li more in the ſame Road, the Emperor going part by Water, and part by Land. In the Evening his Majeſty gave the Lords of his Court a Comedy, and would needs have me to be at it, that I might inform him whether there was any Reſemblance between the *Chineſe* and *European* Plays. Three or four of the Actors were good, and the reſt but indifferent. Theſe Plays are intermixed with Muſic and Narrations, and conſiſt both of the Serious and the Gay; but the former prevails. In ſhort, they are very far from being, either ſo lively, or fit to excite the Paſſions, as ours. They neither confine themſelves to repreſent a ſingle Action, nor to what might paſs within the Compaſs of one Day. Some of their Plays exhibit different Tranſactions, ſuch as have happened in the Space of ten Years. They divide their Comedies into ſeveral Parts, which they act likewiſe on different Days; they are much like the Hiſtories of ſome illuſtrious Perſons, interſperſed with Fable, and divided into ſeveral Chapters: But they never utter a looſe Expreſſion, or ſay any thing that may offend a modeſt Ear. The Actors were dreſſed after the Faſhion of the ancient *Chineſe*.

A *Chineſe* Comedy.

The 10th we advanced 90 Li, of which the Emperor travelled only 20 on Horſeback: The reſt he went by Water in little Barks, ſomewhat larger and more commodious than the Canoes he made uſe of the Day before. At the End of the firſt 20 Li his Majeſty dined in Public on the Side of the River. He hunted even in his Bark, ſhooting at Birds, and killed ſome Hares, which the People of his Train dextrouſly turn'd along the Sides of the River. Arriving near the Fortreſs of *Kû pe kew*, we found all the Infantry which guarded this Poſt drawn up, with the Officers at their Head; but none of them had any other Arms

than

Arrive at *Ka-pe-kew.*

than Sabres by their Sides. When we enter'd *Kâ pe kew*, Soldiers were poſted to hinder any body from appearing abroad, yet in a narrow Street a Man ruſh'd haſtily out of his Houſe with a Petition in his Hand to preſent the Emperor, and becauſe one of the Officers would have obliged him to retire, he had the Boldneſs to throw him down, by cauſing his Horſe to fall. The Emperor, who ſaw it, order'd him to be puniſhed on the Spot for his Inſolence with the Whip: He likewiſe had the Officer confined, and did not hinder the Man from going on his Buſineſs. It was very hot all Day, and in the Evening there was Thunder and Rain.

The 11th we travelled but 40 Li, and lay at *She hya*, the Emperor going all by Water. In the Afternoon there was a heavy Rain, accompanied with Thunder. His Majeſty dined in Public.

The 12th we advanced 80 Li, attending the Emperor along the River, which winds exceedingly, it being only 50 Li from *She hya* to *Mi yun hyen*, where we lodged at Night. The Sky was clear all Day long, and the Weather very hot.

The 13th we travelled 80 Li more, his Majeſty going by Water in larger and more convenient Barks, which the Officers of *Tong-chew* had brought him from that City. While he was at Dinner, obſerving ſome little Children of the Peaſants looking at him at a Diſtance, he cauſed them to be brought near, and loaded them with Bread, Meat, and Paſtry. The Children running home, returned preſently, each with a Basket, which the Emperor ordered to be filled with Victuals from his own Table. We came to lodge in a little Town ſix Leagues from *Pe-king*. It was very hot all Day. Moſt of the Officers of the Emperor's Houſhold, who had not followed him in this Journey, came hither to ſalute him.

Come to *Pe-king.*

The 14th we got on Horſeback at One in the Morning, in order to get to *Pe-king* before it grew hot. Accordingly we arrived there half an Hour after Five. The *Wang tay tſe*, or Heir Apparent, came to meet his Majeſty a League out of Town, dreſſed in his Robes of State much like the Emperor's, but had few Attendants with him. His Majeſty, on entering the Palace, went directly to the Apartment of the Empreſs Dowager to ſalute her.

The 19th the Emperor deſired me to explain the Uſe of a Thermometer and Barometer, which had been given him by P. *de Fontaney* at *Nan-king*.

The 23d he ſet out for his Pleaſure-houſe, to ſpend the reſt of the Summer, where he intended to continue his Geometrical Studies, and P. *Thomas* and I were ordered to attend him. But ſome Days after our Arrival, he changed his Mind, and told me, that he could find no convenient Place to lodge me in, and therefore would content himſelf with ſending for me from time to time.

All *July* and *Auguſt* we continued going every fourth Day to his Majeſty's Pleaſure-houſe, where he never failed to admit us into his Preſence, even when he could not apply himſelf to Study for the great Heats, ſaying, obligingly, on thoſe Occaſions, that he was deſirous at leaſt to ſee us. *Auguſt* 14, we went to preſent the Emperor with ſome Mathematical Inſtruments, ſent us by P. P. *Fontaney* and *Le Comte*. There was a large aſtronomical Ring, which ſhewed at once the Hour and Minute of the Day, the Height of the Sun, and Variation of the Needle; a Semicircle about half a Foot Radius, with its Compaſs accurately divided: Theſe Inſtruments were made by Mr *Butterfield*. There was, beſides, a Caſe of Mathematical Inſtruments conſiſting, of a *Sector*, two Pair of Dividers, a Rule, a little Semicircle, and a Drawing-Pen. We likewiſe preſented him with a Sphere, ſome Diamonds of *Alencon* in a little Box neatly enamelled, two fine Cryſtal Vials, one a very fine White, the other Blue, cut facet-wiſe, and enchaſed with Silver. His Majeſty received them all with the beſt Grace in the World, and kept us above an Hour with him. The Diſcourſe falling upon Mathematics, his Majeſty expreſſed a great Contempt for thoſe who ſuperſtitiouſly believed that there are good and bad Days, and fortunate Hours. He told us plainly, that he was convinced that thoſe Superſtitions were not only falſe and vain, but prejudicial to the State, eſpecially if Governours gave credit to them; that this Belief had formerly coſt many innocent Perſons their Lives, ſome of whom he named, and, among the reſt, certain Chriſtians, Mathematicians, who were proſecuted at the ſame Time with P. *Adam* [*Schaal*] condemned and executed, under a Notion that they had not choſen a proper Hour for the Interment of one of the Emperor's Sons, and ſo brought Misfortune on the Imperial Family. "Should the People, and even the Grandees, *ſaid he*, run into thoſe Superſtitions, the Error would be attended with no ill Conſequences, but for the Sovereign of an Empire to be deluded by them, it might occaſion dreadful Evils." He made a Jeſt of the *Chineſe* Saying, *That all the Conſtellations preſide over the Empire of* China, *ſo as to concern themſelves with no other Countries*; on which Occaſion his Majeſty added, that he had ſometimes ſaid to certain *Chineſe* who talked to him after this Manner, *At leaſt leave a few Stars to take Care of the neighbouring Kingdoms.*

Emperor an Enemy to Superſtition.

He renews his Studies in Mathematicks.

The 18th we went to his Majeſty's Pleaſure-houſe to read Lectures as uſual. Before we entered into his Preſence he ſent to tell me, that the Seaſon being more temperate, he was reſolved to return to his Studies, in order to which it was his Pleaſure that henceforward I ſhould remain in an Apartment of the Houſe during the Day-time, and lodge at the Deputy Governor's of *Chang chun ywen*. He happened to be the ſame Perſon who was Governor of *Ning-po* when we landed there, and is named *Li lau yé*, being the Son of him who was Viceroy of *Kanton* when we came into *China*.

The 19th I repaired to *Chang-chun ywen*, where an Eunuch, who had been appointed to attend me, waited for me. He led me into a commodious Apartment to the North-Eaſt of the Park. His Majeſty likewiſe ſent ſome Eunuchs of his Chamber to receive and place me there, ordering Tea to be kept ready all Day for me, with Ice, that I might drink it hot or cold, as I thought fit. In the Evening I was called in to make an End of reviſing the *Practical Geometry* in *Tartarian*.

The 21ſt his Majeſty ſent for me in the Morning, and kept me with him above two Hours and a Half, as well to make Calculations, and reviſe the Geometry, as to try the Aſtronomical Ring. Tho' he ſweat large Drops, he went thro' with examining all the Uſes of this Inſtrument, highly commending it and the Semicircle for their Accuracy.

Ruſſian Envoy and Merchants.

The 22d the Emperor informed us himſelf that a *Ruſſian* Envoy was arrived on the Frontiers of *Tartary* ſubject to this Empire, with a Retinue of 40 Perſons, and that about 90 Merchants came along with him to trade according to Cuſtom. He added, that he had ſent to receive this Ambaſſador, and ordered that he and his Retinue ſhould be ſupplied with all Neceſſaries, as Carriages, Proviſions, &c. through the Journey, at his Expence; that for the Merchants, his People ſhould aſſiſt them as much as lay in their Power, but that he did not intend to put himſelf to the Expence of bearing the Charges of Perſons who come to trade in his Dominions. He then talked to us a long Time about indifferent Matters. He asked us how many Miſſionaries were in *China*, and where we had Churches. He related in what Manner he had formerly detected the Impoſtures of *Yang quang ſyen*: How he had examined every thing himſelf, tho' he was but 15 Years of Age, becauſe he knew not whom to confide in, and was not yet acquainted with us. In ſhort, he expreſſed much Impatience to hear of the Return of P. *Grimaldi*.

Sept.

The KINGDOM of KOREA [called by the *CHINESE* KAU-LI-QUA *and by the Manchews* SOLHO KORON]

This Map was Copyed from one in the King of Korea's Palace, by a Chinese Lord, sent on an Embassy to that Monarch by the Emperor of China in 1710, attended by a Mandarin of the Mathematical Tribunal, who measured the Road thither from Pong-whang-ching, according to which the Missionaries adjusted the dimensions of this Country, and connected it with their Map of Eastern Tartary, by means of several Situations determined on the Frontiers. The Latitude of King-ki-tau, the Capital, was observed by the Chinese Mathematicians: and the Divisions, with the names of the Provinces are marked according to M^r D'Anville's Map of Tartary, in which we have follow'd also in writing some names in the Roman Character, but we have follow'd his Orthography in which differs much from the Original, only in a very few names.

Lat^s Long^l determin'd geometrically, whereon this Map is grounded.

Place	Lat^d	Long^d
Pong-whang-ching	40 . 30 . 30	7 . 45 . 30 E.
Inden Hotun	41 . 41 . 15	8 . 35 . 20.
Pan-se Hotun	42 . 20 . 00	9 . 6 . 40.
*Hong-ta Hotun	42 . 34 . 1	13 . 36 . 00.
Hon-chun, village	42 . 35 . 26	
King-ki-tau	37 . 38 . 20	

Li or Chinese Furlongs in a Degree
50 100 150 200 250
Common French League
5 10 15 20 25
English Miles
10 20 30 40 50 60 69½

This Plate is Inscribed
to JOHN DAVID BARBUT Esqr
Secretary to ye Post Master General.

Sept. 6, the Miſſionaries at *Pe-king* having received a Letter from P. *Grimaldi*, brought it, with the Tranſlation of it into *Tartarian*, to the Emperor, who expreſſed an extraordinary Joy thereat, and not content with having read the Tranſlation, he made me even read the Original, which was in *Portugueze*. This Miſſionary wrote Word, that after he had run thro' many Difficulties to execute the Emperor's Orders, fearing Delays from the Voyage by Sea, he reſolved to return by Land, with which View he ſet out towards *Ruſſia*; that in the mean Time he ſent P. *Alexander Ciceri*, an excellent Mathematician, about 50 Years of Age, with two other Companions, by Sea. The Emperor ſaid immediately that P. *Ciceri* and his Companions ſhould be ſent for with all Speed; that P. *Suarez* ſhould come with them, and that he would order the Viceroy to furniſh them with all Neceſſaries for their Journey. He afterwards deſired us to acquaint them with his Intentions, and bring him our Letters next Day, becauſe he would ſend them to the Viceroy with his Orders by an extraordinary Courier: He asked us, at the ſame Time, if we had received any other News from *Europe*; if the War with the *Turks* continued, and what was the Succeſs of it.

The 11th the Emperor returned to *Pe-king*. The 14th, at Three in the Morning, the Emperor ſet out for the Hot Baths, which are ſix Leagues from *Pe-king*, almoſt due North. He arrived at the Waters by Ten o'Clock, and lodged in a Houſe built on purpoſe. This Houſe has only three little Pavillions, that make a very plain Appearance, in each of which there are Baths, beſides two large ſquare Baſons in the Court, pretty neatly built, with between four and five Foot of Water, which are of a moderate Heat: Theſe Baths, they ſay, were much frequented. A little after we arrived, the Emperor took, Geometrically, the Breadth of the Court, to try his new Inſtruments. In the Evening he ordered me to look over ſeveral Calculations which he had made: His whole Retinue encamped without the Incloſure of the Houſe where he lodged. The Weather was cloudy all the Morning, and Part of the Afternoon: It was pretty cold for the Seaſon, tho' there was no Wind ſtirring. The 15th we continued at the Baths, and his Majeſty took ſeveral Diſtances, Geometrically, to prove his Inſtruments. In the Morning the Sky was overcaſt, and it rained a good Part of the Afternoon.

Hot Baths near *Pe-king*.

The fourth Journey of Pere GERBILLON *into* Tartary, *in the Year* 1692.

THE 8th of *Sept.* we ſet out from *Pe-king*, and after travelling 290 Li, arrived the 11th at *Ku pe kew*: The Emperor took three Partridges, and ſeveral Quails, with the Hawk. The Garriſon of this Fortreſs were under Arms to receive his Majeſty, who viſited the Accommodations of the Soldiers, and was entertained by the General, or *Tſong ping*, with a Collation. The 12th we travelled 70 Li, and encamped at *Ngan-kya-tun*, and in the Evening was a Wreſtling-Match. The 13th we marched 80 Li, and arrived near a Village called *Hong-ki-ing*, where the Emperor took the Diverſion of Fiſhing, caſting the Net himſelf very artfully. The 14th we travelled 70 Li: This Day a Hunting-ring was made, where they kill'd ſeven Stags, one of which was firſt wounded by the Emperor's fifth Son with a Musket-Shot. His Majeſty went a fiſhing again, the *Manchews*; with the greateſt Readineſs, jumping into the Rivers to aſſiſt in dragging the Net, notwithſtanding the Rigour of the Seaſon. The 15th we marched 70 Li: As the Emperor was hunting, he ſhot a Stag with ſuch Force, that he buried the Arrow in its Belly, the Head of which was of Bone, as blunt as the End of one's Finger. We encamped near a Village, the laſt to be met with towards the North; for a vaſt Tract of Ground, reaching to the other Side of the Mountains, and extending from Eaſt to Weſt, is reſerved for the Emperor's Hunting, and the Tilling of it ſtrictly prohibited. From the Gate of the Great Wall thro' which we paſſed, the Country is full of Mountains and Foreſts, intermixed with fertile Valleys and Plains, for the moſt Part cultivated; the Grain was exceeding good, eſpecially the Millet: The Emperor, who has the Happineſs of his People infinitely at Heart, was ſo overjoyed with ſuch a plentiful Proſpect of Corn, that he made Choice of ſome of it, which he ſent by Expreſs to be ſhewn to the Empreſs Dowager and the Queens. The 16th, his Majeſty ſet out, before Day, to go a Stag-hunting: We went 20 Li before we dined; about 10 Li farther, having advanced a little into the Mountains, the Emperor killed a Stag that weighed above 500 Pounds. From thence we entered into a pretty large Valley, abounding with Quails and Pheaſants, many of which were catched by the Hawks, and the Emperor ſhot with Arrows ſome Pheaſants flying. About Two his Majeſty ordered Supper to be made ready, it being the Cuſtom of the *Tartars* to ſup very early: He himſelf dreſſed the Liver of the Stag he had killed; this, and the Haunch, being eſteemed here as the moſt delicate Pieces: He was accompanied by three of his Sons, and two of his Sons-in-law, taking a Pleaſure to teach them the Method of preparing the Stag's Liver after the Manner of the ancient *Tartars*. Having made the Pieces of Liver ready for roaſting, he divided them among his Sons, Sons-in-law, and ſome of the Officers moſt about his Perſon: He likewiſe honoured me with a Piece out of his own Hand; every one fell to roaſt his Meat after the Example of the Emperor and his Sons.

The Emperor ſets out for *Tartary*.

He cooks his own Victuals.

The 17th, the Weather was rainy, which prevented the Emperor from going a Stag-hunting; he therefore contented himſelf with paſſing thro' a Valley about a League in Length, ſometimes letting his Falcon fly at Quails, Partridges, and Pheaſants, and ſometimes ſhooting them with Arrows; ſometimes he cauſed thoſe that were near him to alight, and catch the Pheaſants and Partridges, which, tired with flying, were only able to run along the Graſs. At his Return, he diſtributed, with his own Hands, the greater Part of the Game to the *Mongols*, and *Kalka* Princes, who were come to make their Compliments, to the Grandees of the Court, and to the principal Officers; but the bad Weather obliged him to return betimes, and paſs the reſt of the Day in his Camp. In the Evening the Emperor entertained his Court with a Wreſtling-Match. The 18th, the Weather being cloudy, the Emperor did not hunt with the Stag-call, but made ſome Rings, and had very good Sport: He likewiſe went in purſuit of Pheaſants, Partridges, and Quails in the Valleys. The 19th, the Emperor ſet out at Day-break, to go a Stag-hunting: But having loſt ſome Time in Purſuit of a Tiger to no Purpoſe, it became too late to uſe the Stag-call, however, in three Rings 30 or 40 Stags and Roebucks were killed. The Sky having been very ſerene the Night before, was overcaſt in the Morning, and the Rain beginning at Noon, it continued till Evening; however, his Majeſty dined in the open Fields, as uſual, having firſt cooked his own Meat, every one following his Example: He was greatly pleaſed to ſee me do as others did, without waiting for his Command, and ſent me Part of the Meat which he had dreſſed himſelf. We returned to the Camp very wet. At Night-fall a ſtrong North Wind aroſe, which made the Air exceeding cold. The 20th, at Day-break, we ſet out along with the Emperor to hunt with the Stag-call: He obſerving that I was not cloathed in Furr,

Advances hunting.

Stags, Roebucks and wild Boars killed.

Furr, said that the *Europeans* were very hardy, and made for Fatigue; he likewise took Notice of my Zeal to serve him, and expressed to myself his Confidence in me. As the Stag did not answer to the Call, we had recourse to Rings, and killed a great Number of Stags and Roebucks, with five Wild Boars, three of which last fell by the Hand of the Emperor. After this Sport was over, his Majesty dined in the open Field. A *Mongol* Regulo, who governed the neighbouring Country, called *Onioth*, this Day waited on the Emperor; his Brother, with whom I had contracted an Acquaintance last Year, was arrived some Days before. The 21st the Emperor having hunted with the Stag-call without Success, sent for 500 *Karchin Mongols*, in whose Neighbourhood we were: They are reckoned excellent Hunters, and very expert in forming Circles; and as they bear their own Expences, and use their own Horses, the Emperor, to fatigue them the less, divided them into two Companies, which were employ'd alternately. This Day they made double Rings; the innermost was composed of those *Mongol* Hunters; the second consisted of the Emperor's Hunters, who marched 50 or 60 Paces behind the others, and had Orders to shoot the Game that escaped out of the first Ring, within which the Prickers beat the thickest Places of the Wood: The *Mongol* Hunters did not shoot at all. The Ring was made on the Declivity of a Mountain covered with Wood; at the Bottom was a grassy Plain with some small Filbert-Trees interspersed, which were no Impediment to the Horses; beyond this was a steep Mountain, which no wounded Stag that escaped out of the Wood could climb, but being obliged to keep the Plain, was exposed to the Shot of the Hunters. In a Place so commodious for the Sport, it could not fail to be both successful and agreeable, and they killed 82 large Stags and Roebucks, very few escaping. His Majesty dined in the open Field with the usual Ceremonies.

The Emperor thrown

The 23*d*, Rings were made in like Manner, but not with equal Success, only fifty Stags and Roebucks being killed. As the Emperor was riding after a Roebuck, his Horse slipped his Foot and fell, but his Majesty received no Hurt.

The 24th, we went a Hunting as usual, but with less Success still, so that the Emperor soon returned to the Camp, and in the Evening diverted himself and Retinue with seeing a Wrestling-Match.

The 25*th*, the Emperor set out an Hour before Day for *Ulatay*, a Place famous for Hunting, the neighbouring Country being full of Hills, interspersed with Valleys and Plains, and covered with Groves and Thickets, affording a delightful Prospect and abounding with Game. In the Morning he killed two large Stags decoyed by the Call; they afterwards made two Rings, and killed a very great Number, his Majesty striking Nine with his own Hand: The Chace being over he dined as usual. After Dinner News was brought that a Bear having been discovered in a Wood near the Camp, the Grandees of the Court had caused him to be surrounded till his Majesty came himself to hunt him: Whereupon he immediately mounted his Horses, and set out, attended by all his Hunters. As he went along he ordered the Fields to be beaten, and let his Falcons fly at Quails and Pheasants, of which the Country was full; he likewise killed a Pheasant flying with the first Arrow he shot. We arrived a little before Sun-set at the Place, being a small Grove of Trees growing very thick, where this Animal was concealed in a kind of Fort. His Majesty at his Arrival ordered the Horsemen to strike against the Trees: But they shouted, beat the Trees, and cracked their Whips *in vain*, for the Bear continued *still in* his Fort, nor did he quit it till he had passed backwards and forwards several times through the Wood. At length, after he had roared a long while he ran down the Mountain, and crossed an open and rugged Country; his Majesty and the Hunters following him on Horseback, till they got him into a Place where he might be easily shot. To this End the skilful Hunters placed themselves on each side the Bear at the Distance of fifteen or twenty Paces, and conducted him gently till they came to a narrow Passage between two little Hills. As this Animal is heavy, and can neither run fast nor long, he stopped on the Declivity of a Hill, so that the Emperor, who stood on the Side of the opposite Hill, having a fair Shot at him with an Arrow, pierced his Flank with a deadly Wound: When he found himself hurt, he gave a dreadful Roar, and turned his Head in a great Fury towards the Arrow that stuck in his Belly, and endeavouring to pull it out broke it to Pieces; after which, running a few Paces farther, he stopped short. Then the Emperor alighting, took a Half-Pike, such as the *Manchews* use against the Tigers, and approaching the Bear, with four of his best Hunters, armed in the same Manner, killed him outright. On which Occasion nothing was heard but Shouts and Applauses.

Kills a Bear.

The Emperor having sent for his Horse, I withdrew to give him room to mount, and after taking a little Turn approached the Bear to view him closer: As I was attentive in examining his Head, which I held between my Hands, without considering who was near me, the first Eunuch of the Bedchamber, standing on my Right Hand, gave me a gentle Touch on the Arm, to let me know the Emperor was on my left, and that I was almost close to him without being aware of it. His Majesty, who saw the Sign given me, and that on perceiving my Error I was going to retire, ordered the Eunuch to let me view him at leisure, and bid me not withdraw. This Creature was very large, being near six Foot long from the Head to the Root of the Tail; his Body was proportionably thick, and the Hair long, black and shining, like a Jackdaw's Feathers, his Ears and Eyes were very small, and Neck as thick as his Belly: Bears in *France* are not so big, nor have such fine Hair.

We did not return to the Camp till Night: As it was the fifteenth of the eighth *Chinese* Moon, which is a Day of Rejoycing among them, when Friends are wont to make Presents to each other of Eatables, especially Cakes and Water-Melons, his Majesty caused such Things to be distributed among the Grandees of his Court and his principal Officers; after which he gave Wine and Brandy to the Officers of his Household, his Guards, Hunters, Eunuchs of his Train, and Household Troops.

The 26th, at Day-break, the Emperor went to hunt with the Stag-call. In a small Plain half a League from the Camp, we perceived three large Stags walking not far from us, whereupon his Majesty alighted, and ordered them to call the Stag; the Male answered, but the Emperor making a little Noise as he advanced with the Person who carried the Stag's Head before him, the Beasts discovered the Snare, and ran away before they came within Musket-Shot. This not succeeding they made two Rings, wherein they killed upwards of fifty Stags, and a few Roebucks, with five Wild-Boars: But a high Wind obliged us to return early to the Camp.

3 of the Emperor's Sons arrive.

The 27th, we abode in the Camp, because of a high and cold North-West Wind. In the Evening three of the Emperor's Sons, who had spent the Summer in *Tartary* to recover their Health, arrived in the Camp, accompanied with his four other Sons, and all the Grandees of the Court, who went to meet them. His Majesty received them at the Gate of the inmost Inclosure made by the Tents, and was very joyful to see them in perfect Health.

The 28th, the Emperor went a hunting as soon as Day appeared, tho' it was so very cold that most of us were cloathed in double Furr, as in the hardest Winter, and our Breath froze in an Instant on our Beards:

Beards. Several Stags anſwered to the Call, but none came within Musket-Shot: However, one of the Hunters advancing ſoftly towards a Stag, which he diſcerned at a Diſtance, took ſo good Aim, that he kill'd him with an Arrow. The Wind continuing to blow, the Hunters were recalled, and two Rings made, one after the other, where plenty of Game was incloſed, and a great Number of Stags were killed. The Emperor killed ten with his own Hand, beſides a Beaſt as big as the largeſt Wolf, called *Shulon*: whoſe Skin is generally eſteemed for the Furr, the Hair being long, ſoft and ſtrong. The Skins ſell at *Pe-king* for fifteen and twenty Crowns a-piece. The *Ruſſians* call this Animal *Liu*, which I take to be a ſort of *Lynx*. *Shulon* Furr

The 29th, we continued in the Camp, but the Emperor ſet out by Day-break for a Place in the Mountains called *Ulaſtay*, noted for a prodicious Number of great Stags. The Hunting began with the Stag-call, and his Majeſty killed two very large ones; towards Noon a Ring was made, in which above ninety were ſlain, with eight or ten Roebucks, ſo that a hundred and two of both Sorts were brought to the Camp; the Emperor himſelf killed thirty ſix in a ſhort Time. It was a Paſtime worthy of a Prince, to behold theſe Stags deſcending in Herds on all Sides into a narrow Vale between two very ſteep, woody Mountains; and as there was no Paſſage out, ſome endeavouring to re-aſcend the Mountains, and others forceing their Way thro' the Hunters, whom they ſometimes threw off their Horſes: However as the Ring was double and very cloſe, his Majeſty had given leave to his Officers and Hunters to ſhoot all that came near them, ſo that ſcarce one eſcap'd. One of the Pages of the Bed-chamber being very near the Emperor, his Horſe pranced and threw him down at the Inſtant he was ſhooting at a Stag, ſo that he would have killed one of his Companions, if he had not nimbly turned aſide; but unfortunately the Arrow grazed on his Majeſty's Ear. The Horſe ran away, and as he belonged to the Emperor's Stables, the Page ran after him, and took this Occaſion to abſent himſelf the reſt of the Day: But at Night he returned with his Horſe, and cauſing his Hands to be tied behind him like a Criminal, went and kneeled at the Door of the Emperor's Tent, to ſhew that he threw himſelf at his Majeſty's Mercy, and acknowledged himſelf worthy of Death: The Emperor was contented with ſending him a Reprimand, and ordered him to be told, That tho' he deſerved to die, yet he would grant him his Pardon, becauſe he looked upon this Fault as the Blunder of a young Man, nevertheleſs, upon this Condition, that he ſhould be more careful and mindful of his Duty. The Emperor narrowly eſcapes being ſhot.

The 30th, we began to bend our Courſe towards the South-Weſt, whereas hitherto we had marched North-Weſt. Our Road lay chiefly Weſt, inclining to the South. The Baggage went no more than thirty Li, but we travelled ſixty with the Emperor, who began the Hunting as uſual, by calling the Stag, in which Purſuit he killed one, and wounded another; he afterwards cauſed a much larger Ring than ordinary to be made, and found ſtill more Game. They were ſeen to come in Herds out of the Wood on the Declivity of the Mountain, and in this ſingle Ring were killed one hundred and fifty four Stags, and eight Roebucks, whereof the Emperor killed twenty two with his own Hand: He afterwards took the Road to the Camp along a large Valley, watered with a Rivulet, which was full of Pheaſants and Quails, beating the Way with a Row of Hunters; ſometimes his Majeſty let fly his Falcons at them, ſometimes he ſhot them flying with Arrows, ſometimes they were taken up by the Hunters, when they were weary with flying, and endeavoured to hide themſelves in the Graſs: I took up one myſelf, which ſtopped ſhort before my Horſe, being neither able to run nor fly.

Soon after we arrived in the Camp, the Grand *Lama* of *Kalka*, with his Brother *Tûſhetû hân*, the chief Prince of the *Kalkas*, came to ſalute the Emperor, who, three Days before, had diſpatched one of the principal Lords to invite them hither: Being near the Camp, his Majeſty ordered ſeveral Lords to meet them, and when they were entered, he ſent ſix of his Sons to receive and compliment them without the Imperial Quarter. Soon after theſe two Princes were admitted to an Audience, both dreſſed in the Robes which the Emperor had given them the Year before, but their Caps were of their own Country Faſhion. His Majeſty received them into his great Tent, which ſerves for his Chamber, and made them eat in his Preſence, but the principal Officers of their Train were ſerved without. The *Khan* and great *Lama* come to ſalute the Emperor.

October 1ſt, we continued in the Camp, where the Emperor feaſted the *Lama*, his Brother, Siſter, and ſome of the Wives of the principal *Kalka Taykis*. Their Retinue were entertained without, and they eat with the Grandees of the Empire. The Banquet conſiſted of Tables loaded with large Pieces of roaſted and boiled Meat, but all cold.

The 2d, the third of the *Kalka* Princes came to ſalute his Majeſty, attended with ſome conſiderable *Lamas*, and three or four principal Officers. This was the young Prince, who, at his Majeſty's Deſire, the Year before, laid aſide the Title of Emperor, and had that of *Vang* of the higheſt Order, which the *Portugueſe* call *Regulo*, conferred upon him. The King of *Eluth* (into whoſe Hands this Prince's Father was betrayed, and afterwards put to Death) drove him from his Dominions, deſtroyed or enſlaved the Inhabitants, and waſted the Country, ſo that he had but few Subjects left. Upon his having Recourſe to The Emperor's Protection, his Majeſty aſſigned him Territories in the Neighbourhood of *Kûkû hotun*, and preſented him with Money, Cattle, Pieces of Silk, Linnen, *&c.* So ſoon as the Emperor perceived him he ſtopped, and asked him ſeveral Queſtions in a kind affable Manner.

The 3d, we ſet out early for hunting, and the Emperor had ſcarcely begun to call the Stag, when he had Notice of a Bear being diſcovered on the Declivity of a very ſteep Mountain. Having forced him out of his Shelter, the Emperor ſhot ſeveral Arrows, and he fell dead of the Wounds. Upon his Belly there were two Stripes of a tawny Colour, above an Inch in Breadth, which made an Angle between his Fore-Legs, and reached as far as the Middle of his Body. Having afterwards made two ſmall Rings in Places unfit for that Purpoſe, they met only with a few Stags and Roebucks: but a large Tiger appeared in the ſecond. The Emperor cauſed him to be hunted as uſual, and having wounded him with two Arrows, ordered the Prickers to advance, who killed him. He was the longeſt I had ever ſeen, and very old, according to the Opinion of Connoiſſeurs. The Emperor ſatisfied with the Sport, diſtributed among the *Manchews*, the Bear's Fleſh, which was very fat and delicate: His Majeſty dined in the open Field. We did not return to the Camp till half an Hour after Night-fall. A Bear and Tiger killed

The 4th, the Hunting began as uſual. The Emperor killed three Stags by means of the Call, and a few others in a Ring. The Princes his Sons likewiſe made two Rings, and ſlew ſome Stags; there were in all about fifty two killed. His Majeſty, in returning to the Camp, ſhot a Pheaſant flying, and we did not get there till it was very late.

The 5th, the Emperor ſet out at Day-break to call the Stags; we marched till two in the Afternoon among woody Mountains. His Majeſty killed only one Stag with the Call. In the Evening they made a Ring, but, as it was an open Country, found no Game. We travelled at leaſt nine or ten Leagues to the

the North-West, but the Baggage no more than five or six; and we encamped beyond the high Mountains, in a much opener Country, but very uneven, and full of naked Hills.

Emperor visits the great *Lama*

The 6th, we continued in the Camp, where the Emperor made a Feaſt for the Princes, the *Kalka Lamas*, and the whole Court, in the Tent, which ſerved him for a Chamber. When the *Kalkas* were retired, they took the Diverſion of Wreſtling: In the Evening, he did the great *Lama* the Honour to viſit him in his Tent, and made both him and his Brother Preſents, but would take nothing from them, except 4 or 5 Horſes, altho' they offered him a great Number.

The 7th, we began to travel towards *Pe-king*, but very ſlowly, hunting all the Way: The large Baggage returned the ſame Way it came, and the Emperor, with a ſmall Train, turned towards the Weſt in purſuit of the Game among the Mountains.

In the Evening, as we returned to the Camp, the Emperor's ninth Son arrived, who had ſtaid behind at *Pek-ing*, being ill of an Impoſthume behind his Ear. His Majeſty, as ſoon as he knew he was cured, ſent for him to take the Diverſion of Hunting. P. P. *Pereira* and *Lucci* came in this young Prince's Train, with a Surgeon newly arrived from *Ma-kau*, who had performed the Cure.

The 8th, the Emperor informed us that he chuſed but few Attendants at the Chace with the Stag-call, that nevertheleſs while I was alone, he had always ordered me to follow him: But ſince we were now ſeveral in Number he would not ſeparate us, and therefore left us to accompany his Sons, who were commonly attended by the main Body of the Hunters to form the Rings; theſe Orders we obeyed. The Emperor having no Succeſs with the Call, killed a great Number in a Ring. Six Tigers were diſcovered in a very thick Wood, but as it was impoſſible to drive them out, and more ſo to chace and attack them, without expoſing the Hunters to very great Danger, his Majeſty choſe rather to abandon the Sport, than hazard the Life of a ſingle Subject. Therefore breaking the Ring he marched toward the Camp, where he diverted himſelf by ſhooting at a Butt, with his Sons, the *Mongol* Lords, and the beſt Archers in his Train; and afterwards entertained the Court with a Wreſtling-Match.

The 9th, the Emperor went as uſual to hunt with the Stag-call, and ordered me to follow him, leaving the two other Miſſionaries in the Camp. The Hunting was interrupted by the Diſcovery of a Tiger, which gave us a very long Chace. At laſt a Page, by his Majeſty's Order, diſlodged him with the firſt Shot, and firing again, killed him: Immediately he returned the Emperor Thanks for the Honour he had done him by nine Proſtrations.

The 10th, the Emperor went to hunt as uſual, and having dined in the open Field, returned to the Camp, where the Baggage was now arrived.

The 11th, the Emperor hunted on one Side with the *Tartarian* Hunters, and his Sons with the *Mongols* on the other: We followed the Princes.

The 12th, in the Morning, the Emperor killed two large Stags by means of the Call; the Princes having made a Ring, incloſed a large Bear, whom all their Endeavours could not drive from his Shelter; a Dog going too near, was torn in Pieces: At laſt, the Emperor's ninth Son, by Order of his Majeſty, wounded the Bear with a Muſket-Shot, which made him remove, and then he killed him with an Arrow; having afterwards killed forty nine Stags, the Emperor dined in the open Fields, and returned late to the Camp.

Many hot Springs in *China*.

The 13th, the Emperor having all the Morning had no Succeſs with the Stag-call, made a Ring in a Place abounding with Stags, where they ſlew one hundred and eighteen: After which we encamped in a Valley near the Hot-Baths that we paſſed by laſt Year. The Emperor dined here; and in the Evening bathed. He asked us ſeveral Queſtions concerning the Nature of the Baths; and mentioned above thirty in different Parts of his Dominions, particularly one about twenty Leagues to the weſtward of us, where, within the Circumference of ten Li, are about two hundred Springs, of different Taſtes and Qualities.

The 14th, the Hunting began as uſual, and two Tigers were diſcovered lying aſleep near one another: The Emperor, with his Harquebus, wounded one of them in the Paw, upon which both fled different Ways. Two of the Emperor's Sons having fired at the wounded one, he fell, and the Dogs being let looſe upon him, he furiouſly reared himſelf, threatening to devour all about him. The Emperor ordered the Prickers to diſpatch him, and went in Purſuit of the other, who had taken Shelter in a

2 large Tigers ſlain.

Thicket. His Majeſty at the third Shot lodged a Ball above his left Shoulder, upon which he ran a few Paces, and fell down dead. They were both Males of the largeſt Size, and were wounded in many Places with the Teeth and Claws of other Tigers. The Emperor ordered them to be flead, and, at the Surgeon of *Macau*'s Requeſt, gave him the Clas, which he ſaid were very uſeful in diſcovering when Children were afflicted with a dangerous Diſtemper called the *Wind*: If they cry and refuſe the Breaſt, a Tiger's Claw is applied to their Belly, and if the Diſorder is the Wind, a ſort of Bark grows upon it. He likewiſe pretended that an Ointment made of theſe Claws was a Remedy againſt the King's Evil. The ſame Day the five hundred *Mongol* Hunters were ſent back to their own Country. The Emperor, before their Departure, feaſted them, and diſtributed Money, Cloth, and Tea, amongſt them; at the ſame Time preſenting their Officers with Clothes and Pieces of Silk according to their Rank.

The 15th, we marched along a large Valley abounding with Pheaſants and Partridges, which afforded good Sport. The Emperor, having called the Stag without Succeſs, came to the Camp, where, after Dinner, we were entertained with Wreſtling.

The 16th, we continued our Rout thro' a large Valley, cultivated in ſeveral Places, where having travelled about fifty or ſixty Li, we encamped in a Plain.

The 17th, a Brother of the late Empreſs, who lay ſick of a malignant Fever in a Village one hundred Li diſtant from us, having been given over by the *Chineſe* Phyſicians, the Emperor, who had a particular Affection for his Family, ſent, at the Deſire of the young Lord's Father, who was his own Uncle, the two Jeſuits and the Surgeon, already mentioned, to viſit him, and furniſhed them with *European* Medicines.

Emperor's Care of his People.

This Day we travelled ſixty Li, ſtill in Valleys, watered with the ſame River as the former; and the Emperor diverted himſelf by the Way with Shooting at Hares and Pheaſants. The Baggage not being come up when we arrived at the Place deſigned for our Encampment, his Majeſty repoſed himſelf in a Farmer's Houſe; he enquired minutely of the Peaſants concerning this Year's Crop, and what Sorts of Grain the Country produced.

The 18th, as we were ready to ſet out, an Expreſs came to the Emperor with the News that his Brother-in-law was become ſpeechleſs, and that all Hopes of his Recovery were vaniſhed. After killing ſome Stags, we encamped at *Ki*.

The

The 19th, we encamped at *Kîn pe kew*. A little before our Arrival the Emperor received Advice of his Brother-in-law's Death, at which he ſeemed very much concerned, and immediately diſpatched the two Meſſengers, who brought the News, with Compliments of Condolence to his Uncle. At the ſame time he ſent another of his Brothers-in-law with ſeveral *Hya's* to conduct the Corpſe to *Pe-king*. Upon his Majeſty's Approach to the Great Wall, all the Militia, who guard the Gate, with their Officers, were drawn up, armed only with Swords; they kneeled as he paſſed. This Morning the Emperor honoured me with three Diſhes of Meat from his own Table, and I was informed he had ſpoken of me over-night in favourable Terms, taking particular Notice of my Affection for his Service, and Attachment to his Perſon.

The 20th, we travelled fifty Li, and encamped near a Village called *Nan chin hwang*: The Emperor went moſt of the Way by Water, ſhooting ſome Ducks, and likewiſe ſome Hares, which were driven to the Banks of the River by the Hunters. One of the principal Regulos of *Pe-king* came to meet the Emperor, and ſaluted him as he mounted his Horſe to ſet forwards.

The 21ſt, we went one hundred Li, and encamped in a Town called *Shwi in hyen*: The firſt forty and the laſt twenty the Emperor travelled on Horſeback, and the other forty by Water; he ſhot ſome Hares, and took ſome Pheaſants and Quails with his Falcons: Many of the *Pe-king* Mandarins, of the firſt Rank, came to ſalute his Majeſty. *Shwi in hyen.*

The 22d, being but ſixty Li from *Pe-king*, the Emperor ſet out two Hours before Day, that he might arrive there in good Time. Having travelled twenty Li, he was met by the Prince his Heir, who left that Capital at Midnight; they accompanied one another the Remainder of the Journey, and arrived at *Pe-king* before Noon.

The fifth Journey of Pere GERBILLON *into* Tartary *in the Retinue of the Emperor of* China *in* 1696.

APRIL 1ſt, 1696, being the 30th of the ſecond *Chineſe* Moon, the P P. *Thomas*, *Pereira*, and I attended the Emperor, who went to make War upon the King of *Eluth*. He carryed with him ſix of his Children, that is, all thoſe who were old enough to travel, excepting the Heir Apparent, whom he left at *Pe-king*, to govern the Empire in his Abſence. He found without the Suburbs all the Troops which were to follow him, drawn up in Ranks with their Officers, the Regulos, and other Princes at their Head. The Artillery likewiſe was there, the larger Sort on light Carriages, and the reſt, being only ſmall Falconets, loaded on Horſes or Mules; one carry'd the Gun, and another the Carriage, with the Inſtruments for charging it. Emperor's Expedition againſt the *Eluths*.

The Mandarins of the ſeveral Tribunals, and the Princes of the Blood accompanied the Emperor a great Way on the Road: But when he had gotten about four Leagues from *Pe-king*, he ſent back the Heir Apparent, who had followed him ſo far. His Majeſty continued his Journey with only Part of the Grandees and Officers of his Court, his *Hyas*, or Mandarins of his Guard, and a ſmall Number of his Houſhold Troops. He had divided the Army into ſeveral Bodies, whereof one Part followed him, and the reſt took another Road: But they were always to keep five or ſix Days Journey aſunder, in order that they might encamp more commodiouſly in the Mountains, till they got into the Plains of *Tartary*, where they were to join again.

A high North Wind blew all Day long, and ſome Snow fell in the Morning, after which it became fair.

We travelled this Day no more than fifty Li, to a walled Town named *Shaho*, on the North of which we encamped.

The 2d, we marched forty five Li to the Foot of the Mountains, where we encamped near a Fortreſs called *Nan kew*, which incloſes a little Valley, thro' which lies the only Paſſage over the Mountains on this Side. I have ſpoken at large in my firſt Journal, both of this Fortreſs and the Paſſage. When we arrived at the Camp, the Emperor did us the Honour to ſend one of the Eunuchs of his Bedchamber to viſit us, and acquaint us that we needed not to wait at the Door of his Tent, as the Mandarins of his Retinue did, but might reſt ourſelves in our Tents, and that he would ſend for us when he had Occaſion for us. It blew very hard from the North, and was very cold this Day alſo, but the Weather was fair. *Nan kew* Fortreſs.

The 3d, we travelled ſixty Li, and encamped near a walled Town named *Yu lin*. His Majeſty ſent an Eunuch of his Bedchamber to viſit us this Day likewiſe, who brought an Orange for each of us, being Rarities, conſidering the Place and Seaſon. We paſſed the Streights of the Mountains, which are three Leagues in length, much more eaſily than we did in our firſt Journey: But indeed they had repaired the Roads with a great deal of Care. *Yu lin* Town

The Wind continued in the ſame Point as the Day before, and the Weather likewiſe was fair.

The 4th, we advanced but thirty Li, and encamped near a ſmall City called *Whay lay*, which is pretty well built and peopled; the Emperor lodged in a Temple of the *Lamas* without the Town, and his Retinue encamped in the Neighbourhood. The Weather was fine and clear the whole Day, with ſcarce any Wind. City *Whay lay*.

The 5th, we travelled thirty five Li, and encamped five Li beyond a Town called *Tû mû*, along a Brook, in a Place named *Shi ho*.

The Weather was very fine and clear all Day, only there was a ſmall Breeze from the North and North-Weſt.

The 6th, we marched fifty five Li, almoſt continually North; the firſt forty thro' a pretty large Valley, after which we climbed a pretty high Mountain called *Chang ngan ling*. The Aſcent was a League at leaſt, but the Deſcent was not ſo much by a great deal; for the Land beyond the Mountain is higher than on this Side. They had ſo effectually repaired the Road, that both the Camels and Waggons loaden paſſed them without Difficulty; beſides the Emperor cauſed moſt of his *Hyas* to alight, in order to aſſiſt the Waggons, and prevent them from hindering one another by going up in Confuſion, or too cloſe together. Several of the principal Court-Lords alighted likewiſe, and ſtopped in the Way to give Directions: So that all the Baggage proceeded in good Order, and the Retinue arrived betimes in the Camp, which was a League from a little Fortreſs, on the Top of the Mountain, but entirely ruined. Mountain *Chang ngan ling*.

We encamped in a Plain called *Ko hin*, along a Brook, which runs among the Mountains, in which we were continually winding and turning. The Deſcent was not ſo great as the Aſcent, which ſhews the Country to be higher on the North Side than on the South Side of this Mountain.

The 7th, we advanced 35 Leagues almoſt continually North, only now and then turning a little to the Eaſt to follow the Valley we travelled in, which was very large, and the Road very well repaired. We encamped along a Brook, which runs Eaſtward in the Mountains, near a little Town, with Mud Walls, called *Tyau ú pú*. As it ſnowed from Midnight till 6 or 7 in the Morning, ſo that the Ground was covered half a Foot deep, we continued all next Day in our Camp, to give Time for the Snow to melt, and the Roads to be mended. Accordingly the Noon-day Sun preſently diſſolved the Snow, and in the Evening the Weather became quite fair.

Tyan u pu Town.

The 9th, we went 40 Li, almoſt continually North, in a pretty large Valley, excepting that about half way we paſſed thro' a little Streight of the Mountains, but very narrow, where one is obliged to croſs over a kind of little Hill between the two Mountains. We came afterwards and encamped along a Brook, which runs from Weſt to Eaſt near a City named *Che ching hyen*, incloſed with good Walls covered with Brick, having Towers at certain Diſtances. To the South of this Town the frozen Snow that lay along the River not being yet thawed, the loaded Horſes paſſed over without breaking it.

Che ching hyen.

The Sky was half overcaſt and very cold moſt of the Morning; at Noon there aroſe a pretty moderate South Wind, which did not heat the Air, but the Clouds increaſed till Evening.

The 10th, we travelled 50 Li, always amongſt the Mountains, in a pretty large Valley, excepting that we paſſed through one very narrow Streight, where we were likewiſe obliged to aſcend and deſcend a little. At the End of 30 Li, we paſſed by a City named *Yong chew hyen*, with good Walls defended by Towers; and 20 Li from thence we encamped along a Brook near a little half-ruined Fortreſs. This Day a *Hya*, who was one of the Officers of the Emperor's Stables, deſpairing of Ability to continue the Journey, killed himſelf: His Majeſty being informed thereof, ordered all his Baggage, Horſes, Camels, and Slaves, to be diſtributed among the Grooms of his Retinue, his Effects to be confiſcated, and his Body thrown in the Field without being buried, in order to deter others.

Yong chew hyen.

The 11th, we advanced 30 Li due North, in a Valley as large as the former, and encamped near another walled Town called *Tú ſhi chin*.

Tu ſhi chin.

The Weather was very fine all Day, though a little overcaſt. At Night we took the Height of the Pole-Star, and found it 41 Degrees, 36 Minutes; ſo that adding 5 Minutes for the 10 Li from thence to the Gate of the Great Wall, the Latitude of this Gate will be 41° 41′

The 12th, we marched 40 Li due North: At the End of 10 Li, we paſſed the Great Wall by the ſaid Gate, built in the Middle of a Streight of the Mountains, which is not 200 Paces broad. In this Place the Wall is pretty entire, but is almoſt quite ruined on the Declivity of the Mountains that are on each Side, nor do they take any Care to repair it: The reſt of the Stage was beyond the Wall in *Tartary*; here the Country begins to be much more open, for nothing is to be ſeen on the Eaſt and Weſt but little Hills, which widen as they advance, and on the North Side is a Champaign beyond the Reach of Sight.

They paſs the great Wall

We encamped near a little River called *Soy hú*, in a Place named *Chilon palhaton*. As this Country abounds with good Paſtures, ſo it is ſet apart for grazing his Majeſty's Cattle; but it was ſo cold that the marſhy Places, which are very common here, were ſtill frozen ſo hard, that the Horſes, the Camels, and even the Waggons heavy loaden, ſcarce made any Impreſſion on the Surface.

Soy hu River

The Weather was very fine all the Morning, but after Noon there aroſe ſuch a violent Storm of Wind from the South-Weſt, that we had much ado to keep our Tents from being blown down. The Sky was overcaſt till Evening, and there fell a little Rain.

This Day the Emperor cauſed an Order to be publiſhed, ſignifying that all his Retinue ſhould henceforth confine themſelves to one Meal a-day, and get up two Hours before Sun-riſe, in order to load the Baggage time enough to ſet out at Day-break.

The 13th, we travelled 60 Li due North, in a Country much like the former, that is, full of very good Paſtures, but more open. We encamped in a Place called *Nohay hojo*, near a little River named *Shan tú* which winds in the Plain, but runs in the main from Weſt to Eaſt; there was not one Tree to be ſeen in all the Country we had paſſed through from the Great Wall hither.

Shan tu River.

The Weather was as uſual, very cold in the Morning, but very temperate the reſt of the Day.

The Emperor being near the Place where we were to encamp, paſſed by chance near the Wells, which had been dug for Water to drink, and not finding there the two Officers of his Houſhold, who were entruſted to guard them, he cauſed them to be looked for, and after he had asked them how they came to take ſo little Care of a Thing of ſuch great Importance, he had them chaſtiſed, and ſent them to be judged by his Council, who ſentenced them to be baniſhed to *Ula*. His Majeſty ratified the Sentence, and diſtributed all their Horſes. That Inſtant he likewiſe ſeverely reprimanded the principal Lords of the Empire for the little Regard they had ſhewn to his Command that the Baggage ſhould ſet out betimes, and no Fires ſuffered to be made in the Morning before they departed. He told them publickly, that he expected ſo punctual an Obedience to his Orders, that he would not pardon even his own Children if they violated them; and that ſince he, and his Sons, as young as they were, contented themſelves with one Meal a-day, they might well be contented alſo. After we were encamped, the four principal Lords of the Court, whoſe Buſineſs it is to ſee Order kept in the Emperor's Retinue, repaired to the Gate of his Majeſty's Tent, and falling on their Knees in the Poſture of Offenders, acknowledged their Fault, and deſired he would puniſh them as they deſerved. The Emperor ſent to tell them they ſhould labour to repair their Fault, which if they did, he would pardon them, if not, he would cauſe them to be proſecuted at his Return to *Pe-king*.

The 14th, every body roſe two Hours before Day, and loaded the Baggage without lighting a Candle, ſo that there was not a ſingle Tent ſtanding at Day-break when the Emperor ſet out. We marched 53 Li due North, and encamped in a Place named *Poro hotun*, near the little River *Shan tú*. The Country thro' which we travelled was very flat, and open on all Sides, ſo that we could ſcarce diſcern the Mountains which lay at a great Diſtance to the Eaſt and Weſt, but there were none to the North. The Paſtures were not ſo common as the two former Days, and the Ground ſeemed almoſt every where impregnated with Nitre. This Country likewiſe is ſet apart for grazing the Emperor's Cattle; but we ſaw on the Road no more than two miſerable Tents of *Mongols*. A little before we arrived at the Camp, two *Kalkas* were taken ſtealing Horſes, and condemned to die: But the Emperor changing their Sentence, ordered their Noſes and Ears to be cut off, and their Arms and Legs to be broken, for an Example to others. The Weather was very fair till towards Noon, and it was likewiſe very hot: But about 2 or 3 o' Clock after Noon, the

Poro hotun on the *Shan tu*

Sky

Sky was overcaſt, and there fell a heavy Rain mixed with Hail, Thunder and Wind, which laſted all Day, the Rain continuing a good Part of the Night.

The 15th, we remained in the Camp to let our Tents dry; and as the Wind was continually at South-Eaſt, which is the rainy Point in this Country, and the Weather was ſtill cloudy, they ſhot off ſome Pieces of Cannon, according to the Advice of the *Lamas*, who pretended by that Means to put a Stop to the Rain. The Weather grew fair towards Noon, but it was always very hot, conſidering the Seaſon, and the South-Eaſt Wind did not change. The Sky was overcaſt again in the Evening.

The 16th, they aroſe as uſual, and having loaded the Baggage, they departed at Break of Day. We travelled 35 Li to the North-Weſt and Weſt, with the Rain continually in our Backs; it began juſt as we ſet out, and laſted till Noon, when it changed to Snow, and held ſo all the reſt of the Day, which extreamly incommoded every Body. We were encamped in an open Plain, where there was not ſo much as one Tree to be ſeen: Beſides, all the Ground being covered with Snow, they could not find any Dung to make Fires, except a very little, and that was wet. The Emperor alighted, and without retiring into a little Tent, which was ſet up for him, according to cuſtom, ſtood all the while with his Sons, expoſed to the Rain, as well as others, till his Tents were prepared in the Place marked out for them: After which he took all the Care imaginable to preſerve the Horſes; for being informed of a Place where they might be ſheltered from the Wind, which was cold and piercing, he ordered all his *Hyas*, who were not on Guard, to conduct the Horſes of the whole Retinue to the Valleys, which were to the North-Weſt of the Camp. He likewiſe ordered publick Notice to be given not to unſaddle the Horſes till next Morning, that they might not be expoſed to the cold Wind or Rain, before they were cool. The Wind and the Snow laſted all the reſt of the Day; the Place we encamped in was called *Kon nor*, [*in the Map* Quennor] where there were ſeveral Meers of Water. They had dug 40 Wells that they might have good Water to drink, and 5 Li to the North they found a Spring of excellent Water. The Emperor's Care &Vigilance

The 17th, we continued here to give Time to the Equipage to reſt itſelf, and the Waggons which had ſtayed behind to come up. The Sky was ſtill overcaſt in the Morning, but we had no Rain, for the Wind had changed to the Weſt; towards Noon the Clouds diſperſed, and the Sun ſhone, which made the Emperor chearful, who had been exceedingly dejected at the bad Weather. *Tû-ſhe-tû han*, with his Brother, the Lama, *Chepzuin Tamba Hûtûktû*, came to ſalute his Majeſty, who received them very graciouſly, and with many Careſſes.

The 18th, we marched 80 Li due North, only now and then inclining a little to the Weſt. The Country was not ſo even as the former, being full of little Hills and Hillocks, ſome of which we were obliged to croſs, and found the Snow ſtill on many of them, tho' it was melted off others. We encamped in a Place called *Queyzû pûlak*, near a ſmall Brook, which runs into a kind of Pool or Meer named *Pojokley*, not many Li from our Camp, and, as they ſaid, 5 or 6 in Circumference. The Sky was very clear all Day. The Emperor ſent back to *Pe-king* all the *Lamas* he had brought with him from thence, who promiſed to make the Rain ceaſe, and bring fair Weather: But the contrary fell out. For on the 15th, after they had ſaid their Prayers, they cauſed 8 or 10 Cannon to be fired, pretending the Noiſe would diſperſe the Clouds, and yet the 16th we had the worſt Weather that I had ſeen in all the Journeys I had made into *Tartary*. We were told, that when they were aſked how it came to rain ſo heavily at a Time when it uſed to be perfectly fair, they made Anſwer, *That the Spirits which preſide over the Springs, Rivers, and Waters of the Country, were come to meet the Emperor.* Impoſture of the *Lamas*

The 19th, we ſtayed waiting for the Waggons of the Equipage, which were not able to follow us. The Emperor had left his eldeſt Son, and the great Steward of his Houſhold, in the former Camp to have an Eye to the Convoy of his Waggons, which carryed the Proviſions and great Part of the Baggage. Tho' this was his Majeſtys Birth-Day no Ceremony was perform'd, he having ſo ordered it; he only permitted us three to go together, and enquire after his Health. The Morning was much overcaſt, and the Wind having changed to the S.E. we apprehended a Return of the bad Weather and Rain; but ſhifting to the South towards Sun-riſe, and a while after to the S. W. and then quite Weſt, the Sky became clear, continuing ſo the reſt of the Day, only a high Wind blew veering between the S. E. and N. W. which fell in the Evening.

The 20th, we ſtill continued in our Camp to give the Horſes and Beaſts of Burthen Time to reſt, that ſo they might be the better able to paſs the Sands, which lay to the North, and upon the Borders of which we were encamped. His Majeſty ordered all the Servants of his Retinue to perform [illegible] Days Journey over the Sands on Foot; at the ſame Time diſcharging them from the Order forbidding more than one Meal a-day. This Day the Emperor hunted Hares in the neighbouring Sands, ordering every Body to go on Foot: But meeting with little Game, the Sport laſted only till Noon, however they killed a hundred of them. The Sky was very clear all Day, and from Noon till Evening there blew a great South and South-Weſt Wind.

The 21ſt, we advanced 40 Li, almoſt always North, and for the moſt part among little Sand-Hills, full of Briars, and a kind of Willows, which grow like Buſhes in theſe Sands. The Road was pretty tolerable, ſo that not only the Camels, and other Beaſts of Burthen, arrived in good Time, but even the Waggons came in before Night. We encamped in a little Plain between two Ponds: They told us the Water of that to the Eaſt was good to drink, but the other was ſalt and bitter; beſides, there were ſeveral little Meers, whoſe Water look'd like Lye, it was ſo full of Nitre: This Place is called *Holbo*. The Sky was very clear till three in the Afternoon, when it grew cloudy, and the Wind, which had blown from the South till then, ſhifted to the S. E. In the Evening there were ſeveral Flaſhes of Lightning, and ſome Claps of Thunder were heard at a Diſtance, but no Rain fell till late in the Night, nor did it laſt long. *Holbo*.

The 22d, which was Eaſter-Day, the Sky was overcaſt in the Morning, and the Wind being ſettled in the S. E. they were long in Doubt whether to go or ſtay: But at length the Weather clearing up, the Baggage was loaded, and we departed about 10 o' the Clock. We travelled about 30 Li to the North, continually among the Sand Hills, where the Roads, tho' carefully mended, were very troubleſome, eſpecially for the Waggons, the Wheels and Horſes Feet ſinking deep into the looſe Sands. The Sky was partly clear and partly clouded all Day, the Wind blowing from the S. E. We encamped among looſe Sands, near which there were ſeveral little Meers. Ten Li to the Eaſt, there was a Fountain of very good Water, which many ſent for to drink; this Place is called *Anghirtû*.

The 23d, we marched 37 Li, almoſt due North, ſometimes declining a little to the Weſt: The Sky was very cloudy from the Morning, and about 9 or 10 o' Clock it began to ſnow, which laſted till next Morning, accompany'd with a high Wind from the S. W. It was alſo as cold as in the Depth of Winter at *Pe-king*. 'Tis true, it was not ſo piercing, but it was raw and moiſt, which proved very inconvenient, eſpecially to

to the Horſes, ſo that ſeveral dyed, and all ſuffered extremely for Want of Forrage: We encamped to the North of a great Plain, near a great Pool, which had plenty of Water, but very bad, and full of Nitre: This Place is called *Hâjimâk* from the Name of the Pool.

Hajimak. The 24th, we reſted here on account of the bad Weather which we had the Day before, and the S. E. Wind ſtill continued; at Noon it ſhifted to the Eaſt, and in the Night came round to the Weſt, and was not very high.

The 25th, we travelled 42 Li, for the moſt part to the N. N. W. the reſt due North, almoſt continually thro' Sands; but the Roads were not altogether ſo difficult, being more upon a Level, and ſometimes we met with hard Sands, where Travelling was eaſy, and ſaw a few ſcattered Tents of the *Mongols*.

Kelu. We encamped in a great Plain, called *Keltû*, from a Pool there of the ſame Name, which extends Weſtwards out of Sight, but to the North appear little Hills of looſe Sands. The Wind having ſhifted to the N. and N.W. before Day, at Noon the Clouds were all diſperſed; but the Wind coming about again to the S. W. and S. a few Drops of Rain fell: It was exceeding cold in the Morning, and the Ground was ſo hard frozen that they march'd on Horſeback over the Mud without ſinking.

The 26th, we reſted on account of the bad Weather we had in the Night, which continued all the Morning: For the Wind having chopped about to the S. W. there fell abundance of Snow, which lay on the Ground about half a Foot deep, accompanied with a very high and cold Wind. The Weather was very bad and cold all Day long; it ſnowed and hailed ſeveral Times, till the Evening, when it was fair.

The 27th, we advanced 45 Li to the N. and N. W. of which the firſt thirty were ſtill among looſe Sands, in a Country very uneven, where ſeveral loaded Beaſts fell down, tired under their Burthens, and could not be recovered. The laſt 20 Li were thro' a Counrry which opened to the N. and N. W. beyond the Reach of Sight; it however was very uneven, but the Sands not ſo looſe as before. We

Kon nor encamped at a Place called *Kon nor*.

The 28th, we marched 50 Li; the firſt 40 were to the N. N. W. and the 10 laſt we marched by a little River of a rapid Current, and making an infinite Number of Windings in the Plains. Its Courſe is from E. to W. its Stream not deep, but its Banks are very difficult of Acceſs on both Sides, ſo that we were forced to go a great Way about to avoid croſſing it. All the Country we paſſed through was very open and uneven, but the Riſings are eaſy, and as the Sands were firmer than before, Travelling

Kurchahan nor. was ſtill leſs difficult. We encamped near a great Pool, or Lake, called *Kûrchahan nor*, where the Emperor fiſhed, and caught only one Sort of little Fiſh, but very well taſted. The Regulo, to whom this Country belonged, came to ſalute the Emperor, with ſeveral Princes of his Houſe, and preſented him with a good many Horſes, Oxen and Sheep.

The 29th, we travelled 33 Li to the N. declining a little to the W. in a Country like the former, but more even. We encamped in a Place called *Hâlûſtay*, near ſome Pools of very bad Water, being full of

Huluſtay. nitrous and other Salts. It was a very clear Day, with a ſtrong S. and S. W. Wind.

The 30th, we reſted to give Time for the two Standards, which had overtaken us, to get before us. They paſſed with their Baggage before the Emperor, who ſtay'd two Hours to view them. He expreſſed ſome Concern to ſee the Horſes and Beaſts of Burthen in ſuch bad Caſe, ſaying publickly, that he and his Council had done ill to ſet out at ſo improper a Seaſon, in which his Retinue were obliged to load their Equipage with Rice for their Subſiſtence, which ought not to have been done, till they had paſſed the Great Wall, in order to eaſe the Beaſts of Burthen. Two of the Princes put themſelves at the Head of two Standards, which they were to command, and taking Leave of their Father, marched forward. It was fair Weather, with a gentle Breeze from the N. W. and W.

May the 1ſt, the Sky being overcaſt, and ſome Snow falling as we were preparing to ſet out, Proclamation was made that we ſhould reſt this Day alſo; however the Clouds quickly diſperſed, and the Sky grew clear, with a moderate Wind from the N. W. and W.

The 2d, we travelled 55 Li to the North, declining ſometimes a little to the Weſt, in a Country

Sira ſuritu. more uneven and ſandy, but abounding with Graſs: We aſcended a pretty high Hill, and the Land ſeemed to riſe conſiderably. We encamped in a Place named *Sira ſuritû*, where was plenty of Water and Forage. In the Neighbourhood were three Meers or Pools, and the long and ſlender Graſs ſerved Part of our Retinue for Fuel to dreſs their Victuals. We encamped to the South of a ſandy Hill, which ſheltered us from the North Wind. The Weather was very fair and mild, with a gentle Breeze from the E. and N. E. which ceaſed towards Noon: We began again to eat but once a-day, by the Emperor's Order, who ſet the Example himſelf. In the Evening P. *Thomas* and I obſerved the Variation of the Needle. The Sun touched the Horizon 112° 40′ from the South Point, or 22° 40′ from the Eaſt; whence the Variation did not amount to 1°. We took alſo the Height of the Pole, and found it 43° 57′, which agrees nearly with the Computation of the Diſtance we had travelled.

The 3d, we ſtill waited for our Convoys, and to refreſh our Cattle. The Sky was very clear all Day, a high Wind blowing from the N. and N. W.

The 4th, we advanced 38 Li N. N. W. in a very open and level Country; the Soil conſiſted of Sand mixed with Earth, and there was plenty of Graſs, but dry and withered. We encamped in a

Habir han. place named *Habir-han*, near a great Pool, and digged ſeveral Wells of pretty good Water. The Weather was cold in the Morning, but the reſt of the Day was very fair and temperate, ſcarce any Wind ſtirring.

The 5th, we marched 50 Li, N. and N. W. in a Country quite open to the N. and S. but we met with ſeveral little Hills to the E. and W. which had neither Trees nor Rocks. In many Places was very good Paſturage and odoriferous Herbs, which juſt began to appear: We pitched in a Place called *Horbo*, where are ſeveral Meers, whoſe Water was very bad, as well as that of the Wells we digged, ſo that we were obliged to ſend to a Spring a League off. The Day was cloudy, tho' without Wind or Rain; but in the Evening, there was a gentle Breeze which cleared the Sky.

The 6th, we travelled 30 Li directly North, in a very open Country, but rugged and barren, the Soil conſiſting of a firm Sand without Forage. We obſerved the Land ſtill elevated, as we advanced. Our Camp was in a Plain called *Keter-kû*, not far from a Spring of very good Water, near which we dug ſeveral Pits; there was a Meer of very ſalt and bitter Water. The Weather was very fine and clear, but cold in the Morning; the Wind being direct N. but moderate.

The 7th, we advanced 30 Li due N. in a Country like the former, and encamped in a Place called *Targhit*, by a great Meer of Rain-water, in a Bottom ſurrounded with Hillocks. The Weather was ſomewhat cold in the Morning, but afterwards temperate and warm towards Noon, continuing ſo till Evening,

but

but always very fair, with a gentle N. Wind. The Emperor's Envoys to the King of *Eluth* returned to the Camp, having been ſent to demand why that Prince had entered the Territories of the *Kalkas*, after promiſing to return no more, and what was his Deſign. Theſe Envoys had been detain'd three Months in a Camp, very doubtful what would become of them, and ſtrictly guarded in a Valley, without being able to know any thing of the Strength of the Enemy, or his Deſign; after which they were diſmiſſed on Foot, and without Proviſions. The King commanded a Letter to be delivered to them in Anſwer to the Emperor, and ordered them to be told (for he did not admit them into his Preſence) that he might have put them to Death, by way of Reprizal, for 500 of his Men, who, contrary to the Law of Arms, were murdered the Year before in the Retinue of his Ambaſſador; but that he made Uſe of Clemency, and would give them their Lives, but ordered their Horſes and Camels to be ſeized. One of the Envoys told me that the *Eluths* had a great mind to kill them, but that the King prevented them; they left them the Proviſions they brought with them, which did not laſt above two Months. Afterwards, being juſt famiſh'd, and begging to be killed, they were preſented with Dogs, Camels, Colts, *&c.* all meer Carrion and unſerviceable. 300 Horſemen guarded them from *Thula*, till they arrived a great Way on this Side the *Kerlon*, making them perform great Stages on Foot without Pitying ſome of them, whoſe Feet were exceſſively ſwollen. The King's Letter was conceived in modeſt Terms, but he inſiſted on being in the Right, and that it was unjuſt in the Emperor to protect a Man who had committed ſuch enormous Crimes. The Envoys to the *Eluths* return.

The 8th, we remained in our Camp to refreſh the tired Horſes. The Weather was fair and temperate all Day; a moderate Wind blowing from the N. W.

The 9th, we travelled 42 Li directly N. in a very level and open Country: The Soil for the moſt Part was a hard Gravel mixed with ſome Earth, which produced but little Forage. In the Morning the Horizon was hid with Vapours; ſoon after Sun-riſe aroſe a N. E. Wind, which grew violent and cold, afterwards it ſhifted to the E. and a thick Fog aroſe; towards Noon, the Wind fell much, and then ſhifting to the N. the Vapours diſperſed, and the reſt of the Day was pretty fair. We encamped in a Place called *Penzê*, where there were Springs of good Water, and plenty enough of Forage.

The 10th, we marched 50 Li to the N. W. in a Country pretty like the former, and encamped in a Place called *Kodo*, where there were three Springs and a Meer, but very little Forage. The Sky was clear all Day; but a very high Wind aroſe from the N. W. about 8 o' Clock in the Morning, and held till Evening. At Noon we took the Height of the Pole with the Emperor's great Aſtrical Ring, made by *Butterfield*, and found it 45° and ſome few Minutes. *Kodo* Latitude obſerved.

The 11th, we continued in our Camp to reſt the Equipage. The Sky was clear in the Morning; but ſoon after Sun-riſe, ſprang up a N. W. Wind, which became exceeding violent and filled the Air with Sand and Duſt ſo as to darken the Sun: The Night following the Wind, which fell in the Evening, began again towards 12 o' Clock, and ſhifting to the South, the Sky was overcaſt with Clouds, a little Rain falling about Day-break.

The 12th, we remained ſtill in the ſame Place, as well on accouot of the cold and fierce Wind that blew, as for fear leſt the Snow, which had begun to fall, ſhould continue. The Wind blew very violently all Day from the N. W. and the Air was quite filled with Sand Duſt. About 10 at Night, two Officers came Poſt, and they reported that they had been very near the Van Guard of the *Eluths*, who marched along the *Kerlon* with the Stream, and ſeemed to advance towards us. This News diſpelled the Emperor's Melancholy, and filled the Camp with Joy, at leaſt in Appearance, becauſe from this they began to have Hopes that the Journey would not be be ſo long as they apprehended; for they had ſuffered greatly in the Camp. His Majeſty forthwith ſummoned his Council about Midnight, and diſpatched Expreſſes to the Generals of his other two Armies, which marched to the Weſt of us, with Orders for one of them to preſs the Enemy in the Rear, while the other ſhut up all the Paſſages by which they might eſcape. The *Eluths* advance towards the Frontiers.

The 13th we travelled 70 Li due North. At the End of the firſt 50, we paſſed the Limits of *Tartary* belonging to the Emperor, that is, the Country inhabited by the *Mongols*, divided into 49 Standards, which had ſubmitted to the *Manchews* before they conquered *China*. There is no Mark in this Place to diſtinguiſh the Bounds, but a Hill much higher than the reſt thereabouts, and now covered with Snow. The Weather was fair all Day, but as exceſſive cold in the Morning as at *Pe-king* in *December*, and yet there was but a moderate N. W. Wind, which increaſed gradually till Noon, when it diminiſhed conſiderably; yet the reſt of the Day was temperate. We encamped in a little Plain called *Sâdetâ*, quite ſurrounded with Sand-Hills, where was a Spring of very good Water.

The 14th, we travelled 70 Li to the N. W for the moſt Part, thro' a Road much like the former: In ſeveral Places were looſe Sands, with ſome ſmall Trees and Buſhes. We encamped near a great Meer, the Water of which was quite white and full of Nitre; this Place is called *Hûlûſſutay chabân nor*: The Forage was better here than in any Place we had met with on the Road. At the End of 10 Li we paſſed by ſome great Blocks of white Marble ſet in the Ground; on one of which were cut ſeveral *Chineſe* Characters, importing that the third Emperor of the Family of *Tay-ming*, named *Yong-lo*, had paſſed this Way much about the ſame Seaſon, when he went to make War againſt the *Mongols* of the Family of *Yuen*, who had been expelled *China* by *Hong vû*. The Sky was overcaſt all the Morning, and a N. E. Wind blew ſo cold that we were quite frozen, tho' clad with double Furrs, as in the Depth of Winter: It ſnowed pretty hard towards Noon for a quarter of an Hour, after which it became fair and temperate the reſt of the Day. Monument of Victory

The 15th, we reſted to wait for the Troops with the Artillery. The Day was pretty fair and temperate. The 16th, we travelled 50 Li to the N. W. the Country ſtill the ſame, and encamped in a Place called *Kara manguni haberhân*, among Hills, to the North of a large Plain, more than a League over, where we met with ſeveral Meers, which ſeemed to be full of Nitre: Above our Camp there was a Spring of running Water, which yet was of a ſweetiſh Taſte. The Weather was ſomewhat cold in the Morning before Sun-riſe, but afterwards hot and fair; towards Noon a little Wind aroſe out of the N. W. which allayed the Heat. There arrived in our Camp an Officer, belonging to one of the moſt powerful Regulos of the *Mongols* who are Subjects to the Emperor: His Maſter had ſent him, by his Majeſtiy's Order, to the King of *Eluth*, under Pretence of joining him againſt the *Manchews*. This Officer had an immediate Audience of the Emperor, to whom he delivered the King of *Eluth*'s Anſwer to the Regulo's Letter, wherein that Prince preſſed him to come and join him with all Expedition, aſſuring him that he was to be reinforced with 60,000 *Ruſſians*; and that, in ſhort, if they defeated the *Manchews*, they would march together directly to *Pe-king*, and that if they conquered the Empire, he would divide it with him. This Envoy added that the King of *Eluth* had given him a very gracious Audience, that he was pretty tall, King of

very lean in the Face, and ſeemed to be about 50 Years of Age. The Emperor ordered 100 Taels to be given the Envoy, and appeared very well pleaſed with the News he brought him.

March of the Imperial Forces.

The 17th, we reſted, while our Van-Guard advanced before, which conſiſted of 3000 *Chineſe* Infantry, all the Muſketeers of the 8 Standards, to the Number of 2000; 800 choſen Men out of the Life-Guard, 800 *Mongol* Horſe, and a Train of Artillery. The Troops of the firſt Standards, with the Guards and Officers of the Emperor's Houſhold, beſides a great Number of Voluntiers, were to form the main Body, which his Majeſty was to lead in Perſon; having under him three of his Sons, and a Regulo with the principal Grandees of the Empire: The Rear was compoſed of the Troops of the five other Standards, with the Regulos, and two of the Emperor's Children, who are their Chiefs, at their Head. The Weather was clear and very hot all Day, there being ſcarce any Wind ſtirring. Going out of the Camp at the North Gate, I ſaw a kind of Tree, or rather a Maſt, erected on an Eminence a little way off, which had Pegs at proper Diſtances, ſerving for Steps to climb by; on the Top were two Centry-Boxes, and at the Foot of it, a Guard of Soldiers. At the Top of this Maſt in the Night are placed Centinels to give a Look-out over the Country.

The 18th, we advanced 70 Li to the N. N. W. thro' the moſt level and open Country we had yet ſeen. There was in many Places pretty good Forage; but we found no Water till we came to the Place of our Encampment, called *Ongon elezû*, where was a Meer, whoſe Water was full of Nitre, which obliged us to ſink Wells. The Weather was ſomewhat cloudy in the Morning, but not cold, tho' there was a high S. E. Wind, which ſhifted to the E. and N. E. and contributed to diſperſe the Clouds, and qualify the Heat, which otherwiſe had been very troubleſome.

The Van advances.

The 19th, we reſted to refreſh our Equipage. The Emperor ſent his eldeſt Son, accompany'd with *So ſan lau yé*, one of the chief Lords, and principal Miniſters of the Empire, to command the Van, conſiſting of 6 or 7000 Soldiers, enjoining them not to engage the Enemy without expreſs Orders, tho' they ſhould offer Battle; but to keep wholly on the Defenſive, waiting till the reſt of the Army ſhould come up: His Majeſty viſited all the Quarters of the Camp, which ſurrounded his own. It was a very fair Day, with ſcarce any Wind, and very hot for the Seaſon: But after Sun-ſet the Air grew cool, and the Night was cold.

The 20th, we marched 120 Li almoſt directly North; the Road lay thro' an open Country, interſperſed with Hillocks, that glittered with mineral Stones. We found no Water in all the way, excepting a little Meer, which obliged us to make our Stage ſo long, and encamped to the N. of a great Plain, called *Sibartay* or *Sibantû*, near a Moraſs, which had a little Water: we digged a great many Wells, which afforded very cool, but not wholſome Water; the Wells for the moſt Part were ſunk in the Ice, the Ground being frozen a Foot and half deep. The Weather was very hot all Day, and calm till Noon, when a N. E. Wind aroſe, which grew very violent and continued all the Night.

Condition of the *Eluth* Army.

The 21ſt, we halted to give the Equipage time to reſt. The N. Wind continued, blowing with great Violence all Day; on the Evening there fell a little Rain, which allayed the Wind. A *Tayki* of *Kalka* brought two *Eluth* Priſoners; as they were poor ſtupid Creatures, nothing material could be got out of them: They only ſaid that the *Eluth* Army did not amount to 10,000 Men; that their King did not imagine the *Manchews* would come ſo far in queſt of him, but that if they did come, he was reſolved to fight. An inferior *Mongol* Officer, ſettled at *Pe-king*, who had been ſent to obſerve the Enemy's Motions, returned to the Camp, and reported that he was met, a little beyond the River *Kerlon*, by a Party of 30 or 40 *Eluth* Soldiers, who had purſued him ſmartly for a long Time, and in all likelyhood would have taken him, had not a high Wind, which aroſe in the interim, diverted them from following him: the Emperor rewarded him with a Mandarinate of the fifth Order for himſelf, and one of his Sons after him. In the Evening arrived another Expreſs, who brought News that the ſecond Army which marched on the Weſt Side, and was to proceed directly to *Thûla*, to cut off the Enemies Retreat, was ſo much fatigued, that it could not arrive there till about the third of the fifth Month, that is, the ſecond of *June*.

A Council of War held.

The 22d, we continued in our Camp. The Sky was overcaſt before Day, and there fell ſome Rain, then it cleared up; but there blew a ſtrong N. Wind till three in the Afternoon, and the Sun was covered with thick Clouds all Day, till Evening, when it grew fair, and the Wind ceaſed: A great Council of War was held. The Grandees of the Empire were divided in their Opinions ſome being for advancing with all Diligence, and attacking the Enemy before our Proviſions failed, or they had Time to retreat, which probably they would have done, in caſe we ſtayed till the other Armies joined us: Others adviſed to march leiſurely to the River *Kerlon*, reſting every ſecond Day to give Time for Recruits of Men and Proviſions to arrive, and that in the mean Time the other Armies might join us, if it was judged proper, or annoy the Rear of the Enemy, if they ſhould advance to fight us: A third Party headed by a Regulo, or Prince of the Blood, being Preſident of the Council of the Princes, adviſed to chuſe the firſt commodious Place that offered for Water and Forage, and there encamp till the other Bodies came up; that if the Enemy was reſolved to retreat, he had now an Opportunity, and that our Troops would be much leſs able to purſue them after a tireſome March, which would compleatly ruin the Horſes and Equipage. The Emperor, after peruſing their Opinions in writing, reſolved to hear the Matter debated; he ſaid afterwards that as this was an Affair of the laſt Conſequence, he would determine nothing till he had propoſed the three different Sentiments to the Princes and Grandees who were in the Rear and Van; accordingly he immediately diſpatched two Officers to know their Sentiments.

The 23d, we attended the Return of the Couriers ſent to the Princes and Grandees as aforeſaid, moſt of whom were of Opinion That it was beſt to wait for the Junction of the other Armies, or, at leaſt, to advance by ſlow Marches: However the Emperor deferred coming to a Reſolution till next Day. The Weather was fair and very hot, with ſcarce any Wind.

The 24th, we marched 100 Li, moſtly to the N. W. thro' a very open Country, and full of little Hills and Dales; the Road was very good and eaſy, the Soil being Sand mixed with Earth, which afforded plenty of Forage. We met with no Water but in Wells which we dug, about half way in our March. We encamped to the South of ſome Hillocks, in the North Side of a great Plain, in a Place called *Chaban Pûlak*, where were three Springs, near which we digged ſeveral Wells, one of them ſquare and large to water the Cattle in. The Sky was clear all Day, but there aroſe a high weſt Wind towards Night, which cooled the Air. The two Officers of the Emperor's Guards, who had been to reconnoitre the Enemy, brought Advice that from a Mountain, about 180 Li from hence, they diſcovered three Horſemen, who ſeemed to be the Enemy's Scouts, and that far beyond them they had perceived a great Duſt, which they ſuppoſed to be raiſed by the Enemies Van-Guard.

The

The 25th, we ſtopped to reſt the Equipage, and the Emperor took a Reſolution to wait till the two other Armies came up, and then advance towards the Enemy: That they ſhould alter their Rout to the N. W. and march N. E. towards the Head of the *Kerlon*. It blew very hard all the Day from the N. and N. E. The Sky was overcaſt a little after Noon, and in the Evening there fell ſome Rain, which allayed the Wind.

The 26th, we reſted, expecting the Proviſions, which began to be wanted. The Sky was clear all the Day long, and a ſmall Wind blew from the North, which allayed the Heat. One of the conſiderable *Lamas* among the *Tartars* ſubject to the Emperor, who is a Man of great Abilities, and moſtly employed to treat with thoſe of his own Nation, arrived in our Camp: He came from the Army that ſet out from *Kûkû hotun*, and had taken the weſtern Road to *Thûla*; he brought with him two *Eluths*, whom his People had taken. They ſaid they had advanced ſo far in their Chaſe after wild Mules; that their Companions, to the Number of eight, being better mounted, had eſcaped; that their King was encamped between the River *Kerlon* and *Thûla*, in an open Country; that he had with him upwards of 10,000 Men, and that reckoning the armed Slaves, his Army might amount to 20,000; that a Prince of his Family, who was his Vaſſal, had likewiſe joined him with 7000 Soldiers and Servants, all armed; that they had Proviſions enough, that is, Cattle, (for they eat neither Bread nor Rice) as well as Horſes and Camels; and were reſolved to fight, if attacked. Theſe two Men were on Horſeback, armed with Fuſees, and clad with Stag-Skins: They anſwered to all Queſtions with great Sincerity and Reſolution, well knowing that it would be eaſy to diſcover whether they ſpoke true or falſe; and that, in the laſt Caſe, they ſhould be put to Death: They were taken but two ſhort Stages from the main Body of their Army; they added, that their King knew nothing certain concerning the March of our Armies. The *Lama*, who brought theſe *Eluths*, reported that the Army of *Kûkû-hotun*, commanded by the General *Tyangû pê*, that is, Count *Tyangû*, one of the principal Grandees of the Empire, advanced with great Speed, and would arrived near the *Kerlon* by the 8th of the 5th Moon; that they had Proviſions ſufficient for them till they got ſo far, but that they did not exceed 10,000 Men, the General having been obliged to leave the reſt behind for want of Carriages and Proviſions: That the third General Army, commanded by the *San Suké*, and conſiſting almoſt wholly of *Chineſe*, was ſo fatigued, that the General had been obliged to leave moſt of them behind, and take with him no more than 2000 Men, who were 10 Days March from the Army of *Tyan-gû-pê*, which he had joined only with a few of his Officers. The Emperor being informed of the Coming of the *Lama* with the two *Eluth* Priſoners, was ſo impatient to hear News, that he immediately mounted his Horſe and went to meet them. News of *Eleuth* Affairs.

The 27th, we reſted ſtill in Expectation of the Proviſions, and a Council was held all the Morning on the Advice that came over Night, wherein it was reſolved to wait two Days longer for the Proviſions, and then advance one Day's March, where all the Troops were to rendevouz and encamp for ſome Days, in Expectation of the Body under *Tyan gû pê*. The Weather was cloudy, and very cold for the Seaſon, all the Morning, ſo that I was forced to put on my double Furr, as if it had been Winter. There blew a moderate Wind from S. W. which ſhifting towards Noon diſperſed the Clouds, and the Air was clear till Night; but after Sun-ſet, aroſe a very high Wind from the N. N. W. which cooled the Air ſufficiently.

The 28th, we ſtill waited for the Proviſions. The Weather was fair all Day, but the Wind blew continually very ſtrong from the N. N. W. which obliged us to put on our Winter-Garments. In the Evening the Wind tacked about to the Weſt, and the Sky was covered with Clouds, which diſperſed again at Night, the Wind ſhifting to the N. The Troops of two of the five Standards, which compoſed our Rear, arrived, and encamped near us.

The 29th, we lay ſtill; a great Number of Waggons arrived, laden with Rice, which was diſtributed as Need required, and the Emperor cauſed Oxen and Sheep likewiſe to be given to the Soldiers. It was fair Weather, tho' ſometimes overcaſt, a high Wind blowing from the Weſt, which towards Evening ſhifted to the N. W. Several of the fatteſt Horſes in our Equipage died here of the Murrain, which proceeded either from the bad Quality of the Water, or from their not drinking a ſufficient Quantity: The Diſeaſe diſcovered itſelf by a Lump or Swelling in the Throat.

The 31ſt, we advanced 90 Li N. W. firſt marching about two Li Southwards, in taking a Compaſs about ſome ſtony Hills: Afterwards we ſtruck off to the Weſt, and laſtly to the N. W. which was our ordinary Courſe: The Land at firſt was very ſtony, and then Sand mixed with a very ſtiff Earth. The Country was open on all Sides, but not ſo level as before. We met with Water only in two Places, one 30 or 40 Li, the other but 5 Li diſtant from our former Camp. A little before we arrived, we diſcovered to the Eaſt a ſmall Ridge of Hills, covered with Stones and Rocks. The Place we pitched in was called *Twirin*, where was a running Spring, which filled ſeveral Ditches and Pitts we had ſunk; but the Water was neither good, the Ground being full of Nitre, nor ſufficient for ſuch a Multitude of Cattle. The Weather was moſty overcaſt till three in the Afternoon, altho' the Sun ſhone out from time to time: Some Drops of Rain fell when we were ſettled in our Camp, after which it cleared up till the Evening; but it blew hard all Day from the N. and N. W. inſomuch that in the Morning we were not over-warm, though cloathed with double Furr. We came up with the Van, which had encamped here for ſeveral Days paſt.

June the 1ſt, we halted to reſt the Equipage. The Weather was clear all Day, and very hot, ſcarce any Wind ſtirring. The Emperor cauſed the Order of Battle to be regulated, in caſe they ſhould meet the Enemy; and the Manner of encamping, and entrenching. To animate the Troops, he gave the principal Officers Habits that were made for himſelf, and cauſed them to be told, That he forgave all the *Mandarins* the Half-Year's ſet Pay, which he had advanced them before they ſet out, and that they ſhould be paid the ſame over again, when the Time was elapſed: He beſtowed on the Soldiers the Horſes which he had ſupplyed them with, *viz.* One to every Trooper, and three to each of his Life-Guards, for otherwiſe they muſt have returned them, or payed for them when they came back from the War. In ſhort, he cauſed the whole Army to be told, That *there was now an Opportunity for every one to ſhew his Bravery, and that as he was himſelf preſent at the Battle, no body had any Reaſon to fear of being rewarded according to his Merit.* His Majeſty likewiſe reſolved this Day in Council, to ſend two Deputies to the King of *Eluth*, to acquaint him with the Occaſion of his Coming. The reſt of the Troops arrived, and encamped near us. The Emperor encourages his Officers.

The 16th, we halted to give the Troops, which arrived the Day before, Time to reſt themſelves. The Sky was clear in the Morning, but about 8 o' Clock a South Wind aroſe, and we had ſeveral Whirlwinds, which raiſed Clouds of Duſt: The Air grew more and more overcaſt, and the Wind ſhifting about

bout to the S. W. continued there the reſt of the Day. In the Morning a *Kalka Tayki* arrived with Advice, that having paſſed the *Kerlon* with a Company of his People, about the Place where the Van-Guard of the Enemy had appeared, he found no Sign of the March, or Encampment, of thoſe Forces.

Envoys ſent to the King of *Eluth.*

The Emperor diſpatched two Envoys to the King of *Eluth*, with a Letter, and Preſents, conſiſting of 200 Taels in Silver, 10 Pieces of *China* Brocade, and Silks, ſeveral Suits of Brocade, and Fruits. Theſe went under the Guard of 200 choſen Troopers, 4 truſty Officers, and a *Mongol* Officer: Their Orders were, that as ſoon as they perceived the Enemy, they ſhould halt, and let the two Envoys proceed by themſelves; that in caſe they did not find the Enemy in the Place expected, they ſhould come back, but the Envoys ſhould go forward as far as they could without being diſcovered: Laſtly, that if they perceived any Troops of the *Eluths*, they ſhould ſend back the *Mongol* Officer, their Guide, who had Orders to return full ſpeed. The Emperor likewiſe ſent back with theſe Deputies the 4 *Eluth* Priſoners, giving to each a Suit of Brocade and a Piece of Silk. This Treatment greatly ſurprized theſe poor Fellows, who expected Death rather than Favours: However one of them, who was an old Man, was not pleaſed with theſe Preſents, fearing they might cauſe their Prince to ſuſpect their Loyalty, and imagine that they had betrayed his Deſigns. The Emperor in his Letter gave the King of *Eluth* to underſtand, that he came to put an End to the War between the *Kalkas* and the *Eluths*; that if he would end it amicably, and come to meet him, or ſend his Deputies to any Place he thought fit, his Majeſty was ready to hear him, or ſend Deputies thither likewiſe; that otherwiſe he ſhould be obliged to come to a Battle.

The 3d, as they were going to load the Baggage about two in the Morning, there aroſe a violent N. Wind, which blew very cold; whereupon the Emperor cauſed the Equipage to abide in the ſame Place to prevent fatiguing them. The N. Wind diſperſed the Clouds, but continued very violent: Nevertheleſs the whole Infantry, the Dragoons, and Houſhold Troops of the Van, ſet forwards, together with the major Part of the Artillery.

The 4th, we advanced 60 Li, Part to the N. and Part to the E. N. E. 30 of them were among Rocky-Hills, like the former; the reſt of the Way, conſiſted of Sand mixed with Earth, which in ſome Parts yielded pretty good Forage. We encamped in a Place called *Idû-chilû irû pûlak*, 20 Li from *Talan pûlack*. Here we found a Spring, near which they dug ſeveral Wells; however they were obliged to look for Water in the Neighbourhood for the Cattle. The Air was clear all Day; but there was a high Wind, which blew ſo cold that I was ſcarce able to bear it in the Morning, altho' I had two Fur Veſts on; it continued till the Evening about Sun-ſet.

The 5th, we marched 90 Li, the firſt 20 to the N.W. and the Remainder due N. For the firſt 50 or 60 Li, the Country was uneven, excepting one very narrow Valley; afterwards we entered a great Plain, 40 or 50 Li in Length, and 10 broad, bounded on the E. and W. Sides by Hills, higher than thoſe we had met with before, but without Trees or Buſhes: However there was pretty good Forage. The dry Graſs on one Part of the Plain, and on the Decliviy of the Hills to the W. had taken fire, which was not extinguiſhed when we paſſed by. We encamped within a few Li of a little Chain of Mountains, bounding the Plain on the North-Side, in a Place called *Rûkûchel*, where was good Forage and Water. A little before we got to the Camp, we met two Horſemen at full ſpeed, belonging to thoſe who attended the two Envoys ſent to the King of *Eluth*, who gave the following Relation, *viz.* The Day before, when they came near the *Kerlon*, they perceived no Signs of the Enemy; whereupon they encamped and ſent their Horſes to Graſs: But that next Morning, at break of Day, a Body of 800 or 1000 *Eluths* came up and wounded 3 or 4 Servants who guarded the Horſes with Muſket Balls, and preſently after they attacked the Troop, who had ſcarce Time to take Arms. Several were wounded on both Sides, but ſome of our Officers advancing cryed out, that they came not to fight, but to conduct Envoys from the Emperor to their King with Propoſals of Peace, and both Parties halted: Accordingly two of our Officers attending the Envoys to the Commander of the *Eluths* were immediately ſurrounded by a Company of Soldiers, who ſtripped them naked, and would have treated the Envoys in the ſame manner, had not the Commander, named *Tanequilan*, interpoſed, and received them with the four Priſoners. After they had informed themſelves concerning the Forces that were arrived, and underſtood that the Emperor himſelf was come in Perſon, and was but 10 or 12 Leagues off with his Army, they let the two Officers go, but without returning either their Cloaths or the Horſes, amounting to 400, which they had taken, and with their Camp they ſurrounded our Soldiers; in the mean time their Commanders ordered them to make their Eſcape in the Night, and carry this News to his Majeſty with all Expedition; and they learned from an *Eluth*, who was wounded, and remained a Priſoner, that the King was within 3 or 4 Leagues of them, with the main Body of his Army. The Sky was very clear till after Sun-riſe, the Wind blew high all Day from the N. and N. W. rained from 1 or 2 o' Clock in the Afternoon till Evening, and when the Wind abated; the Cold was intenſe, eſpecially in the Morning. The ſame Evening our 200 Men, who had been attacked by the *Eluths*, returned to the Camp, giving an Account that the Enemy retired about 10 in the Morning, and repaſſed the *Kerlon*.

They are in Danger of being Killed.

The *Eluths* Retreat.

The 6th, we marched almoſt 100 Li N. W. The firſt Half of our Road was thro' Hills, all deſtitute of Trees or Buſhes, tho' moſtly covered with tolerable Forrage. In ſome Places we met with nothing but new Graſs, the old having been burnt up by the *Eluths*; and marching ſlowly, we grazed our Horſes, who had great need of it; we found no Meers in this Day's Journey, but encamped in a Place called *Yentâ Pûritû*, nigh a little Spring, which ſcarce afforded Water enough for the Men's drinking. The Sky was pretty clear all Day, but a high N. and N. W. Wind kept us cool, even in our double Veſts of Furr. In the Evening one of the Deputies, ſent to the King of *Eluth*, returned, and informed the Emperor, that after having been kept under a Guard for one Day, they had a Conference with a *Lama*, who told them they could not ſee the King of *Eluth*, and therefore might return with their Letter and Preſents; that they could not believe the Emperor was come ſo near them, but if it was fact, one of them might go with all haſte, and adviſe him not to croſs the *Kerlon*, for if he did, there would be no Room to retire (inſinuating that an Engagement muſt enſue) that if his Majeſty would remain on this Side of the River, they would have Time to conſult with their King, who would make known his Reſolution to the Emperor by the other Envoy, whom they would detain for this End: However, a Squadron of *Eluths*, who eſcorted our Envoys till within 15 Li of the Camp, having from an Eminence diſcovered the Emperor's Army, immediately left the Convoy, and returned at full ſpeed towards their own People.

The 7th, we travelled 60 Li, partly to the N. and partly to the W. From the Top of a little Hill, the Emperor diſcovered with Teleſcopes two Troops of the Enemy at the Diſtance of 30 or 40 Li: We

travelled

travelled the laſt 40 Li in a great Plain, reaching the Foot of the Mountains from the *Kerlon*. We encamped in a Place called *Erdeni tolobak Kerlon pûlong*. The *Kerlon* riſes on the North of the Mountain *Kentéy*, about 60 or 70 Leagues to the N. N. W. of the Place, where we encamped, and is commonly no more than 10 Fathom broad, and 3 Feet deep. It runs over a ſandy Bottom E. N. E. and E. and falls into the Lake, called by the *Tartars*, *Kûlon*, and by the *Ruſſians*, *Dalay*, about 90 Leagues from our Camp. This River abounds with Fiſh of various Kinds, ſuch as Carps, Pikes, *&c.* there is Plenty of excellent Forage along its Banks, eſpecially the Northern. The *Kalkas*, ſubject to *Chechin Han*, were intirely Maſters of this Country before the War between them and the *Eluths*, who carried off their Cattle, harraſſed them continually, and compelled them to retire Eaſtwards. In our March this Day and the former, the Army was divided into ſeveral Squadrons, with their Standards diſplayed, ſhining with Golden Dragons and other Ornaments. A great Squadron of Houſhold Troops of the Van, marched in the firſt Line; the Artillery and Dragoons, compoſed the ſecond Line; and the third conſiſted of the *Chineſe* Infantry; 2 or 3000 *Mongol* Horſe, and ſeveral Squadrons of Houſhold Troops, armed with Muſkets and Arrows, made up the Wings: The ſecond and third Lines took up near a League in extent, but the firſt was cloſer. The Emperor marched in the ſecond Line, attended by his Life Guards, and the Officers of his Houſhold. As a great Multitude of Servants followed each Squadron leading their Maſter's Horſes, and carrying their Cuiraſſes, beſides thoſe who waited on the Baggage, the whole made the Appearance of a very numerous Army, tho' it did not conſiſt of more than 20,000 effective Men. Beſides the Cuiraſſes of Iron deſcribed elſewhere, moſt of them had others of Raw-Silk ſtuffed between ſeveral Folds of Taffety to a conſiderable Thickneſs, which are an excellent Defence againſt Muſket-Shot. It muſt be confeſſed they made a very magnificent Appearance; the various Colours of Silk mingling with the Gold of the *Cuiraſſes*, and the Standards, which were very numerous, dazled the Eye with their Splendour; but Trumpets or Drums they had none, the *Tartars* never uſing any. The Emperor had, the Day before, diſpatched the Envoy, ſent back by the *Eluths*, and a *Lama*, with Orders to let them know, that his Majeſty would wait one Day on the Banks of the *Kerlon* for their King's Anſwer, and then would perſue his own Meaſures. In their Return, meeting with an *Eluth* Soldier, who was not able to keep up with the reſt, they brought him to the Emperor; and from him we learned that the 800 Men, who had appeared for ſome Days paſt on this Side of the *Kerlon*, had retired to the Body of the Army, which was not far off. Our Advance Guards, being poſted on the Hills about two Leagues to the Weſt of our Camp, perceived on the oppoſite Mountains ſeveral Detachments of the Enemy, which they ſuppoſed to be their Advance Guards: Nevertheleſs the Emperor ſent the ſame Deputy with the *Lama* a ſecond Time to the *Eluths*, to adviſe them not to retire, but to finiſh the War, either amicably or by the Sword. He likewiſe ſent back the *Eluth* Priſoner, after giving him a Veſt of Brocade. The Weather was fair but ſomewhat cloudy, with very little Wind. About Noon it was extreamly hot, but the Morning was ſo cold that we were forced to have Recourſe to our double Furrs.

Source of the *Kerlon*.

Splendor of the Emperor's Army.

The 8th, we marched, ſtill in the ſame Order, 20 Li up the Banks of the *Kerlon*, South-weſtward. Our Camps were always divided into two ſeveral particular Quarters, but no Care was taken to fortify them. The Weather was fair and very hot till two in the Afternoon, when a high Wind from the N. E. overcaſt the Sky; a little Thunder and Rain cooled the Air, and it cleared up towards the Eaſt, but continued cloudy in the Weſt till Night. This Day an *Eluth* deſerted to our Camp: The Cauſe of his Diſcontent was, that his Wife and Children had been carryed off ſix Years before, after a Battle between the *Eluths* and his Majeſty's Army. He gave out he was the Son of a Grandee of the *Eluth* Court, which was confirmed by ſome of the *Eluth* Officers, who came over to the Camp ſeveral Years before. The Emperor intended to have ſent him back, but he begged to be taken into the Service of his Majeſty: who ordered a *Manchew* Habit to be given him. He informed us that the King of *Eluth* was encamped a few Days before on the Banks of the *Kerlon* 30 or 40 Li from us; but hearing the Emperor was coming at the Head of his Armies, he retired haſtily, and could not then be diſtant above 2 or 300 Li. On this Report, which ſeemed the more probable, as the *Eluths*, who had been in our Neighbourhood, had diſappeared, immediately all the *Mongol* Cavalry, amounting to 3000 Men, with 300 of the Houſhold Troops, were ordered to purſue the Enemy.

Which draws near the *Eluths*.

The 9th, we advanced 70 Li to the S. W. upwards, along the *Kerlon*. We perceived ſome freſh Tracts of the *Eluths*, and croſſed the Place where they had encamped a few Days before. The Sky was clear in the Morning, but after Sun-riſe a high S. E. Wind, which continued till Noon, clouded the Air; yet a little Rain falling it abated, and the Weather was fair the reſt of the Day. As we arrived at our Camp, the Advance Guards brought in a *Kalka* Deſerter from the *Eluth* Army, who related that the K. of *Eluth* retreated haſtily with 3000 Men towards the Woods and Mountains on the S. of the *Kerlon*, and was not above 200 Li from us, having left the Cattle to follow him with a Detachment to guard them: That if we marched with Speed we ſhould over take and make ourſelves Maſters of them. The Emperor cauſed a handſome Silk Suit after the *Manchew* Faſhion, to be given this *Kalka*, tho' ſome ſuſpected he was a Spy.

The 10th, we advanced 70 Li, ſtill along the *Kerlon*, where the Plain widened and the Hills leſſened. The Paſture was good, but neither Tree nor Buſh appeared. We ſaw another Camp of the *Eluths*, which convinced us of their precipitate Flight by the Tent Poles, and other Utenſils being left behind them; and two *Eluth* Deſerters confirmed our former Accounts; whereupon the Emperor reſolved upon a hot Purſuit of the Enemy: Thoſe who were moſt fatigued being left to guard the Horſes, Cattle, and heavy Baggage. It rained in the Night, but the Weather was fair in the Morning. After Sun-riſe a moderate N. E. Wind brought ſome Showers of Rain between Noon and Evening, with ſome Claps of Thunder. The Place where we encamped is called *Kayre hojo*.

The 11th, we travelled 90 Li to the W. S. W. along the *Kerlon*. An Old Woman being found on the Road, who was left by the Enemy and had eaten nothing for three Days, the Emperor ordered her Victuals and to be taken Care of: She ſaid that the Chiefs of the *Eluths*, being at Variance with the King, ſome of them deſigned to revolt to the Emperor; but the King having diſcovered the Plot, loaded them with Irons: She added that he had but few Troops with him, and fled with great Precipitation. We encamped beyond the River *Kerlon*, near unto two Mountains; that to the North called *Dono*, and the other to the Weſt *Swilbitû*. The Weather was fair all Day, but cold before Sun-riſe; the Afternoon hot, and a high S. W. Wind continued till Evening. The Emperor finding that Rice began to be ſcarce, and the Horſes were generally fatigued, called a General Council, whereon it was reſolved that a Detachment of 5 or 6 Thouſand Horſe ſhould be ſent out with the light Artillery to purſue the Enemy, and that the Emperor, with the reſt of the Army, ſhould return to the Place to which the Proviſions had been ordered to be brought.

A Detachment ſent to purſue them.

The 12th, The Detachment departed at Day-break, and marched on that Side where the King of *Eluth* retreated, continually againſt the Stream of the *Kerlon*: Soon after the Emperor returned with the reſt of the Army, encamping 4 or 5 Li from *Kayre hojo*. The Weather was fair all Day, and very hot from eight o' Clock in the Morning till Noon. After noon a violent Weſt Wind continued till Evening.

The 13th, we travelled 10 Li directly Eaſt, among Hills and Valleys and repaſſed the *Kerlon*. The Sky was cloudy, and a N. W. Wind blew all Night; but it rained plentifully from two in the Afternoon till Evening, which afforded drink for our Cattle. A Courier arrived from *Tyan gû pê*, with Advice that he reached the River *Thûla*, on the 4th Inſtant, with the 14,000 Men in good Spirits, conſidering their Fatigue, and being informed by his Majeſty's Courier, that *Kaldan* was on the *Kerlon*, he had advanced towards this River, and ſeized all the Paſſages, by which the Enemy might retire to the *Thûla*. This News was highly agreeable to the Emperor. We encamped in *Tarhont chaydan*.

The 14th, we travelled 120 Li S. Eaſtward, and encamped in *Kûtûl Pûlak*. The Sky was overcaſt, and a high Wind blew from the W. and N. W. It rained hard from Noon till Evening. This Day ſome *Mongols* reported that *Tyan gû pê* being joyned by *Sun tſu ke*, had fought the Enemy; but giving no Account either of the Battle or the Victory, they were not credited.

Kaldan routed. The 15th, the Weather was fair and temperate all Day long, a gentle Breeze blowing from the North. This Day Advice came, that on the 12th, *Tyan gu pê* had gained a compleat Victory over the Enemy. That General had been ordered by the Emperor to march thro' the Middle of the vaſt ſandy Deſart, entirely barren, deſtitute of Water, and uninhabited, which till then was thought impaſſible. The Army indeed ſuffered almoſt incredible Hardſhips; the Cavalry, not excepting even the principal Officers, being obliged to diſmount and lead their Horſes, which they hardly imagined would go through the Journey. They likewiſe fell ſhort of Proviſions and lived eleven Days upon Horſe and Camels Fleſh, and many periſhed with mere Hunger. *Kaldan* came to attack the General in this Condition, and ſcarcely left him time to draw up his Army in Order of Battle. Both the *Eluth* and *Manchew* Cavalry, were obliged to diſmount, the Ground being rough and inconvenient for the Horſe. After ſeveral Diſcharges from the Artillery and Muſketeers, the *Chineſe* Infantry, covered with their Bucklers, pierced Sword in Hand to the very Center of the Enemy; they were followed by the *Manchews*, and a dreadful Slaughter enſued: At laſt the *Eluths*, being preſſed on all Sides, after a brave Reſiſtance, gave Ground and fled in great Diſorder. Our Forces purſued them 30 Li beyond the Field of Battle, called *Terely*, killed 2000 and made 100 Priſoners. *Kaldan* with his Son, one Daughter, a *Lama* his Prime Miniſter, and 100 Followers eſcaped. But his Wife was killed, and the Remains of his ſhatter'd Army entirely diſperſed. The Action laſted three Hours, wherein the *Chineſe* Infantry chiefly ſignalized themſelves. All the Enemy's Wives Children, Baggage, and Cattle, fell into the Hands of the Conquerors. This Account was firſt brought to the Detachment under the Command of *Ma lau yê*, which was ſent in Purſuit of the Enemy, by ſome of the principal Miniſters and Officers of *Kaldan*, who had repaired thither to implore the Emperor's Mercy. That General immediately diſpatched a Courier to acquaint his Majeſty, who was overjoyed with the News.

The 16th, we travelled 40 Li to the S. E. and encamped 30 Li Weſt of *Toyzim*, where we had great ſcarcity of Water, but very good Forage. The Weather was temperate Morning and Evening, but very hot towards Noon. This Day the three *Eluth* Officers, who ſubmitted themſelves to *Ma lau ye*, were brought to the Emperor: One of them was an Ambaſſador of the *Dalay Lama*, [or grand *Lama*] to the King of *Eluth*; and the other two were that Prince's Chief Officers, one of whom was known to his Majeſty, having been formerly Ambaſſador Extraordinary at *Pe-king*. The Emperor treated them kindly, preſented them with *Manchew* Cloaths, and committed them to the Care of *San lau ye*: They were perſonable for *Eluths*, whom the *Ruſſians* name *Kâlmûks*.

The 17th, we marched 30 Li to the S. E. and E. The Weather was very hot till 4 or 5 in the Evening, tho' it blew hard from the S. W. Towards Night, a Hurricane from the North had like to have blown down all the Tents: But it was ſoon over. This Day one of the principal Officers of the Army, commanded by *Tyan gû pê*, arrived in the Camp with a Letter from that General, giving an Account of the Battle and Victory he obtain'd over the Enemy, as before related. At his Approach the Emperor walked out of his Tent, before which the Grandees and Officers of his Retinue were aſſembled. The Officer having come up to his Majeſty and embraced his Knees; the Emperor firſt aſked him if all the General Officers were in Health; then taking the Generaliſſimo's Letters, he read them aloud himſelf. The Officer added that the Enemy came in Crowds every Day to ſurrender themſelves; and that ſeveral Detachments of Horſe were ſent in Purſuit of the King. After the Emperor had read the Letter, and aſked the Meſſenger ſome Queſtions, the Grandees unanimouſly declared that it was their Duty to return their greatful Acknowledgments to Heaven for ſo ſignal a Victory. His Majeſty having readily concurred, they brought a Table, in which was placed a Perfuming Pan filled with Incenſe, and two Candleſticks with a Taper in each: The Table was placed in the Middle of the open Arch before the Emperor's Tents. His Majeſty ſtood alone before the Table, with his Face to the Tent, and his five Sons immediately behind him, and behind them the Regulos, the *Mongols*, the *Kalkas*, the Grandees of his Train, and the other Mandarins, being all on their Knees. The Emperor took a little Cup full of Brandy, and having elevated it towards Heaven, with both his Hands, poured it on the Ground, and proſtrated himſelf, this he repeated three Times. The Ceremony being over, the Emperor ſeated himſelf at the Entrance of his Tent, and the Gate of the Encloſure being open, all the Princes, Grandees and Mandarins, in their reſpective Ranks, ſaluted his Majeſty by three Genuflexions and nine Knockings with the Head, according to cuſtom, to congratulate him on his great Victory, which had ruined the *Eluths*, and was the more ſeaſonable, as the *Chineſe* Army was reduced to Extremities, and in great Want of Proviſions. But the numerous Herds which the Soldiers got by the Spoil was a vaſt Relief, for they took 6000 Oxen, 60 or 70,000 Sheep, 5000 Camels, as many Horſes, and 5000 Arms of all Sorts.

The Emperor's Thanksgiving for Victory.

He Returns. The 18th, we encamped at *Shân hanor*, returning the ſame Way as we came. The Weather was fair and pretty temperate all Day, the Mid-day Heat being qualified by a N. W. Wind.

The 19th, we encamped at *Sibartay*. In the Morning the Sky was overcaſt, and the N. Wind blew ſo hard and cold, what we were forced to put on double Furr: But the Wind ceaſing about nine in the Morning, and the Clouds diſperſing, it grew ſultry hot. Towards Noon aroſe a ſtrong weſterly Wind which brought back the Clouds, but did not at all diminiſh the Heat. Towards three in the Afternoon,

noon, the Wind grew ſo violent that we had much ado to travel, tho' it was upon our Backs. It rained a little.

The 20th, It was cloudy but very temperate, with a N. and N. E. Wind. The 21ſt, we encamped about 15 Li, S. W. of *Karamanguni habirhan*, where we had pitched our Tents in our way forwards. The Sky was ſometimes clear, ſometimes cloudy, with a freſh Gale all Day from the N. and N. W. in the Morning, and N. E. in the Afternoon.

The 22d, we encamped at *Sûdetû*. The Weather was fair and temperate all Day; the Wind blowing all the Morning from the N. and N. W. and in the Afternoon, from S. S. W. The 23d, we encamped at *Neto*. At the End of 20 Li, we entered the Territories of the *Mongols*, who ſubmitted at the beginning of the Monarchy of the *Manchews*. The Sky was overcaſt all Day; the Wind blowing from the W. and S. W. ſome Rain fell about ten in the Morning, and in the Afternoon, accompanied with a violent Wind, and a few Claps of Thunder. We rejoined the Men we had left behind, and found the Horſes and other Cattle had recovered their Fatigue, being well fattened. *Enters the Country of the Mongols.*

The 24th, we encamped at *Targhir*, and met with Forage all the Way, the Sky, for the moſt Part, clear, and the Air temperate and with very little Wind. The Emperor diſtributed about 25,000 Livres among the *Mongol* and *Kalka* Princes, who had followed him. Several *Mongol* and *Kalka* Princes and Princeſſes came to thank his Majeſty in his Camp, for having revenged them on the King of the *Eluths*. The Emperor received them kindly, and entertained the Princeſſes, and ſome of the chief Princes within the Incloſure of his Tents, the reſt being placed round it; and ordered Money and Pieces of Silk to be given to each of them. A Princeſs, who was Mother to the Regulo, in whoſe Country we then were, aſked his Majeſty for one of the little Images of *Fo*, about 20 of them in Gold, having been found amongſt the Spoil in the King of *Eluth*'s Camp, all which the Emperor ordered to be preſented to her.

The 25th, we encamped at *Horho*. The Sky was overcaſt in the Morning, till a ſtrong N. Wind diſperſed the Clouds; the Air was very temperate.

The 26th, we encamped at *Sûretû*. The Weather was fair all Day, and very hot; but cooled by a moderate Breeze from the Weſt. *Tûſhe tû hân* with his Brother, the *Lama*, *Champſin Tamban Hûtûktû*, in whoſe behalf the Emperor had undertaken this War, came to congratulate his Majeſty. They made him a Preſent of ſeveral Horſes, who gave ſome Pieces of Silk, Brocade, *&c.* in Return, and treated them ſumptuouſly in his Tents. *Is viſited by the Khan and Hutuktu.*

The 27th, we encamped at *Shahan nor*; the 28th, at *Kaltu*; the 29th, at *Aghirtu*; and the 30th, at *Queyzu pulak*. We repaſſed the looſe Sands with much greater eaſe than when we went; the Roads having been well mended. This and the three former Days the Weather was generally fair and hot, but often cooled by ſhifting Breezes.

July the 1ſt, we encamped at *Kon nor*; the 2d, at *Noha hogo*, taking a ſhort cut thro' the Mountains, and the Emperor by the Way hunting Yellow Goats. The 3d, we repaſſed the Great Wall, and quartered 10 Li from it, at a Fortreſs called *Tuchi i ching* ſituated in a Streight of the Mountains. As we entred the Great Wall, we found many large Veſſels full of Liquors cooled with Ice, of which all were free to drink, the meaneſt Servant not excepted. They were placed there, and renewed at the End of every 20 Li, till we came to *Pe-king*, by order of his Majeſty, to prevent the Inconveniences of the Heats, which are more intenſe on this Side the Wall than beyond it. A great Number of People from *Pe-king* came now to meet us with Proviſions, Refreſhments, *&c.* and the Heir of the Crown arrived in the Evening attended by the Princes and Grandees of the Empire in their Robes of State.

The 4th, we lay at *Tyan*, a little walled City; the 5th, at *Whay lay hyen*; the 6th, we arrived at *King ho*, 20 Li from *Pe-king*: Here the Empreſs *Dowager*, four of the principal Queens, the young Princes, all the Mandarins of the Tribunals and Officers of War, came to meet the Emperor. Towards Night the Queens returned, after a long Converſation with his Majeſty. The Weather continued very hot; the 3d, we had ſome Thunder and Rain, and the 4th, 5th, and 6th, ſome Rain. *Is met by the Court.*

The 7th, his Majeſty ſet forward after Sun-riſe; without the Gate of *Pe-king* he found all the Mandarins and Officers of his Houſhold in their Robes of State, and likewiſe thoſe of the Tribunal, who bore the Enſigns of the Imperial Dignity, with the Trumpets, Drums, Bag-pipes, Flutes, *&c.* They all of them marched before his Majeſty to the Palace. The Streets were well ſwept, lined with Soldiers, and crowded with People: The Emperor having expreſly ordered that none ſhould be made to withdraw. His Majeſty went directly to the Palace of his Anceſtors, near which all the Princes of the Tribunals and principal Mandarins of *Pe-king*, were aſſembled and placed according to their reſpective Ranks: He received their Compliments of Congratulation, according to Cuſtom, by three Genuflexions and nine Knockings of the Head againſt the Ground: After which his Majeſty viſited the Empreſs *Dowager*, before he entered his own Appartment. Having often, ſince our Return, had an Opportunity to converſe with the General, who obtained the Victory over the *Eluths*, of the many Hardſhips his Army had endured in marching through the Sandy Deſart, he ſaid, *That ſurely our Succeſs was owing to the Direction of Heaven which ſeemed determined to deſtroy the* Eluths; *for if* Kaldan, *inſtead of attacking us, had retired, our Army muſt have inevitably periſhed, being quite emaciated with Hunger and Fatigue, and even unable to join the Emperor, though not above* 40 or 50 *Leagues diſtant. But, added he, theſe Circumſtances rather induced the King of* Eluth *to hazard a Battle, thinking an Army ſo exhauſted might eaſily be defeated: On the other Hand, Deſpair giving new Strength to our Forces, they carried all before them, and completed the Ruin of that Monarch, and his People.*

P. GERBILLON's *Sixth Journey into* Tartary.

WE ſet out on *October* 14*th*, 1696, or the 19*th* of the ninth Month, according to the *Chineſe*, in the Retinue of the Emperor, and reached *Chang-pin-chew*, 70 Li N. of *Peking*. His Majeſty's eldeſt Brother, and his eldeſt, third and eighth Sons accompanied him. The 15th we advanced 20 Li N. and encamped near *Nan-kew*. The 16th we marched 50 Li, in the Streight of *Nan-kew*, between the Mountains and encamped beyond *Sha-Taw*, a decayed Fortreſs at the Northern Entrance of the Streights. The 17th we went 50 Li to *Whay-lay-hyen*. The 18th we made 50 Li and arrived at *Sha-ching*, a walled Town. The 19th we advanced 50 Li, 30 of which by the Side of the *Yang-ho*, a little River, and paſſed thro' *Pau-ngan*, a ſmall, but populous City. We encamped in a Place called *Chang-wha-ywen*, beyond *Ki-ming*, a little Town ſo named from the adjacent Mountain, which is cultivated half

half way up. At the Top there is a Pagod, which the Emperor with a few of his Train visited, tho' a steep Ascent of 14 Li. The 20th we passed a Streight of the Mountains where the *Yang-ho* runs very muddy and rapid, and after travelling 50 Li, arrived at *Swen-wha-fû*, a great City, in a spacious Plain, which during the Dynasty of the *Ming*, was very populous. Here is a Garrison of 10,000 Soldiers, to watch the Motions of the *Tartars*, *China* being here very easy of Access. The way was lined on both Sides with great Numbers of People on their Knees, knocking their Heads against the Ground as the Emperor passed; and the Soldiers were drawn up under Arms a Mile and a half from the City. His Majesty remitted the Inhabitants their Taxes this Year, and gave the principal Mandarins Letters written with his own Hand, which is esteemed a very great Honour. The 21st we travelled 55 Li, to *Hya-pû*, a large, well fortified Town, 5 Li from the great Wall, of considerable Trade for the Horses, Cattle, and Skins of *Tartary*. About 12 or 1500 *Chinese* Foot, who guard the Gate of the Wall, lined the Way, under their Arms. A Troop of *Eluths*, who had submitted, appeared on their Knees before his Majesty, who talked to their Chiefs, and ordered Silk Suits lined with Furrs to be given to each of them; the Officers had likewise Cloaths of Gold and Silk Brocade. The 22d we continued here to provide ourselves with Necessaries. The 23d we travelled 45 Li through the Mountains, and passed the Wall in a Streight called *Chang-kya-kew*, described in my first Journal. The Emperor hunted by the Way, and let fly his Falcons at some Pheasants. We pitched in *Shan-hun Tolo-hay* by a Brook. The 24th we marched over *Hinkan Sabahan*, a high Mountain covered with Snow, the Cold encreased as we ascended, the Brooks being Frozen; the Country forward was almost on a level with the Top of the Hill. We encamped in a wide Plain named *Kara palapu*, abounding with excellent Pasture, water'd by a Rivulet, where above 40,000 of the Emperor's Cows and Oxen grazed. The 25th we crossed the Rivulet, and having marched N. W. 30 Li on the Plain, passed a rugged Hill set all over with Stones, on the other Side of which was a Plain extending beyond the Sight. The Emperor has here a great Number of *Haras* or Studs of Horses; at the end of 15 Li we came to 58 of them in a row, each with 300 Mares and Foals with a Stallion; and 8 more with Geldings under 3 Years of Age, whence he supplies his own Stables, the Tribunals for the Soldiery and the Posts. He has likewise 80,000 Sheep, which Number is always exactly kept up. The Emperor after viewing his Studs, went to the Camp of the *Mongols* who had the Care of them; the Women stood in a row, holding Hand-boards with Butter, Cheese and Milk, as Presents for his Majesty, who alighted and staid with them some Time. We encamped in a Place called *Chont-kulam* near a little River. The 26th before we set out, his Majesty presented the *Regulos* and *Mongol* Princes, who attended him in this Journey, with Horses from his Studs, some with 120, others 50, and others 30, and gave a Saddle Horse to each of the principal Grandees of his Train. On leaving the Camp we found the Emperors Herds, and behind them the Flocks ranged in a Line extending beyond this Day's Journey, which was 35 Li W. We crossed a little Hill and encamped in another Plain, in a Place called *Orvi Pulak*.

Strong cold N.W. wind with Snow.

Fair and temperate, a strong N. Wind.

Clear and cold, Wind N. W.

Fair, calm and temperate.

Fair and Temperate

The 27th we travelled W. 60 Li, thro' a large Plain well stocked with Hares, 58 of which the Emperor himself shot with Arrows. We encamped by a Rivulet called *Huhu-erghi*. The 28th we rested in our Camp, and the Emperor diverted himself by shooting at a Mark. The 29th we travelled S. W. 50 Li in an uneven Country, but rich in good Pastures and excellent Water. We saw several Camps of *Mongols*, and the Emperor as he hunted, had the Goodness to turn aside and pass near their Tents, the poor People standing before them with their Wives and Children presenting Milk, Butter, *&c.* others Sheep and Horses prepared after their Manner, for all which his Majesty ordered them suitable Rewards. We encamped in a Valley called *Chnoha* or *Shnoho*, where we found several scatter'd Camps of the *Mongols* who came out with their little Presents. The 30th we advanced W. S. W. 45 Li, the Emperor hunted among the Mountains, which were very rugged and afforded little Sport. We encamped in a small Plain near two great Meers called *Whay Nor*, that is *The two Lakes*. The 31st we travelled W. 50 Li, the Emperor hunting in the Mountains; when we had passed them, we came into a large Plain, plentiful in Forage and abounding with Game. His Majesty killed a great many Hares, and shot 5 Quails, 2 flying and 3 on the Ground. In the middle of this Plain stands a Pagod, where the Emperor alighted. A great Number of *Mongols* came with their usual Presents, and some with Petitions whom he had always the Goodness to hear or send to enquire what they wanted. We encamped near a little River on the West-side of this Plain, thence called *Paron-kol* i. e. the River of the West.

Wind high at S. W. Fair and temperate, Wind N.W.

Cloudy and Wind S. E. then S. W. and clear.

Fair, calm and temperate.

Still fair and temperate.

November 1st, or the 7th of the 10th Moon, two thirds of our Journey lay through the Plain, and the rest in an uneven Country. The Emperor hunted as usual and ordered Money to be distributed amongst the *Mongols* who came to pay their Respects to him. We encamped in a small Valley called *Hûlâstû*, rich in Forage and well watered. The 2d we travelled 30 Li W. inclining a little to the N. thro' Hills and Valleys. His Majesty hunted but found little Sport. We encamped in a Valley called *Mo hay tû*, i. e. the Country of Waggons, a small kind being much used there; we found good Water and Forage. The 3d we marched 35 Li in a very rugged Road, thro' Mountains. The Emperor killed a Roe-buck, a Fox and some Hares. We encamped in *Kara ûssû*, a Valley water'd with a Brook. The 4th we advanced 20 Li, W. in a winding Valley. We encamped in *Chabar Pûlak*, whence the Emperor with a few of his Train went 50 Li, to visit a celebrated Pagod, and returned in the Evening. The 5th we marched 59 Li, in the Valley, and in the first 20 Li we crossed a little Rivulet above ten Times, the Emperor killed a great many Pheasants and Partridges. The Mountains on both Sides are not very high, being on the N. covered with Woods but bare on the S. In the Valley was good Forage and much Wormwood, which the Pheasants delight in. The Place where we pitched was called *Kara hojo*.

Weather the same.

Fair, then a strong S. W. Wind. Clear and cold, Wind N. W.

Cold Morning, Wind N.W. Noon mild and clear.

Very Cold and cloudy Wind N. W.

The 6th we travelled N. N. W. 60 Li, the first 20 in the Valley, and met Abundance of the same Birds, then entered a large Plain, bounded N. with high Mountains, and S. with small Hills. We crossed a River several times, and encamped by it, where it was scarce fordable, and near a Pyramid called *Shahan Subarkan* or white Pyramid, it is like those in their finest Pagods. The Emperor sent for 500 *Mongol* Hunters, who surrounded the Plain, so that a Multitude of Hares and Pheasants were taken.

Clear and mild Weather till the 18th, except a Storm of Wind on the 13th.

The 7th we travelled W. 40 Li, in a great Plain, crossing the River thrice, and passing by several Mud Hutts of the *Mongols* who were, great and small, ranged along the Road to salute the Emperor, burning sweet Wood, and offering Presents of Butter, Cream, Sheep *&c.* About 20 Li before we came to *Quey hûrhim* or *Huhu* [al. *Kuku*] *hotun* we found all the *Mongol* Soldiers ranged along the Road kneeling, and nearer the City the Officers of the *Lwan i vey* Tribunal with musical Instruments, Imperial Ensigns, *&c.* the People all the way on their Knees, at entering the City, whose Walls were of Earth. Before the Pagod where the Emperor was to lodge, were ranged 200 *Lamas* with their Music and Standards, dressed in their Habits, which were red or yellow Cloaks from their Necks to their Feet, and a half Mitre of yellow Cloth with a Woollen Fringe. The Emperor having dined, went to visit the other principal Pagods which have

each

each a great Number of *Lamas*, whoſe Chief is alſo called *Hûtûktû*. They live like our Canons in ſeparate Apartments, and meet only at Prayers in their Pagods. On the 8th, after Dinner the Emperor went to ſee ſome other Pagods, and the Fort which was decaying, then encamped without the Town, where he gave Audience to the Ambaſſador of the *Talay Lama*, who brought Preſents of Cloth like Shalloon, and divers odoriferous Paſtes, but the Emperor check'd him ſeverely, becauſe his Maſter had not ſent to him, as required, the Daughter of *Kaldan*, threatening War, if he ſtill refuſed to comply.

On the 9th, his Majeſty made a ſplendid Feaſt for the *Mongol* Soldiers who were in the laſt Battle, and thoſe of *Eaſt Tartary*, on the ſide of *Ninguta*, who having been on the Frontiers all the Summer to watch the Motions of the *Eluths*, were come with their General to wait on the Emperor. The *Hûtûktûs* were placed with the Regulos and *Mongol* Princes, the Ambaſſador and other *Lamas* with the Grandees. There was Muſic alſo and Wreſtling, the *Mongols* againſt the *Manchews* and *Chineſe*. A great Number of *Mongol* and *Kalka* Regulos and Taykis, with their Wives and Children, came to pay their Duty to the Emperor, who regaled them in his Tent, and gave them Cloaths, Silk and Money. He alſo bought ſeveral *Eluth* Priſoners, who were taken in the laſt Battle, and reſtored the Men to their Wives, and the Children to their Parents, giving them Cloaths of Fur, and ordering the like to be done to others. On leaving this Place the ſame Ceremonies were obſerved by the People as at our Arrival, the Road being lined by the *Lamas*, &c. The 18th, we continued our Journey W. S. W. over a ſmooth and well cultivated Plain, paſſing ſeveral Villages, and two ſmall Rivers, one of them by laying Bridges, being deep; it is called *Turghen*, and runs N. E. into the *Whang ho*, we encamped near *Ontjin Kajan*. Calm and clear to the 23d.

The 19th, we reſted for the coming up of 2500 Horſe, from the Frontiers of *Tartary*, who had a Share in the late Victory. The Emperor who had not ſeen them ſince the Action, ſent a Commiſſary with ſeveral Oxen and Sheep to meet them, and went out of his Camp to receive them. They no ſooner ſaw him but they ſhouted for Joy. As his Majeſty reviewed them he expreſſed his Satisfaction for the important Service they had done him, commended their Ardour in not being diſcouraged by the Want of Proviſions or Horſes, remitted the Money which they were indebted to the Imperial Treaſury, and made the Grandees of his Court wait on them at Dinner in his Preſence. He enquired alſo into their Fatigues, and whether they were well uſed by their Officers. They all praiſed *Fyan gû pé*, their General, and declared that they willingly obeyed all his Commands. The 20th, we travelled W. 40 Li on the ſame Plain, meeting with Hamlets and tilled Land, and near the Village *Tarban Kajan*, came to ſome Eminences, where ſtood a City in the Reign of the *Yuen Tartars*, (Succeſſors of *Jenghiz khan*) and, 'tis ſaid, ſeveral others in this Country which is very fit for Culture, though without a Tree. We paſſed by another Pyramid or Tower of a Pagod. The Emperor killed ſome Hares, and the Viceroy, Treaſurer and Judges of the Province of *Shan ſi* came to Salute him. The 21ſt we made 50 Li, S. W. and W. S. W. ſtill on the Plain. The Emp. killed ſome Hares, and encamped at *Li ſû*, a large Village with a Pagod. The 22d we got 70 Li, to the S. S. W. after 50 Li it was ſandy and hilly, 10 Li further we came to the Remains of a City, whoſe Walls were of Earth and entire, but it had very few Houſes. Here was a Magazine of Rice, containing more than 70,000 Tan, [a Tan exceeds 100 lb.] with which the Emperor furniſhed his Retinue for 20 Days. Advancing about 3 Li we paſſed a Chain of Hills, which encircled a large Plain well cultivated; we proceeded and pitched at *Hûtan hojo* by the *Whang ho* which runs S. S. W. and is ſcarce 120 Fathom wide, but rapid. Barks were provided for croſſing it, but his Majeſty contented himſelf with ſhooting over it. We ſtaid here till the 29th. The 23d, the Emperor meaſured the River with his Semi-circle, and found it 108 *Chineſe* Paces over. The 24th and 25th, we reſted, there being a great Wind at N. The 26th, the Emperor went 15 Li to hunt, and took ſeveral Hares. The 27th, his Majeſty with 150 Followers paſſed the *Whang ho* in Barks, and hunted on the other Side, uſing Horſes brought by the *Mongols*, ſome of which he was delighted with, he killed 50 or 60 Hares, and took ſome Pheaſants with his Falcons. The Regulo, Chief of the *Tartars* of *Ortûs* and the Princes and *Taykis* received his Majeſty on the Banks and made him their Preſents of Meats and dry'd Fruits, which they had brought 30 or 40 Leagues. The 29th, we travelled 30 Li, returning up the *Whang ho*, in order to find a Place frozen ſtrong enough to paſs over on the Ice, at 20 Li the *Turghen* being frozen, we croſſed near where it falls into that River, hard by the City *Toto*. This City is ſquare like the *Chineſe*, its Walls only of Earth, but ſo well tempered, that they have continued above 400 Years uninjured. We advanced farther and encamped by the *Whang ho*, where it was quite frozen over. The Plain here abounds with good Forage, the Graſs in many Places ſo high, that the Horſes could not be ſeen. There were Pheaſants and Quails, but few Hares. The Emperor took ſome of the former. Cloudy and colder. Mild and fair. Colder;

The 30th, the uneven Ice being melted, we paſſed the *Whang ho*, with all our Baggage, and entered the Country of *Ortûs*, which is encompaſſed by this River and the great Wall, and is about 400 Li from N. to S. and 1400 from E. to W. and is inhabited by 6 Standards of *Mongols* all ſubject to the Emperor, containing about 75 Thouſand Perſons. They dwell in Tents, always moving, except a few who cultivate a ſmall Part of the Country, which is moſtly uneven with ſand Hills, or covered with high Graſs, ſo that there is plenty of Hares, Pheaſants and Partridges. He killed abundance, and not a few were taken by his Servants. At the End of 45 Li, we pitched at *Tong tſu hay*, or as the *Mongols* call it *Tongskaye*. Weather leſs Cold.

December 1ſt, we reſted, and the Emperor received Preſents of Horſes, *&c.* from the *Mongols* of *Ortûs*, and gave ſuitable Rewards in Silk, Cloth, Tea and Money; it being the Cuſtom to return them the full Value. The 2d we reſted, but the Emperor hunted and killed ſome Pheaſants and 54 Hares, his Followers alſo killed a great Number. The 3d, the Emperor went a great Compaſs again in Hunting, but the Train not above 20 Li W. and encamped by a Spring called *Shahan Pûlak*. The 4th, the Train travelled about 30 Li N. W. but the Emperor above 60 after the Game, and the Camp was at *Hûſtay*, where on the 5th the Emperor treated the Hunters of *Ortûs*, being about 500, and rewarded them with Silk, Cloth and Tea. One of the King of *Eluth*'s chief Officers came and ſurrendered himſelf to the Emperor. He brought off with him about 70 Perſons, becauſe they could but ill ſubſiſt, and his Wife and Children had been madé Priſoners in the War. *Fyan gû pé*, the Emperor's General on the Frontiers, ſent him, without his Retinue, to find out his Majeſty, who received him graciouſly and gave him a Cup of Wine with his own Hand. He related that *Kaldan*'s Party was no more than 5000 with the Women and Children, and ſcarce 1000 fit to bear Arms, and ſtarving for Want of Proviſions. The 6th, the Train travelled W. 20 Li. But the Emperor following his Sport all Day, killed 135 Hares, and each of his Sons above 50, and their Followers in all above 1000, alſo ſome Pheaſants, but the Partridges they let paſs. We encamped at *Qua tolohay*, and continued there the 7th, 8th, and 9th, the Emperor killing more Hares, till he tired his Arms. The 10th, the Train travelled 15 Li N. and the Emperor killed 121 Hares, ſome Partridges and a Fox; we pitched at *Chekeſtay*. The 11th, being very cold and a great Fog, Very cold N. W. Wind. Warmer and clear. Cold and fierce Wind. Air mild and clear.

Fog we reſted; alſo the 12th, but the Emperor hunted and killed 122 Hares. The 13th, an Expreſs came from General *Fyan gû pé* that *Kaldan* had ſent an Ambaſſador to treat of Peace. His Majeſty ordered, that he ſhould come forward without his Attendants. At the ſame time a Courier brought Letters, which were intercepted, going from *Kaldan* to the Great *Lama*, and the Princes of *Kokonor*, intreating their Aſſiſtance and Prayers, and inſinuating a ſpeedy Turn in his Affairs. The 14th and 15th, we reſted. The 16th, the Emperor gave a Feaſt to the *Mongols* of *Ortûs*, and diſtributed among them about 10,000 Livres, each Soldier had about 6 Crowns, an Officer 15, and their Regulos a Suit of Cloaths. He alſo cauſed the moſt expert Shooters, and beſt Wreſtlers to ſhew their Skill, and both himſelf and his Sons exerciſed the Bow and Muſket in their Preſence, but this Buſineſs was interrupted by a violent Wind at W. which covered them with Clouds of Duſt. The ſame Day *Kaldan*'s Letter was brought, which was ſoon tranſlated, but contained nothing more than that it was not his Fault that the War was begun; that the Emperor had formerly promiſed to deal favourably with him, and therefore he intreated him to be as good as his Word.

Clear and cold, Wind W. The 17th, we began our Return, and came again to *Hûſtay*, and reſted the 18th. The Emperor hunted, butdid not kill ſo many as in his way hither. The 19th, we travelled 50 Li, and encamped at *Tongskay* [or *Tums Kai*] and met with abundance of Pheaſants, and took many.

Colder. The 20th, we reſted; the 21ſt, we went 40 Li, and encamped by the *Whang ho*, till the 26th, a little above the Place where we croſſed it. The Emperor killed many Hares, though he hunted here before. The 22d, the Froſt was ſo intenſe, that we could not remain long in the Air. The 23d, fell ſome Snow, with a Wind at N. E. which after turning to N. W. the Air became clear and warmer.

Still cold, Wind N. W. The 24th, the Emperor ſent one of the Lords of his Bed-chamber with ſome Refreſhments and one of his Horſes for General *Fyan gû pé*, whom his Majeſty had ſent for. And on the 25th, ſent the three Princes his Sons, his eldeſt Brother, the Grandees of his Court and the Officers of his Guard to meet the General a League from the Camp, and the Emperor came alſo as far as the outer Gate of his Tent and ſtanding there to receive him, the General fell, according to Cuſtom, on his Knees at ſome diſtance, and his Majeſty aſking him of his Health made him come near, and as he embraced his Knees raiſed him up and led him into his Tent. They had a long Conference together, and his Majeſty while at Dinner ſent him ſeveral Diſhes from his Table, and at laſt ſent for the Grandees and held a Council, but kept the General ſome time after they were diſmiſſed; and when he came out every one in the Court crowded to pay him their Reſpects, ſo univerſally was he eſteemed. The ſame Day *Kaldan*'s Ambaſſador had Audience, and aſſured the Emperor that his Maſter deſigned to ſubmit himſelf, if he might expect Pardon for what he had done. But as his Sincerity was ſuſpected, ſome adviſed to detain the Ambaſſador, and write to *Kaldan* that he ſhould be kindly received, if he would ſubmit without delay. But the Emperor diſmiſſed the Ambaſſador with Honour, giving him a Letter to aſſure his Maſter, that if he came within 80 Days he ſhould be treated with Reſpect but if he did not, he ſhould be purſu'd with Rigour.

Cloudy, & then clear, but cold, WindN.W. The 26th, after travelling 40 Li, the Emperor having hunted by the Way, repaſſed the *Whang ho* with all his Train and encamped a little above *Kûtan hojo*; but the *Mongol* Hunters of *Ortûs* remain'd in their own Country. The 27th, we went partly E. and came to ſome high Mountains covered with thick Graſs, but without Stone or Tree, we ſaw ſome Pheaſants and Partridges, alſo Herds of yellow Goats, but they fled away. We paſſed by the Ruins of two or three Cities, of which nothing was left but the Walls of Earth. We encamped at *Hay lûſtay*, by ſeveral Meers which were frozen, and found good Forage but no Wood. The 28th, we made 30 Li, E. croſſing a Hill we came to a Valley which lies E. and W. alſo a Rivulet at the end of it which run S. W. We ſaw the remains of a famous City in the Reign of the *Yuen* Dynaſty, called *Ulan Palaſſon*, in *Chineſe*, *Hong ching*. The 29th, we travelled 45 Li E. inclining with the Valley N. and S. and encamped at *Kiliké* or *Simtnir pecha*. A North Wind blew ſo ſharp, that we were obliged to rub our Faces often to keep off the Froſt. The Emperor was thinner Cloathed than any, yet bore the Weather to Admiration. The 30th, we went 30 Li, E. and S. and after paſſing ſome Hills, entered the Gate called *Sha hû kew*, or *Shûrghe tûka* by the *Tartars*, of which the Bricks and Stones were fallen down and the Wall of Earth much ruin'd, occaſioned by the overflowing of the *Ta ho*, with the Waters from the Mountains, but it was now frozen over. Within and without the Wall are Horſes for the *Chineſe* Guards, and 2 Li within is *Sha hû pû* or *Sha ho ching*, a great Town fortified after the *Chineſe* Manner, with high Brick Walls, on a ſtone Baſe. It has 400 Houſes with Shops for Trade, the *Mongols* coming here to Traffick. The Garriſon of about 1000 *Chineſe* Soldiers, Horſe and Foot were drawn up by *Fû iſyang* their Commander on both Sides the Road. It was ſo cold that we choſe not to ride but walk. The Emperor encamped by the River *Ta ho*, but moſt of his Retinue went to lie in the Town. The 31ſt, we came S. S. E. 20 Li, to a large City called *Yew wey*; with a *Tartar* Garriſon of 5000 Men, draughted out of the 8 Standards at *Pe-king*, with their General and Officers. For theſe Soldiers, who have the ſame Pay as thoſe at *Pe-king*, the Emperor has lately built Houſes, at the Expence of 6,000,000 Livres, ſome in the City and the reſt extending near 3 Miles towards the great Wall. They have 3 Rooms each with a Court, thoſe for Officers are much larger. Theſe Soldiers were part of *Fyan gû pé*'s Army which defeated the *Eluths*. They all ſtood before their Houſes along the Road with their Officers, and fell on their Knees when they perceived the Emperor, who took his Lodging at the General's Palace, built at his Majeſty's Charge, in the *Chineſe* manner.

Strong cold Wind N. W. Clear and very cold, WindN.W. Night and Morning piercing cold.

Cold abated. *January* 1ſt, 1697, the 9th of the 12th Moon, we continued in this City. The 2d, we travelled 70 Li E. in a good open Country, and lay at *Tſo wey*, a City as large as *Yew wey*, but leſs populous. The 3d, we got 60 Li, and lay at *Kan Shan*, a little City, having paſſed by ſeveral Forts of Earth, guarded by Soldiers, with Places to make Fires in caſe of Alarms. The 4th, we advanced E. 30 Li, in an even Country, 25 among Mountains, and 5 in a Plain. About Midway we paſſed by a famous Pagod, which had ſeveral Grotto's and Images cut in the Rocks. The Emperor meaſured the Height of the biggeſt with the Semi-circle, and found it 57 *Chineſe* Feet. We lay at *Tay tong fû*, one of the five principal Cities of *Shan ſi*. it is near a League about, has good Walls, and fortified with Bulwarks, has 3 Gates, and a Place of Arms to each. It is very populous, the Streets ſtraight, with many triumphal Arches, and the Houſes well built. When the Emperor came within 15 Li of this Place, we met the Soldiers whom he had ordered hither when he left *Pe-king*, for a Reſerve, all ranged on each ſide the Road, with their Officers in their Front, then thoſe of the Garriſon all under Arms, with Standards to every 50 Soldiers, which I thought too few. After the Soldiers which were all Horſe, came the Governor, and other Officers to ſalute the Emperor. The 5th, we departed from this City by the E. Gate, over a handſome Stone Bridge, upon the *Tu ho*. The Emperor left here not only the Corps of Reſerve, but part of the Soldiers who had followed him, and all the lean Horſes, that they might be fatted, alſo thoſe of his Retinue who did not chuſe to march with that Expedition which he deſigned now to make towards *Peking*. We travelled 90 Li E. through

Cloudy & Snow till Noon, WindN.W.

through ſeveral Villages and walled Towns, obſerving at every 10 Li, Towers with Fire-places, and having conſtantly to the N. at about 5 Leagues diſtance, that great Chain of Mountains that encompaſſes *China*. We lay at a Village called *Van quan tun*, walled round with Earth Walls.

The 6th, we travelled E. 90 Li, through ſeveral Towns, Forts and Villages, paſſed and repaſſed the *Yu ho*, and at the end of 12 Li came to the City *Yang ho wey*; we drew nearer the Chain of Mountains, and at their Foot perceived the great Wall and its Towers, and lay at *Tyen Ching*, a City walled like the reſt. It is pretty large, but the Houſes falling to ruin, the Inhabitants having left them by Reaſon of a Scarcity of Corn, and the Labour exacted by the Mandarines, on Pretence of a War. Clear a ſtrong W. Wind.

The 7th, we travelled 110 Li E. having the aforeſaid Chain of Mountains in View for 50 Li, and another Chain on the S. all the Day. At the End of 30 Li of narrow Road, we came to the City *Whay ngan hyen*, then paſſing ſeveral Hamlets and Forts, we entered the Province of *Pe che li*, and lay at a poor Town called *Pe kyon-chang*. The 8th, we went 90 Li, the firſt 40 E. N. E. in a ſtony Country, croſſing ſeveral Times, the *Yang ho*, then frozen over, then S. E. on the Plain of *Swen wha fû*, between two Chains of Mountains, 40 or 50 Li aſunder, and lay at that City, paſſing by a Lake made by the *Yang ho*, after running under Ground. The 9th, we came to a Place on the Side of the *Yang ho*, near *Wha ywen* where we lay on our Journey outward. Here we left the High Road which runs E. to *Pau ngan hyen* and took the Road of *Pau ngan chew*, turning to S. S. W. and paſſing the *Yang ho*, aſcended a high Mountain, and very ſteep, on which Account the Beaſts of Burden kept the great Road, tho' 20 Li about. Thence we entered a large Plain watered by Canals from the *Yang ho*, and cultivated by 51 Farmers under the Emperor, who raiſe Rice and are very rich. We lay at *Kyew pau ngan*, where the Houſes and Shops are as good as at *Pe-king*. Clear and mild. Cloudy, Wind E. Cold and clear, Wind N. E. then N.

The 10th, we travelled 110 Li, repaſſing the River, and entered on the great Road at *Sha ching*, whence we proceeded to *Tû mû*, and then to *Whay lay*, where we lodged. Very cold, Wind N. W.

The 11th, we went 110 Li, and lay at *Chang ping chew*, after repaſſing the Streight of *Nan kew*. The Emperor's Heir, and 5 of his Brothers, and the Grandees left at *Pe-king*, met his Majeſty about the middle of this Streight, at *Kin yong quan*, where we reſted. The Heads of the Tribunals, and the other *Tartars* and tartariſed Mandarines of the firſt and ſecond Order, came likewiſe to meet his Majeſty, at the Entrance of the Streight, the inferior Orders were not priviledged to come ſo far. The Regulos and Princes of the Blood, ſaluted the Emperor, before he entered *Chang ping chew*. Fair and mild, Wind N.

The 12th, we arrived at *Pe-king*, after going 70 Li, we met other Mandarines, ranged to receive the Emperor, all thoſe of the Tribunal *Lwan i wey* lined the Streets and Road from the Gate of the Palace to a good Diſtance out of the City, with all the Imperial Enſigns. This Pomp was extraordinary, and ordered to ſtrike a Reverence into the *Eluths*, who were come to make their Submiſſion.

P. GERBILLON'S *ſeventh Journey into* Tartary.

THE 26th of *February*, 1697, or the 6th of the ſecond Moon, in the 36th Year of *Kang hi*, I ſet out from *Pe-king* in the Retinue of the Emperor. The Heir of the Crown and ſeveral of the other Princes attended him two Leagues out of the City, and his eldeſt Son was ordered to follow him. His Majeſty ſent for the two principal Officers, and, in Preſence of his Sons and chief Lords of the Court, commanded them to keep his Children ſtrictly to their Duty, to reprimand them freely, and even chaſtiſe them if there was Occaſion, at the ſame Time declaring, that they muſt be accountable, at the Peril of their Lives, for any Irregularities committed by his Children in his Abſence. The Emperor took this Method, becauſe he underſtood that, during his laſt Journey, ſome of his Sons had been immoderate in their Pleaſures.

After travelling 340 Li, we arrived on *March* the 3d, at *Swen wha fû*, where the Height of the Pole is 40° 42′. The 4th we travelled 70 Li, and encamped near *Kong tſo wey*, a City of a conſiderable Circumference built in a barren Country, with Walls and ſquare Towers of Brick, which are entire, but all within is in Ruins, and the few Inhabitants are exceeding poor. We frequently paſſed over Ice, the Valleys being covered with Water. The 5th we travelled 60 Li, and lodged at *Whay ngan hyen*. The 6th we advanced 70 Li, and reached *Tyen ching*, a City three Miles in Circumference, but, excepting a few Shops, gone to Decay; a great deal of Soap is made here of Nitre, which iſſues out of the Earth. The 7th we marched 70 Li through a Plain, watered with a River, and came to *Yang ho*, a larger and better built City than *Tyen ching*, where Soap is likewiſe made. The 8th, we travelled 60 Li, in a level Country with a Ridge of Mountains to the N. and lay at *Kyu lo*, a walled Town. The 9th, we marched 60 Li in an uneven Country. Three Miles from *Tay tong fû*, the principal Mandarins of the Province, met the Emperor in their Robes of State, kneeling by the Road-ſide as uſual; the Garriſon of the City was drawn up under Arms, and Multitudes of People lined the Way. Before we entered the City, we paſſed the *Yu ho*, over a ſtately Stone Bridge with 18 Arches; the Balluſtrades are adorned with Figures of Lions and Tigers, about 1 and a half Feet high in Demi-relief, but coarſely done, and at each of the 4 Corners is an Ox of Iron. This River is no more than a Brook in *Tartary*, and takes its Name after it has entered *China* at *Ching-kew*. 80 Li from this Bridge it falls into the *Yang ho*, as do ſeveral other little Rivers we croſſed. The City Walls are well built and entire, with Towers placed near one another. The 10th, we continued here, and the Emperor gave Orders that the Soldiers, and moſt of the heavy Baggage, ſhould take the Road to *Ning hya*, without the great Wall while he travelled within *China*. The 11th, we paſſed the River *Shi li ho*, about 10 Li from *Tay tong fû*, and advanced 70 Li S. W. in a level Country: We ſaw ſome wretched Hamlets and Villages, on the Road, the Houſes moſtly of Earth. We lay in *Whay jin hyen*, a ſmall City poor but populous. The 12th, we travelled 80 Li, 30 W. 30 S. W. and 20 S. S. W. through a flat well-cultivated Country. In moſt of the Villages they have ſeveral ſquare Towers built of Brick, whither the Inhabitants retire with their Effects in Time of War. We encamped near *Ching king chwang*, a Town walled with Brick. The 13th, we went 30 Li W. S. W. and 30 S. W. ſtill through a level Country, the Villages being populous. As the Chain of Mountains to the North began now to diminiſh its Height, beyond which there is a large cultivated Plain reſembling this we were in, we drew nearer the Mountains towards the South, which now appeared more elevated and covered with Snow, 30 or 40 Li from us. We encamped near the Village *Yu lin ſu*. The 14th we proceeded 60 Li W. S. W. and paſſed the little walled City of *Ma i hyen*, where we croſſed the *San kan ho*, over a Bridge about 20 or 25 Li from its Source, which is about 200 Paces from the Foot of

Swen wha fu.

Tay tong fu.

of the Mountains on our right Hand. This River receives the *Shi li ho* and all the other little Rivers we met with ſince we left the *Yang ho*: Its Courſe is Eaſtward, inclining a little to the N. and it joins the *Yang ho* near *Pau ngan chew*. Theſe two Rivers form one, which retains the Name of *San kan ho*, and paſſing a Streight of the Mountains it takes the Name of *When ho*, and runs to *Kâ ko kyau*. We encamped at *So chew*, a City like thoſe already paſſed, where a Regulo reſided in the Time of the *Tay Ming* Dynaſty. The Soil here being ſandy and not fit for producing Wheat, nothing is ſowed but Millet, and other ſmall Grain. We found the Height of the Pole to be 39° and nearly 28′. I was informed here, that *Yew Wey* was 240 Li from *So chew*, and the Great Wall only 80 Li Weſt of us, which to the W. and S. W. of *Ka ho kew*, was in many Places but between 5 and 6 Feet high, built only of Earth and almoſt ruinous.

So chew.

The 15th, we went 25 Li S. S. W. and 25 S. W. Near *So chew* we paſſed a River, called *Ni kû ho*, very broad, but ſo ſhallow that it looked like Land overflowed; it ſoon falls into the *San kan ho*. We ſaw ſeveral Villages, and encamped in a Place named *Ta ſhwi kew* near the Great Wall. The 16th, we travelled 50 Li, the firſt 20 in a very uneven Road but newly repaired, reaching S. to *Shi ching*, a little walled Town. The laſt 30 brought us S. S. W. through a level Country to *I king*, a Village, where we encamped, and found the Altitude of the Pole 39° 18′. A little after we ſet out we paſſed the Great Wall, which is here of Earth 12 or 15 Feet in Height, with Towers at equal Diſtances, fronting the Eaſt, ſome of Brick. It ſhuts up the Paſſages of ſeveral Streights of the Mountains, at each of which is a Gate. There is a famous Streight, called *Yang fang kew*, 30 Li from *Ta ſhwi kew*, which a brave *Tſong Ping*, named *Chew*, defended for ſeveral Months with a ſmall Body of Men, againſt all the Force of *Li tse ching*, who deſtroyed the Dynaſty of *Tay-ming*. *Chew* had entirely ſtopped his Paſſage, if he had not been treacherouſly killed; however his Wife ſupply'd his Place, and headed the Troops till ſhe was ſlain in Battle. The Inhabitants built a Temple in honour to the Memory of this *Tſong ping*, and the Emperor, as a Piece of Reſpect, ſent two Officers of his Houſhold to viſit it. The 17th, we travelled 70 Li, moſtly Weſt. The Valley now became more uneven and narrow, and the Mountains on each Hand lower; we met with many Ditches made by the Waters in that looſe ſandy Ground. The Inhabitants here dig their Houſes in the Earth, and the Villages were thicker and the Land better than formerly. We encamped near *San ſha*, a Town walled with Brick. The 18th, it ſnowed from Morning to Noon without Intermiſſion; we travelled about 50 Li, half S. W. and half W. We ſeveral Times croſſed a little muddy River which falls into the *Whang ho*, and the Roads were mended: We encamped in *Li kin kew*. The 19th, we marched 70 Li winding among the Mountains: For the laſt 40, our Way was extreamly rugged and ſteep, ſo that it was with the greateſt Difficulty that the Carriages could proceed. All the Mountains were tilled, except where the Precipices were quite perpendicular. We encamped near the Village *Nyen yen tſun*, where were a few Springs of good Water, and the Emperor ordered two Grandees of his Court to ſee a certain Quantity diſtributed to every one. As it was late before the Baggage arrived, we took up our Lodgings in the Houſes underground. Theſe Caves are very neat and convenient, being 30 or 40 Feet in Length, 12 or 15 broad, and at leaſt 20 in height; the Doors and Windows of the Rooms are arched, the Walls and Roof whitewaſhed, and at the further End is an Eſtrade to ſleep upon; they are warm in Winter and cool in Summer: The Inhabitants make Uſe of neat Stoves, and burn a Sort of Pitcoal, which has an ill Smell but makes a good Fire. The 20th, we went 30 Li among the Mountains, 8 through a Valley, and 18 more S. along the Banks of the *Whang ho*, which divides the Province of *Shen ſi* from that of *Shan ſi*, and came to *Paw te chew*, a City on the Top of a ſteep Mountain on the Eaſt-Side of the River; it is irregularly built, and contains about 600 Houſes, beſides the Suburbs. From this Place comes a Kind of Carp taken in the *Whang ho*, which is very fat and more dilicious than any other kind of Fiſh. This is attributed to a Kind of Moſs growing on the Rocks, on which they feed. The Mandarins of the Province ſend them every Winter to *Peking*, as Preſents for the Emperor and Grandees. The Height of the Pole is here 39° 8′.

Bravery of a General and his Wife

Paw te chew

The 21ſt, The Viceroy of *Shan ſi* having prepared 20 Boats, though the Emperor and all the Lords of his Court aſſiſted in keeping Order from Noon to Night, only himſelf and Part of his Retinue could be tranſported over the *Whang ho*, which is here 200 Fathom broad and very rapid. The Mandarins of *Shen ſi*, received the Emperor at his landing. We encamped 3 Li from *Fû ko hyen*, a little ruinous City on the Top of a ſteep Mountain. The 22d was ſpent in ferrying over the reſt of the Retinue and Baggage, the Emperor himſelf being preſent and giving Orders. We found the Altitude of the Pole at *Fû ko hyen* to be 39° 9′. The 23d, the Tranſportation was finiſhed, and the Viceroy, with the principal Mandarins of *Shen ſi*, arrived and waited on the Emperor. The 24th, we travelled 40 Li in a winding Valley with a little muddy River running through it, which we croſſed 12 or 15 Times; the Mountains on each Side were rocky below, but all cultivated towards the Top. We encamped at *Kû ſhau*, a little City or Fortreſs on a Mountain, where the Height of the Pole is 39° 15′. The 25th, we went 20 Li in a narrow Valley continually croſſing the little River, and 45 over very rugged Hills; we paſſed *Chin kyang pû*, a walled Town, and encamped by a Brook in a very narrow Valley, named *Tſi li ho*, in the Latitude of 39° 20′. The 26th, we travelled 60 Li S. W. and W. S. W. the Roads narrow and uneven; we lay at *Shin mû hyen*, a conſiderable City in 39° 8′ Latitude, containing 2 or 3000 Families: It being but 31 Li from a Gate of the Great Wall, drives a good Trade with the *Mongols* of *Ortûs*, for their Horſes, Oxen, Sheep, and Skins; we paſſed near *Ku ye ho*, which riſes in the Country of *Ortûs* and falls into the *Whang ho* 120 Li from hence. Soon after the Emperor got to *Shin mu*, the Son of the petty Prince of *Hami* brought Priſoner the eldeſt Son of *Kaldan*, as a Preſent to the Emperor. All the *Eluths* in his Majeſty's Retinue went forth to meet their Prince, and kneeling along the Road wept as he came up: He was a Youth of 14 Years of Age, well made, and dreſſed in a Cloth Riding-coat with a Bonnet of Fox Skin. His Air was melancholy, but his Countenance compoſed, he ſpoke reſolutely to the *Eluths*, yet without appearing haughty or ſaying any thing that might offend the Emperor. He deported himſelf no leſs diſcretely in his Majeſty's Preſence, who detained him ſome time, and, as he kneeled, asked him ſeveral Queſtions. His Name was *Sepden balju*, which ſignifies in the Language of *Tibet*, *long Life* and *very happy*. He was ordered to be conducted to *Pe-king* next Day. The Prince of *Hami*'s Son was a luſty young Man, dreſſed like the *Mohammedans*, in a Veſt of ſtrip'd Sattin; he was named *Saki pek*; *Pek*, in their Language, ſignifying Prince. The 27th, the Bridge of the *Kyu ye ho*, having been broken down and the Stream, tho' ſhallow, very rapid, ſo as not to be fordable by the Beaſts of Burthen; it was Noon before the Bridge was repaired, and we proceeded no farther than 10 Li. The Emperor made an Entertainment for the Prince of *Hami* and his Train, and diverted them with Wreſtling Matches, ſhooting with a Bow, and with Wind-Guns, which laſt Invention was new to them. He likewiſe ordered Money and Silks to be diſtributed among them

The Son of *Kaldan* betrayed to the Emperor

them. The 28th we travelled with much Difficulty 50 Li S. and S. W. amongſt Mountains of looſe Sand. We encamped S. of *Pyen ling pû*, a miſerable Town, Lat. obſerved 38° 55′. The 29th, we advanced 40 Li in a narrow ſandy Valley, and encamped by *Kau kya pu*, a walled Town of 200 Houſes in a Valley, where runs the *Tay ho*. Near this Place is a large ſquare Pagod, above 20 Feet high and 30 wide, neatly cut out of the Rock, with two Pillars ſupporting the Roof, which is faſhioned like that of a Coach. The Roof and the 4 Sides are full of little Images cut out of the Rock in Relievo, and painted with curious Colours; there are likewiſe ſome large ones of Earth gilded over. Lat. obſerved 38° 46′. The 30th, we marched S. W. 40 Li amidſt looſe ſandy Mountains, which however produced abundance of Buſhes and ſome ſcattered Trees. We croſſed the *Tay ho*, which riſes in the Country of *Ortus*, and falls into the *Whang ho*, and encamped by a ſmall River, a little Eaſtward of *Kyèn ngan pu*, a walled Town of about 100 Houſes, where we found the Pole's height 38° 41′. The 31ſt, we went 55 Li ſtill amongſt the ſandy Mountains, and in Sight of the Great Wall. We pitched by a Brook, called *Wang quan kyen*, 5 or 6 Li beyond *Shwang ſhan pu*, a walled Town miſerable and ruinous, where we found the Lat. 38° 35′.

April 1ſt, being the 10th of the 3d *Chineſe* Moon, we travelled 50 Li W. and 20 S. W. in an uneven ſandy Country. Being often near the Great Wall, we found it built only of tempered Clay, and ruined in many Places. It is about 15 Feet high, and 6 or 7 thick at the Top; But by the Wind driving the Sand towards it, it is become a Slope eaſy to ride over. The Towers are of Brick about 18 Feet Square, 30 Feet high within, and above 36 without the Wall; the Entrance to them is by a little Door even with the Ground; they are about 3 Furlongs diſtant, and have 3 or 4 Soldiers in each with firing for Signals. At the End of 36 Li we paſſed through *Chang lo pu*, a ruinous walled Town by a Brook, with not above 50 Houſes ſtanding, which are inhabited by a *Shew pey*, and 80 Soldiers. We lodged at *Yu lin wey*, a populous City, above 9 Li in Compaſs. A *Tau* reſides here, and the Garriſon conſiſts of 3,400 Soldiers, commanded by a *Tſong ping*. The Walls are above 60 Feet high, with Towers of Brick kept in good Repair. On the Weſt runs the *Yu tin ho*, which falls into the *Whang ho*. As this City is ſurrounded with Sands, the Conveniencies of Life are very dear, excepting Herbs, Legumes, Melons, and Jujubes, which agree with the hot Soil; it drives a good Trade with the *Mongols* of *Ortus*, and the Height of the Pole here is 38° 26′. The 2d, we entered the Country of *Ortus* by croſſing the *Yu tin*, a little River, rapid but fordable, with Meadow-Land on both Sides for 10 or 12 Fathom, which has a beautiful Effect in the midſt of the Sands. We travelled 80 Li; the Country very uneven with Heaps of Sand thrown up by the Wind, and encamped by a Brook in *Tala pulak*, where the Height of the Pole is 38° 17′. The 3d, we proceeded 70 Li, firſt W. then S. W. and S. S. W. ſtill in an uneven ſandy Country; the Emperor hunting all the Way. We encamped in Lat. 38° 10′ by the *Hay ho tû*, a wide and rapid River, but ſhallow. The 4th we croſſed the *Hay ho tû*, and travelled about 60 Li in a Country not ſo uneven and ſandy as before. We encamped in Lat. 37° 59′ beyond the *Kûrkir*, a little River rapid and muddy, which riſes S. W. and runs N. E. The 5th, we travelled 40 Li in an open even Country, and encamped in *Chahan pûlak*, where the Pole is 37° 50′ high, by a winding Brook of very clear and good Water. We marched 50 Li S. W. two thirds of the Way through an uneven ſandy Country, abounding in a Kind of Juniper Tree, but much inferior to the *European*; then we came to a large Plain reaching out of Sight, full of very high Graſs and fit for Culture. We encamped by a Brook in a Place, called *Cheltala*, where the Altitude is 37° 41′. The 7th, we advanced 80 Li W. S. W. in an even Country free from Sand, and paſſed a Wood above 10 Li from E. to W. We paſſed many Tents of poor half naked *Mongols*, and encamped by a muddy Brook, in a Place called *Tong halan nor*, where are ſeveral Pools of nitrous Water. The 8th, we advanced 60 Li S. W. We re-entered *China* by making a Breach in the Great Wall, and encamped near *Ngan pyen pû*, a little walled Town moſtly ruined; the Soil pretty good. The 9th, being the Emperor's Birth-Day, we reſted, but he forbade any Ceremony. The 10th, we marched 80 Li W. by the Great Wall, which with moſt of the Towers is of Earth, and the Breaches neglected; but the garriſon'd Towers are of Brick: We lodged at *Ting pyen*, a fortified Town, having 1000 Houſes and 500 Soldiers in Garriſon, with a *Fu tſyang*. The Soil is ſandy, but fertile. After 65 Li we re-paſſed the Great Wall, for Conveniency of the Road, and re-entered *China* before we came to *Ting pyen*. The 11th, we travelled 60 Li N. N. W. in an open Country and good Roads, and paſſed by *Yen tang pu*, a ſmall Town with Walls and Towers of Earth. Beyond this, two large ſalt and nitrous Springs ſpread over a Piece of Ground, and the Moiſture being exhaled by the Heat of the Sun, leaves very good and white Salt-peter behind it. We encamped near *Whang chi*, a large Town, but thinly inhabited, in the Lat. 37° 51′. The 12th, we travelled 60 Li N. N. W. cloſe by the Great Wall, in many Places fallen down, paſſing *Kau pin*, a little Fort, joining the Great Wall. The Country was open and ſandy, but every were cultivated; we encamped near *Ngang ting*, a little Town of 50 Houſes and but one Gate, where the Water is nitrous and brackiſh, and the Height of the Pole 38° 40′. The 13th we advanced 60 Li N. W. by W. ſtill along the Great Wall. The Country was ſandy, but yielded long Graſs, Briars, and abundance of Liquorice. The Emperor hunted, and killed no leſs than 307 Hares with Arrows. We encamped at *Hing u ing*, a little walled Town. The 14th we proceeded 70 Li W. N. W. in an uneven, but well cultivated Country, ſtill near the Great Wall. The Mandarins of *Ning hya*, who were not yet come, arrived this Day. His Majeſty ordered the Mandarins of War to ſhoot with the Bow, and ſuch as were not ſtrong enough were deprived of their Office.

The 15th, we marched 70 Li N. W. by W. within Sight of the Great Wall, through an uneven ſandy Country, unfit for Culture, but the Roads eaſy. At *Hong chen ing*, a little Town walled with Earth, the General Officers of the Soldiers, who had been ſent before, waited on his Majeſty. We lodged at *Heng ching*, a little fortifyed Town of 200 Houſes, near the *Whang ho*. The 16th, we croſſed that River, the Emperor had 2 large Barks built on purpoſe and painted; there were two great Pontoons for the Carriages and Beaſts of Burthen, and near 100 Barks more, of a middling Size, holding 7 or 8 Horſes with Men and Baggage. We encamped on the Side of the River in Lat. 38° 30′. The 17th we travelled 100 Li N. W. by W. and W. N. W. through a large fertile Plain, very populous, interſperſed with Canals, and abounding with Rice and Trees. At the End of 10 Li, we met about 800 *Tartars* of the red Banner, and 5000 *Chineſe*, 2 thirds *Cavalry*, all belonging to the Garriſon of *Ning hya*, and drawn up under Arms on both Sides of the Road. Each Company of the *Chineſe* had a Standard of green Satin, embroidered with Gold, and every ten Soldiers, another little Standard, all in very good Order. When we approached *Ning hya*, we found the 3000 Soldiers that had been ſent before likewiſe drawn up under Arms, and after them a Multitude of People, extending to the Gates of the City, each with a *Hyang* or Perfume-ſtick in his Hand. *Ning hya*, where we lay, is one of the largeſt and moſt populous Cities along the Great Wall; it

The Great Wall.

Yu lin wey.

Country of *Ortus.*

Springs of Nitre.

They croſs the *Whang ho.*

Ning hya deſcrib'd.

is above 19 Li in Compaſs, has a conſiderable Trade, and the Houſes are very cloſe, few having Courts, and none Gardens; they are built of Timber or Earth, but the Foundations, and a Foot or two above Ground are of Brick. The People have, from the Mountains, 60 Li N. W. Timber, for building, very cheap, and ſupply all the Country for 4 or 500 Li round. This City is built in Form of an oblong Square, has 6 Gates and 2 Suburbs, one of them containing 5 or 600 Houſes, the Walls are of Earth covered with Brick, but in ſeveral Places ruinous and without Towers, except at the Gates: Ten Li E. of this City are two great Lakes, one of them 60 Li in Compaſs; they abound with Fiſh and Fowl. We found the Lat. 38° 35'. The 20th, the Emperor reviewed the *Chineſe* Garriſon, and made them an Entertainment. The 21ſt, we obſerved an Eclipſe of 11 and half Digits of the Sun, it began 4 Minutes after 7, and ended 10 Minutes after 10. The 22d, the Death of the *Talay Lama* was publiſhed, which happened 16 Years before. The Emperor had for a long Time ſuſpected it, becauſe his Ambaſſadors could never obtain an Audience, under Pretence the *Lama* was in his Retirement: But being reſolved to diſcover the Truth, ſent an Envoy laſt Year to the *Tipa* (or *Deva*) who governs inſtead of the *Talay Lama* with poſitive Orders to ſee him, or know if he was dead; at the ſame Time commanding the *Tipa* to deliver up to him the Daughter of *Kaldan* married to a *Tayki* of *Koko-nor* ſubject to the *Talay Lama*; likewiſe an *Hûtûktû Lama*, and another named *Panchan Hûtûktû*, next in Dignity to the *Talay Lama*, who had both eſpouſed the Intereſt of *Kaldan*; threatening to make War upon him if he refuſed to comply. The *Tipa* terrified at this Procedure, immediately diſpatched *Nimata Hûtûktû*, one of the principal *Lamas* of *Pûtala*, with a reſpectful Letter to the Emperor, offering to ſend the Daughter of *Kaldan*, if his Majeſty inſiſted on it, but begging he would pardon her as ſhe was married and gone into another Family; intreating the ſame Favour to *Hûtûktû Lama*; and promiſing to ſend *Panchan Hûtkûtû* as ſoon as poſſible. He left his Envoy to ſatisfy the Emperor concerning the *Talay Lama*. His Majeſty received the *Lama* with extraordinary Honours, and accepted his Preſents of Paſtils, Coral, Beads, &c. This Envoy told the Emperor, that the old *Talay Lama* had been dead 16 Years, but before his Death had aſſured them he would riſe again at a Place appointed; which happened accordingly. But the old *Lama* deſired them to educate him till he was 15 Years of Age, and in the mean Time to keep his Death ſecret. He gave a Letter, with an Image of *Fo*, which was to be ſent to the Emperor the 10th Moon of the 16th Year after his Death, till which Time the Envoy begged his Majeſty to conceal it. The Emperor promiſed to do ſo, and ſent two inferior Mandarins, along with the Envoy, to obtain the immediate Satisfaction of his other Demands. Two Days after their Departure, an Envoy, whom his Majeſty had ſent to the Nephew of *Kaldan* returned, and informed the Emperor, that, in the 2d Moon of this Year, he heard from an Ambaſſador of the *Talay Lama* of his Death and pretended Regeneration, and that in the 6th Moon the young *Talay Lama* came out of his Retirement. The Emperor thinking himſelf affronted by the *Lamas*, immediately ſent an Expreſs to call back *Nimata Hutuktu* and the two Envoys. The *Lama* ſaid that he knew nothing of what had been publiſhed in another Place, but that he had executed his Orders. Upon this his Majeſty thought it no Breach of Promiſe to open the *Talay Lama*'s Letter before all the *Mongol* Princes of his Retinue.

Death of the *Talay Lama*.

The 23d, the Emperor took the Diverſion of fiſhing and fowling on one of the Lakes. The 26th, his Majeſty ſent us two Sorts of Raiſins and Currans, brought from *Si ning* or *Tu fan*, and the Country of the *Uzbeks*; and ſome fine Serges, the Product of theſe Countries, were preſented to him, who had the Curioſity to viſit the Manufactories here of foot Carpets and Paper. The Carpets are like thoſe of *Turky*, but coarſer, and the Paper is made of Hemp, beaten and mixed with Lime Water. The Mandarins of the Country preſented the Emperor with ſome Mules, the Breed here being reckoned the beſt in *China*.

Beſt Bread in *China* at *Ning hya*.

The 27th, the two Mandarins, whom the Emperor ſent to *Kaldan* along with that Prince's Ambaſſador, to aſſure him of kind Uſage if he would ſurrender himſelf, arrived at *Ning hya*. They judged from *Kaldan*'s Diſcourſe, than he had no other View but to gain Time, in order to provide for his Safety. This Suſpicion was confirmed by the Ambaſſador, *Keley quin*, himſelf. His Maſter having propoſed to him to go on a ſecond Embaſſy to the Emperor; he found his Intention was only to amuſe his Majeſty, and excuſed himſelf on Account of his Age. Soon after he fled with his Family, but unluckily meeting with the *Han hukſan Hutuktu*, at the Head of 2 or 300 Horſemen, he was attacked, moſt of his People killed and taken Priſoners, his Baggage plundered, and himſelf dangerouſly wounded, ſo that with great Difficulty he eſcaped with his Wife, his Son, two Grandſons, and a few more, to the Camp of *Fyang gu*, which is always on the Frontiers. *Keley quin* not being able to travel faſt, on Account of his Wounds, ſent his Son along with the two Mandarins: His Majeſty received him graciouſly, gave him the *Manchew* Habit, and made him one of his Hyas. Theſe Tidings determined the Emperor to diſpatch a Body of 2000 Horſe in purſuit of *Kaldan*.

May 1ſt, Advice being brought that the *Lama Han hukſan Hutuktu*, intended to return with 200 Men towards the *Whang ho*; the Emperor immediately ordered 150 choſen Horſemen to ſeek him out and fight him. *Keley quin* arrived and informed that *Tanghilan*, Nephew of *Kaldan*, was ready to ſubmit to his Majeſty, if he could be aſſured of Favour. The 4th, I took a View of the Country, which with the blooming Verdure of the Spring, began to yield an agreeable Proſpect. This great Plain may be called one continued Village, for the Peaſants Houſes are ſcarcely 100 Paces diſtant from one another; they are only of Earth, but no Rain ſoaks through them. The Land being generally fat, they only turn up the Glebe with a Spade: It is divided into large ſquare Fields, ſurrounded with little Canals to receive the Water from the great Canals, which are ſupply'd from the *Wang ho*. Above 200 Hands are employed for a Month yearly in clearing theſe great Canals, which are filled at pleaſure, by opening the Sluices, and then every one makes a Gap in the Side next his Incloſure, and ſtops it again when his Field is ſufficiently watered. Upon digging of one or two Feet deep, plenty of Salt-Water is found, which being expoſed in ſquare Plots of Land, during the great Heats, produces excellent Salt-peter, and this is ſometimes ſeen ſpringing out of the Ground. Three or four Li to the North of the City is a great Pagod, which, being incloſed with good Walls, ſerves for a Fortreſs. In the Middle is a large ſquare Pyramid 9 Stories high, built with Brick, and plaiſtered over with Earth, and white-waſhed, reſembling Free-Stone. About 100 *Bonzas* live very handſomely in this Pagod on the Income of the neighbouring Lands belonging to it.

Fine Country about that City.

The 5th, we left *Ning hya* and travelled 70 Li N. N. E. in an even well cultivated Country; at the End of 40 Li, we paſſed by *Yau fu pu*, a little Town with earthen Walls. The nearer we approached the Mountains, we found the Houſes fewer, and the Country leſs agreeable. The 6th, we advanced 50 Li N. N. E. At the End of 30 Li we paſſed through *Pin lo chin*, a Town with good Brick Walls, but no Towers. We encamped in *Liw fu mu bé*, near a Canal of the *Whang ho*, and within

in 2 or 3 Li of the Great Wall in Lat. 39° 2′. The Emperor left the high Road to hunt near the Mountains of *Ho lang ſhan*, called by the *Tartars Alajan alin*, which run 3 or 400 Li from E. to W. and are not above 9 or 10 Li acroſs in many Places; the Great Wall breaks off at each End of them; and it is ſaid there are 360 Paſſages through them, moſt of which are walled up and guarded by *Chineſe* Soldiers. Beyond them is the Reſidence of *Patúrá chonum*, an *Eluth* Prince of the Family of *Kaldan*, with whom falling out 7 or 8 Years ago, he ſubmitted to the Emperor, who has made him a Regulo of the 3d Order. This Country properly belongs to the *Kalkas*, who abandon'd it upon their Wars with the *Eluths*.

The 7th, We paſſed the Great Wall, which is here almoſt intirely ruinous, and marched 50 Li through a very even but uncultivated Country. We encamped by an Arm of the *Whang ho* in a Place called *Shan ma ing*, 7 or 8 Li from the Mountains, which are very ſteep and bare. The 8th, we continued here, becauſe it threatened Rain. The Emperor received Advice that the Princeſs of *Koko nor* had reſolved to accompany his Ambaſſadors, and pay her Reſpects to his Majeſty. Upon this Account we made but ſhort Stages. The 9th, we went 30 Li N. E. in the ſame Plain, which yielded plenty of Buſhes and Graſs, and abounded with Hares and Pheaſants. We encamped along the *Whang ho*, in a Place named *Shi ſſai tſe*. Paſs the Great Wall & *Whang ho*

The 10th, we reſted. The 11th, we advanced 35 Li N. along the *Whang ho*, and encamped on its Side in *Whang tá wen*, where was good Forage, Lat. 39° 28′. The 12th, we travelled 40 Li N. by the *Whang ho*. The Mountains diſappeared towards the W. but roſe high and bare 15 Li E. We encamped on the Side of the *Whang ho*. The 13th, we advanced 40 Li N. W. by N. following the River, the laſt 10 through deep looſe Sands, blown in Heaps by the Wind. We encamped in a large Meadow abounding with good Forage. Lat. 39° 47′. The 14th, our Stage was 50 Li N. ſtill along the River, and we paſſed a Thicket of Shrubs and Buſhes. The Emperor went Part of the Way by Water, and hunted the reſt, killing 4 large Stags. We encamped in *Shwang pu*. Lat. 39° 59′. The 15th, we travelled 40 Li N. N. E. ſtill by the *Whang ho*, and encamped at *Sha tew ſhu*, in a little Plain near a Wood, Lat. 40° 6′. His Majeſty killed 5 great Stags, and took 3 young ones. Two *Mongol Taykis* arrived, whom the Emperor had ſent to the Princes of *Koko nor*. They gave an Account that they had been kindly received by the Princes, who could not then ſet out to meet his Majeſty, becauſe ſome were ſick, and their Equipages not ready. The Emperor ſent them Word to defer their Journey till the great Heats were over, when they might come to *Pe-king*. The 16th, we went 25 Li N. E. and E. N. E. through a ſandy Country along the *Whang ho*, and encamped in a Place called *Peta*, that is, the *White Pyramid*, from one of Brick plaiſter'd over, about 400 Paces from the River. Lat. 40° 10′. Here likewiſe are ſome broken Walls, the Remains of a great Temple. Oppoſite to our Camp lay 130 Barks laden with Rice from *Ning hya*, for the Soldiers, ſent in purſuit of *Kaldan*. The Emperor killed 7 large Stags and two wild Boars in the Iſlands, made by the *Whang ho*, which are full of Thickets.

The 17th we reſted, and the Emperor killed 7 Stags, and caught ſome Fiſh. The 18th, we travelled 29 Li N. E. the Way ſandy. The Emperor hunted in the little Iſles of the *Whang ho* as we went. We encamped in Lat. 40° 14′. The 19th, 20th, 21ſt, and 22d, we reſted, and the little Army ſent to purſue *Kaldan*, paſſed before the Emperor, who ordered a great Number of Camels loaden with Rice to follow them. The 23d, we travelled N. N. E. 20 Li along the River, and encamped on the Bank, in Lat. 40° 19′. We were followed by the Barks. The Emperor ſent 200 of his Houſhold Troops the ſhorteſt Way to *Kutan hojo*, to wait his Arrival there, whither he reſolved to go by Water. The 24th, we went 20 Li N. E. and encamped by the River in Lat. 40° 22′ amidſt good Paſture, and nigh ſome little Woods ſtocked with Stags, 4 or 5 of which the Emperor killed. The 25th, we reſted. The Horſes, Camels, and Baggage, that were to go by Land were ferry'd over the *Whang ho*, and the Emperor fiſhed in in the Evening. The 26th, his Majeſty, with Part of his Train, went by Water, while we accompanied the main Body by Land, and travelled 50 Li N. E. in a flat ſandy Country. We encamped on the Banks of the River, by *Sakir*, a Place of good Forage, near ſome *Mongol* Tents. The 27th, we proceeded 80 Li N. E. in an uneven Country, withdrawing from the *Whang ho*. After 20 Li, we croſſed the *Chighe muren*, a little River, along which we marched, and encamped on its Bank, in a Place of good Paſture, and abounding with Hares and Pheaſants. The 28th, we went 60 Li N. E. by E. in a level but ſandy and barren Country, and encamped in *Urhatu*. Lat. 41° on the Side of the *Chighe muren* * which was dry in ſeveral Places. The 29th, we advanced 50 Li in a Country like the former, and again encamped by the *Chighe muren*. The 30th, our Stage was 120 Li E. by S. About mid-way we paſſed the *Chighe muren*, and left it to the N. E. and encamped in *Mona hojo*, a large Meadow, yielding good Forage, which invites many of the *Mongols* to pitch here. The 31ſt, it rained in the Morning, and in the Evening we had a Storm with Hail and Thunder, ſo that we went only 15 Li S. and encamped by the *Whang ho*.

June 1ſt, we proceeded 70 Li, E. S. E. and S. E. along the *Whang ho*, the Plain growing narrower. We encamped on the Banks of the River, in Lat 41° 36′ where were many *Mongol* Tents. The 2d, we travelled 60 Li E. and encamped by a little River, or rather Canal, ſupplied by the *Whang ho*, when the Waters are high. The 3d, our Stage was 60 Li E. N. E. We encamped by a clear Brook with Willows on its Banks. The 4th, we travelled 100 Li E. then N. E. and E. N. E. winding about a Marſh. We paſſed a great many *Mongol* Tents, and ſome cultivated Lands, and encamped near a Meer, where we could find no freſh Water within 2 or 3 Li of our Camp. The 5th, we advanced 50 Li E. and E. S. E. thro' the moſt fertile and beſt cultivated Diſtrict we had hitherto met with in the Country of *Ortus*. We kept at a Diſtance from the *Whang ho*, and encamped by a Brook of good Water in a Place called *Chikeſtay*. Lat 40° 22′. The 6th we marched 80 Li E. through Meadows extending towards the *Whang ho*, and twice paſſed a Brook which croſſes the Plain from N. to S. We encamped at *Tonskay*, by plenty of good Water and Forage. Lat 40° 21′. This Day we had the agreeable News that *Kaldan* died *May* the 3d, and that *Tanghilan* his Nephew was coming with the Corps, Family, and People of that Prince, to ſubmit to the Emperor. The 7th, we proceeded 40 Li, and encamped in *Kutan hojo* on the Side of the *Whang ho*. Lat. 40° 19′. Death of *Kaldan* Khan of the *Eluths*.

The 8th, we paſſed the River. 9th, 10th, 11th, and 12th, we continued in our Camp. The 13th, we proceeded N. to the Mouth of the *Turghen*, which falls into the *Whang ho*, over againſt the ancient City *Tolo*, where the Emperor arrived pretty late and encamped. His Majeſty having ſpied us on the Side of the River, expreſſed his uſual Goodneſs by holding up his Hand, with a Smile. In the Evening he ſent to inform us that *Kaldan* being reduced to the laſt Extremity, and abandoned by his beſt Subjects, had poiſoned himſelf. The 14th, we reſted, and the Emperor ordered a Proviſion of Rice to be diſtributed City *Tolo*.

* This River is laid down 15′ lower in the Map, but all the Latitudes taken by this Author, more or leſs, diſagree with it.

buted among his Train. The 15th, we advanced 60 Li E. in a level Country, and encamped in a Place, called by the *Chineſe*, *Shwi tſ'ven*, and by the *Mongols*, *Orghiku pulak*, near a little Hamlet of *Mongols*, where was a large Encloſure of earthen Walls, having been a City in the Time of the *Yuen* Dynaſty. The 16th, we travelled 60 Li E. and at the End of 7 Li, entered the Mountains, bounding *China* on this Side, which are neither very high nor rugged, but covered with good Forage, having ſeveral Brooks amongſt them. We croſſed a large one, which running E. falls into the *Turghen*. We encamped in a Plain fit for Culture, by the *Ulan muren*, another Rivulet, whoſe Courſe is to the W. Near it are ſome broken earthen Walls, being the only Remains of a City, called in *Chineſe*, *Hong ching*, and in the *Mongol* Tongue, *Ulan palaſſon*. The 17th, our Stage was 60 Li E. by N. 40 in the ſame Plain. Croſſing ſome Hills we came into another Plain, yielding good Forage and plenty of Shrubs and Buſhes; through which runs the *Ulan mûren*, with Willows on its Banks; here we encamped. The 18th, we advanced 60 Li among Mountains with Trees and fine Valleys, watered with the *Ulan mûren* (which we often croſſed) and ſeveral little Brooks, producing good Forage, and, in ſome Places, cultivated, with Houſes interſperſed, yielding a moſt delightful Proſpect. We encamped in *Kû kû oſſû*, in the *Mongol* Language, or *Tſing ſhwi* in the *Chineſe*, a beautiful Plain by a Brook of excellent Water, Lat. 40° 20′. The 19th, we marched 50 Li E. N. E. and N. E. among Plains, Mountains and Valleys. We encamped in Lat. 40° 35′ by *Nong hon* in a great Plain, producing excellent Forage, where the *Mongols* feed the Cattle belonging to the *Manchew* Princes; all the Lands extending from *Sha ho kew* Eaſtward along the Great Wall, being their Property. A *Kalka* Regulo, with his whole Family, came to ſalute his Majeſty, who entertained him, and preſented him with Silks and Money. It rained and thundred all the Afternoon. The 20th, we advanced 60 Li E. in the Plain, approaching the Mountains to the S. on which Part of the Great Wall runs. We paſſed an Incloſure of ruined Walls, which joins the Great Wall, and encamped in *Aru Sibartay*, a very pleaſant Place, watered with a Brook of the ſame Name; here is plenty of good Paſture and ſome tilled Land, but no Trees, the *Mongols*, many of whom encamp here with their Herds, never planting any. The 21ſt, it rained in the Morning, and we continued in our Camp. The 22d, we proceeded 60 Li E. in a Valley along the Brook *Aru ſibartay*. The Emperor hunted all Day in the Mountains. We encamped in *Kerchilu* near *Horho pira*, a River running E. then S. through a Valley leading to a Gate of the Great Wall, about 15 Li S. of us; the Hills over which the Wall runs are low; it is here built of Earth and Stone. This Gate is ſhut up, but a walled Town is near it, and a Guard of 300 Men: It is called by the *Chineſe*, *Ching kew*, and by the *Tartars*, *Ikiri tuka*. The 23d, we went 65 Li N. E. by N. in an uneven Road amongſt the Mountains. We met with 40 of the Emperor's Studs, wherein were 17,000 Mares and Foals, and as many are placed on the Side of the River *Shan tû*. We encamped in a Place named *Sirdetey*, where ſome Springs give riſe to a little Brook. Here we found a great many *Mongol* Tents, Lat. 40° 48′. The 24th, we travelled 40 Li N. E. and 20 N. N. E. among the Mountains, with fine Valleys, rich in Paſture, watered by Rivulets, and much reſorted to by the *Mongols*. We encamped in the Entrance of a Plain by a Brook. Lat. 41°.

The 25th, we proceeded 65 Li E. N. E. through the Plain, where we found 80 Herds, containing 8000 Cows and Oxen, and 130 Flocks, amounting to 39,000 Sheep, all ranged on each Side of the Way: among the latter had been a great Mortality, 20,000 having died ſince the Spring. We encamped in a Valley of good Paſture, by a Brook of excellent Water. Lat. 41° 8′. The 26th, we travelled 60 Li E. over little Hills, covered with Paſture, but without any high Mountains in View. We paſſed ſome ruinous Houſes of Wood and Clay, and met with more Herds and Flocks, under the Care of the Tribunal of *Rites* or *Li pu*, whence the Victims for Sacrifice are taken: The Emperor hunted all the Way. We encamped nigh ſome Pools in a Place named *Quey tû pûlak*, from a large Spring. The 27th, we went 50 Li E. over rocky Hills, but the Valleys were well watered and abounded with Paſture, where we met with the ſame Studs, Herds, and Flocks, we ſaw in *November laſt*. As the Cattle feed only upon Graſs the whole Year round, they are very lean in Winter; and in the beginning of Spring, when the Graſs rots on the Ground, they have nothing but the Roots, which they ſcrape up with their Hoofs; if at this Time any contagious Diſtemper gets among them, a dreadful Mortality enſues; they recover again with the new Graſs, which, in theſe cold Countries, does not ſpring up before the middle of *May*; in *July* and *Auguſt* they are ſo peſtered with Gnats that they do not thrive. This Day there was a high N. W. Wind, and ſo cold that moſt of the Retinue put on a Fur Veſt. We encamped by the Side of a Brook in *Porhaſtay*, a little Plain. The Emperor gave Orders for the *Mongol* Regulos and Princes, who had attended him, to return home, making them Preſents of Cows and Sheep; and declared that he would give his third Daughter in Marriage to the Grandſon of *Tûſhetû han*. He likewiſe gave Orders for ſettling, in this Part of the Country, the *Eluths*, who had ſubmitted, amounting, Men, Women, and Children, to 1500, and cauſed Horſes, Cows, and Sheep, to be diſtributed among them according to their ſeveral Ranks. As the Climate and Way of living at *Pe-king* had not agreed with them, many died there, which induced the Emperor to ſettle them without the Great Wall, that they might live after their own Manner.

The 28th, we travelled 60 Li N. W. and met ſeveral more of the Emperor's Flocks. Having marched 30 Li, over Hills and Deals, we deſcended the Mountain *Hing hang* for 20 Li together, but the Declivity is very gentle. This Mountain is much more elevated above the level of the Earth, on the Side of *China*, than of *Tartary*. We encamped by a Rivulet, in a narrow Valley, lying between *Hin kan tabahan* and *Chang kya kew*, it is generally ſtony, but ſome Spots are cultivated, and produce good Corn The 29th, our Stage was 90 Li; the firſt 25 S. to *Chang kya kew*, along the ſame Valley. Before we came to the Gate of the Great Wall, we found the Garriſon amounting to 500 Men drawn up under Arms. Five Li further we paſſed through *Hya pu* a Place of great Trade before the late Wars ruined the *Mongols*; however, it ſtill contains 10,000 Families. We found the Lat. here 40° 52′ and conſequently that of the Gate of the Great Wall is nearly 40° 53′. Hence to *Swen wha fu*, where we lay were 60 Li S. S. E. and S. E. The 30th we went 80 Li to *Pau ngan*, Lat. 40° 30′

July 1ſt, or the 31ſt of the 9th Moon, we advanced 70 Li, where the Heir of the Crown, and his Brothers, accompanied by Regulos, *&c.* had waited ſome Days for the Emperor. It rained all Day, which was of great Service to the Grain. The 2d, we proceeded 120 Li, to *Chang ping chew*, ſix Leagues from *Pe-king*, where the Empreſs *Dowager*, and the Queens met his Majeſty. The 4th, the Emperor entered *Pe-king* in great Triumph, all the Horſe, and the eight Standards, with the Enſigns of imperial Dignity, being drawn up on each Side of the Way.

The River *Ulan.*

Rich Plains

The Emperor's Studs.

And Herds.

Gate of the Great Wall.

Return to *Pe-king.*

P. GERBILLON'S *Eighth Journey into* Tartary.

MAY 24th, 1698, the 15th of the 3d Moon, in the 37th Year of *Kang hi*, I set out from *Peking*, with *P. Antony Thomas*, in the Train of three * Grandees, sent by the Emperor to hold an Assembly of the *Kalka Tartars*, and regulate the Affairs of that Country. We travelled 40 Li E, and lay at *Tong chew*, a large, populous City, and of great Trade, being situate on the Confluence of the Royal Canal, and the River by which all Commerce from the South of the Empire is conveyed to *Peking*. Here is also a little Canal only for the small Barks, which are constantly used to carry the Tribute of Rice, to that Capital, from whence a rich Merchant was come in Compliment to the President of the Treasury to entertain us in his House here, which he did with great Magnificence.

The 25th, we travelled E. by N. 70 Li: at first setting out, we passed two Branches of the River on sorry Bridges. After 20 Li coming to the City *Yen kyo*, and at 20 farther to *Hya tyen*; where we observed the Lat. 40 deg. We lay at the little City *San ho*. The 26th, we went E. then N. E. 70 Li. At setting out we crossed the River *Tso kya ho*: after 20 Li came to the City *Twan kya ling*, and 20 further to that of *Pang kyun*, Lat. obs. 40° 2′, and lay at *Ki chew*, a middling City about 5 Li from Mountains on the N. Ki-chew

The 27th, our Stage was 60 Li. N. E. at the End of 35, we passed through *Ma shin tyen*, a large Village, and lay at *Shi men*, a small City Lat. 40° 4′, and a little before we got thither, we saw through a Cut in the Mountain about a League to the N. the Burying-place of the present Imperial Family.

The 28th, our Train went 6 Li E. but we marched 10 Li about, the Grandees being obliged to pay their Respect to the Imperial Tombs above-mentioned. After the Ceremonies, we turned into the great Road, travelling through a well cultivated Plain, but the Corn was perishing by the Drought. After 30 Li, we came to *Pu tsu tyen* a large Village. Merid. Alt. 71° 18′, then lay at *Tsun wha chew*, a City of the second Rank, 13 Li about, and famous at *Pe-king* for its excellent Tobacco.

The 29th, we travelled 50 Li N. E. by E. the last 10 among Mountains, passing several Villages, and Tsun wha lay at *San tun ying* a small military City, now decaying, and the Garrison reduced to 400. It has some rich chew Merchants who trade with the *Mongols* of *Karchin*. We found the Lat. 40° 20′, but the Sky being overcast might deceive us. The 30th, we travelled 10 Li N. then 40 N. N. E. winding among the Mountains, passing several poor Hamlets, at the End of 30 Li, having gone between Hills covered with beautiful Woods of Fir, we crossed the *Lan ho* over a sorry Bridge; which runs to the E. is broad, and not fordable. Near the Bridge were much Timber on Floats, a Street with some Inns, and Houses of Watermen who had Charge of the Timber. From hence we went over a Hill, and then another which had a narrow Way cut thro' a Rock, then winding about a Mountain, passed by *Lan yang*, a ruin'd Fort, and lay at *Hi fong kew* a Fortress near the Great Wall, Lat. 40° 30′.

The 31st, we travelled 60 Li, but winding about the Mountains may be reckoned only 50 N. E. we passed the Great Wall by a Gate already described, the Road lying among very steep Mountains, covered with Oaks, some of their Valleys being cultivated by the Emperor's Farmers, and we saw many wild Lillies. We encamped in a fine Valley, by the River *Pau ho*. We began to measure the Road by a Line, 3 of which made a Li.

June 1st, the 23d of the 4th Moon, we went 53 Li, but could not reckon above 45, N. E. because of the Turnings about the Mountains which were covered with beautiful Trees, especially the wild Apricocks. We crossed the *Pau ho* several times, and encamped a little beyond the Streight *Ta kya kew*, by the *Tartars* called *Taki hapchil augha*. It rained great part of the Day. On the 2d, we travelled 55 Li N. N. E. the Valleys larger and better cultivated, and the Hills less Woody. After 24 Li, we came to *U-she-kya*, a *Mongol* Town and the first Post from *Hi fong kew*, it is in a fine Valley, water'd with Brooks and the River *Chibckey*. The Lands from the great Wall to this Place are the Emperor's, but here *Karchin* begins, Karchin Country and they belong to the *Mongols*. The Regulo of *Karchin* sent his third Son hither to meet our Chiefs with Hunters, but the Rain and Wind prevented their Diversion. We often crossed the *Hongor* which runs into the *Lan-ho*, and brings Floats of Timber to *Peking* affording the Regulo of *Karchin* a good Revenue. We encamped at a Place called *Sirgha piray Honghor angha*, from the uniting of those two Rivers in the Valley of *Sorabo*, near some thatch'd Huts. The 3d, we travelled 60 Li N. by E. half-way in the same Valley, then crossing some Hills, entered another of great Extent, and encamped in it near the Rock *Queissu hata*, by the River *Lyau ho*, which runs N. E. into the Province of *Lyau tong*, where it is vastly encreased by other Rivers. The Place was by the *Chinese* called *U she kya*, being the second Post from *Hi fong kew*, it consisted only of some *Mongol* Tents, the Lat. was 41° 24′. The 4th, we advanced 54 Li, N. E. in an open Country, but little cultivated, a Chain of Mountains lying 4 or 5 Leagues W. and some to the E. and at the End of 7 Li, we passed a ruined City. We crossed two Rivulets, and encamped at *Ike chun*, Lat. 41° 37′, in Sight of a Tower, which the *Mongols* call *Chahan subarhan*, where once stood a City. The 5th, we went 50 Li, N. by W. allowing for Turnings round the Hills, the Country without Trees. To avoid some steep Hills, we entered the rich Valley of *Pahyen to hoy*, and encamped by the *Kodolen*, [or *Quendolen*,] the largest River we had yet come to. It runs from W. to N. E. along the Valley which is well inhabited, but the Houses are only Earth and Straw, except one of Brick and Tile, wherein lived *Erinchi*, a principal Tayki, to whose Family *Karchin* belonged, before it was given to the Father of the present Regulo, who was a *Chinese*. We were about 10 Li N. E. from his House and near the Chain of Mountains to the W. The Rock *Queissu hata*, I found by a Compass with Sights bore from us S. 60° W. so that our Course two Days past must be N. 10° E, and I guessed the Lat. to be 41° 50′.

The 6th, we went but 33 Li, N. inclining to E. then W. we passed over several Hills covered with Briars and wild Apricock Trees full of Fruit. The Soil a reddish Earth, with Sand very fit for Vines, if the Climate be not too Cold. We came into a Valley with some Hamlets and tilled Land, and encamped by a Brook at a Place called *Putule*. By reason of Clouds and Rain, we could not take the Lat. but guessed it 41° 58′. The 7th, we went 60 Li, for the first 15 N. N. E. and then N. crossing the Mountain *Pulengher tabahan*, we entered the Country of *Onhyot*, by a great Plain, with some Spots cultivated by the Onhyot Country *Mongols*, who pitch their Tents along two Rivers, *Siba* the Southermost is shallow, and runs E. into the *Lyau*. We found the Lat. 42° 18′. At Six in the Morning a small Earthquake was perceived.

On the 8th, we travelled but 18 Li N. and encamped by the *Sirgha*, a larger River, with some scattered Tents of the *Mongols*. On its Banks we took some large Fish out of it by a Net. Here was good Pasture, Lat. 42° 24′. The 9th, we travelled 65 Li. 30 N. E. by N. on the same Plain, and by a Spring called

* 1. The President of the Treasury. 2. The President of the Tribunal of the *Mongols*. 3. A Privy-Counsellor, or *Meyran chang lin*, who were attended by Mandarines, and some of the Emperor's Guards.

called *Mau pilak*; then 15 Li in the Mountains, to which from where we enter'd the Country of *Onhyot* we computed a direct Line was 95 Li, we bearing N. 18° E. We descended into a Plain, and went the other 20 Li N. E. by E. encamping by the *Perké*, a small River which runs into the *Lan ho*, but is sometimes dry, near it were some *Mongol* Tents and Spots of Ground till'd, the Soil was dry and sandy.

The 10th, we rested, because it rained, we also continued here the 11th, and found the Lat. 42° 43′. The 12th, we got 46 Li, our Course was N. E. 17° E. half the Journey thro' the Plain, then crossing a Hill, we entered another without Trees or Bushes, extending E. beyond the Sight. We encamped near a Dozen Tents of *Mongols*, who had some Wells of bad Water, which Necessity obliged us to use. The Place was called *Hotosin hutuk*; Lat. 42° 58′. We learned here that the Country of *Onhyot* is divided between two Lords; the first *Kyun-vang*, a Regulo of the second Order, whose Territory is largest and the best Land. It joins to the Northermost Part of *Ulustay*, where the Emperor hunts in Autumn, and is Mountainous and Woody. He is the Chief of one of the 49 *Mongol* Standards, consisting of 20 *Niurus*, or Companies of 150 Men, or Heads of Families, some of which are numerous. He has no fix'd Residence, but encamps along the *Sirgha* and *Siba*, but his Mother and Brother have Brick Houses, and some few *Mongols* have Mud ones. The other is a *Peyle* or Prince of the 3d Order, his Standard has but 10 Companies, they have no fix'd Abode, his Lands lie to the East, and are sandy, but have good Forage. The Rivers in this country run from W. to E. into the *Lyau ho*, which bounds it on the S. E. the *Sira muren* separates it on the North from the Territory of *Parin*, and the Mountain *Hamar tabahan* on the N. E. by the *Chinese* call'd *Pe cha*.

Onhyot, how divided.

The 13th we made 106 Li; sometimes W. but chiefly N. N. W. At 20 Li, we saw some *Mongol* Hords in a Place call'd *Imatu hutuk*; our Road lay between the Mountains, and for some Li over Sands, a Skirt of the Desart *Sha-mo* which lay on the East; then we came to some good Land plough'd by the *Mongols*. At the end of 35 Li we found the Lat. 43° 13′ then travelled over shrubby Mountains, abounding with wild Apricot Trees, and came to a heavy Sand for 4 or 5 Li, at the End of which was a fine Meadow watered by the River *Sira*, which rising on Mount *Pe cha* crosses *Onhyot*, enters *Ohan* the Eastern Boundary, passes by the Residence of *Chang tú vang*, Prince of this latter Country, and joining another River falls into the *Lyau ho*; proceeding in the Meadow we passed the *Sira*, and encamp'd on its Bank by a Place call'd *Kurké kiamon* or *fifty Houses*, having left *Onhiot*, and enter'd into the Country of *Parin*. The 14th we went 60 Li N. W. by W. among little Hills and Plains of good Pasture, passing some Tents of *Mongols*, the Soil sandy except some Marshes. We encamped in a charming Meadow on the Banks of the *Hata* or *Hara Muren*, * which crosses it from N. W. to S. About 3 Li North was the House of the Regulo of *Parin*, who is *Kyun vang*, a little further that of his Mother, eldest Sister of the Emperor *Shun Shi*, also the House of the Emperor's eldest Daughter, marry'd to the Regulo's Brother. The Houses were grand, and built by Workmen from *Pe-king*, at the Emperor's Charge. Our Chiefs went to pay their Respects to the Princesses, who entertained them handsomely, and told them they felt another Earthquake at 8 in the Morning, but not so great as the former, when they were obliged to quit their Houses. But as we travell'd on Horseback we felt neither of them. Lat. 48° 41′.

Country of Parin.

* *It rises in the Country of* Uchu muchin, *and falls into the* Sira muren

The 15th we travelled 60 Li, N. N. W. along the *Hara Muren*, and encamp'd on its Banks by a Mountain called *Hara* or *Kayre hata*, we saw several Tents and Plots of plough'd Land, to the W. were Quick-sands, to the N. a Ridge of Mountains, and to the East other Mountains call'd *Nimatu*, Lat. 43° 58′. The 16th we went 75 Li, N. W. but not without Turnings. The Country was open, the Mountains bare, and the Land unfit for Tillage. At 70 Li we came to a fine Meadow, and encamp'd by a cool Stream rising at a Fountain call'd *Kuturihu pulak*. Lat. of our Camp was 44° 14′ Here a *Mongol* Countess came from *Uchu Muchin* N. W. of *Parin*, to meet our Chiefs, and enquire of the Emperor's Health, who treated them with some Provisions, and gave each two Horses, and they made a Return in Silk.

The 17th we made 60 Li, N. N. W. at first we march'd among the bare Mountains called *Ingan*, which join to *M. Pe cha*, and separate *Parin* from *Uchu muchin*. Going towards the Head of the Stream we enter'd a sandy and marshy Plain, and at 20 Li came to some Meers, about which were *Mongol* Tents, and abundance of Cows, and the Soil nitrous, we encamped by a a Brook call'd *Kultu* or *Kuldu*, where was good Pasture, but no Wood, so that our Fuel was the Dung of Cattle, the Day was cloudy and windy, we guess'd the Lat. 44° 2′. The *Ingan* Mountains are the highest Land between the N. and S. Oceans, for the Waters that rise on each side fall into the Sea on the same Side they rise.

Uchu muchin country

The 18th we travell'd 38 Li, N. W. by N. thro' a Plain sometimes narrow and then larger, water'd by the same Brook, and extending 20 Li, after which it turns to the N. E. following the said Brook, and also to the N. W. which Way we marched by another Rivulet called *Palcuhur*, by which we encamped at *Paluhur pira*, having at W. and N. W. the Quick-sands which terminate the Plain. Being near the Residence of the Regulo of this Country, he came with his Son to enquire of the Emperor's Health, and gave an Entertainment to our Grandees. The 19th we went but 19 Li, up this Rivulet, and encamp'd on its Banks at *Gongkeer*, near the Regulo of *Uchu Muchin*, who is a *Tsing Vang*, or Prince of the first Order, aged about 27, and has 24 *Niurus* in his Standard. He fetch'd our Grandees to his Tent, treated them with Beef, Mutton, Milk, *&c.* and conducted them back. Lat. 44° 4′. The 20th we rested, to provide Mutton, and change some Horses and Camels. The 21st we got 90 Li, for about 15 Li in a good Country with *Mongol* Tents interspers'd, but afterwards sandy and void of Forage. We first passed the *Paluhur*, then at 20 Li saw the Lake *Kudon nor*, the Country open, and no Hills, but far to S. E. 14 Li further we came to the Lake *Keremtu nor*, and encamp'd at a Place call'd *Pachay kubur*, by some Pools, seemingly of Rain Water, which had no bad Taste, but when boiled was muddy, and had a thick Scum, by reason of the nitrous Soil. There was plenty of Forage, but no Wood. After 70 Li we found the Lat. 44°. It was so cold that most put on double Furs. The 22d we went 60 Li, N. E. over Sand Hills, with Grass full of Gnats, then came to a marshy nitrous Soil, very fatiguing to the Horses, then to hard Sand, with poor heathy Grass; so that we saw not one Tent or Person all Day. After 30 Li we passed the *Teng Pira*, and encamped beyond another River called *Horohon kol*, whose Water was blackish like the Soil, at *Horohon pira poro hojo*, we found Lat. 45° 27′ and the Variation of the Needle 1° 20′ W.

The 23d we travell'd 79 Li, N. by E. after we crossed the *In chahan*, and our Road was boggy, and fatiguing to the Cattle, who suffered also by the Gnats. After fording the *Hara Ussu*, a deep River full of Weeds, we encamped Lat. 45° 48′ The 24th we went 73 Li, N. W. the Country was flat, till we cross'd off *Hudu*, which branches from the last named River, and joins it again. We then travelled

velled by some bare Hills, which we left on the E. seeing neither Tents, Grass, or Bush, then passing by two dry Meers, we proceeded notwithstanding the intense Heat, and vexatious Gnats, till we came to a clear Spring, and encamped. The Place being called *Habir han.* Lat. 46° 10′. The 25th we travelled 50 Li N. E. by N. the Soil like the former, but fewer Gnats. We encamped by a Spring and Pool called *Parolchitu nor.* Our Firing was the Dung of Beasts. The 26th we went 64 Li, N. the Country as before, and coming to a Meer almost dry were obliged to go further, and encamped by the Lake *Anghirtu sira puritu nor* in a marshy Ground, whence the Gnats vexed us much. Lat. 46° 48′ The 27th we got 75 Li, N. N. E. at first thro' boggy Ways. in which the Camels sometimes sunk, afterwards we marched on a dry Ground with Grass, but neither Tree nor Bush, we proceeded to a large Plain encamped by the Lake *Iptartay nor.* Lat. 47° 4′.

The 28th, we went 46 Li, N. N. W. after 20 Li we came to a hard Sand with Briars, of large Extent called *Queyghen elesu*, which is the Boundary between *Uchu muckin* and the Country of the *Kalka's* and *Che ching han*, we went on a Plain extending on all Sides out of sight. Notwithstanding the Drought the Soil seemed to be good. We encamped by *Wheytu tasihau nor*, a little Lake, whose Water stinking, the People went in quest of better. The Spot was covered with the Dung of Cattle, which shewed us that the *Kalkas* encamped here in the Winter. Here was Plenty of Ducks, Geese, and other wild Fowl, some of which our Sportsmen killed. Being passed the Limits of *Uchú múchin*, our Guide told me, that at the Distance of 3 or 400 Li, E. of his own Country, was that of *Aru Karchin*, and that of *Hauchit* lay 400 Li W. of it. As soon as we got among the *Kalkas*, we encamped near a Pool, where was very high Grass, when the Wind was fallen the Gnats tormented us very cruelly. Lat. 47° 17′. The 29th we travelled 64 Li, W. N. W. through a Desart void of Water, Trees, Hills, or Inhabitants, and encamped by *Chaptu nor*, a large Meer, of nitrous and brackish Water, near it was a Well of tolerable Water, Lat. 47° 24′. In the Afternoon was a great Storm of Thunder, Wind, and Rain, which ceasing, the Gnats persecuted us more than ever. *Country of the Kalkas*

The 30th, we advanced 85 Li, nearly N. N. E. through a Country where the Horizon bounded the Sight as at Sea, and pitch'd near a great Lake called *Pwir nor*, surrounded by *Mongol* Tents. In our Way we met with a Troop of *Hyas*, and Officers of the Regulos of the Country, and 3 or 4 *Taykis*, who were Sons or Brothers of the *Kalka* Princes; they all came to compliment our *Ta-jin* on the Part of their Master. The Imperial Orders were carried with much Ceremony in Cases wrapped in yellow Satin, and stuck on the Backs of two Men, before whom were carry'd two Imperial Standards of yellow Brocade, with Dragons painted in Gold. After these was borne a magnificent Umbrella, of the same Stuff, and painted as the former. At the sight of these Standards the *Taykis* alighted, and walking about 100 Paces, fell on their Knees, and remained in that Posture, till these Ensigns were passed a good Way beyond them. We encamped S. W. of the Lake *Pwir* [or *Púir*, in the Map *Puyúr*] Our *Ta-jin* took abundance of Fish, the biggest of which were some poor and dry Carp; the white Fish were plenteous, but too bony to be palatable. Lat. 48° 4′.

July 1st, we marched 50 Li, continually along the Lake *Pwir*, which we never lost sight of. The Soil was a hard Sand, and the Grass very short and thin, but reckon'd very juicy and wholesome for Cattle. The Country was much better inhabited than any other we had met with, and full of Cattle of all Sorts. We encamped by the Lake, in a Place call'd *Pwir i úlan erghi.* We caught Multitudes of Fish, but the biggest did not exceed two Foot and a half, for we advanced no farther than into four Foot of Water. The Country seemed always level, but rises insensibly towards the North. Lat. 48° 3′. The 2d, we advanced 49 Li due North, allowing for Windings, and encamped near the River *Urson*, which issues out of the Lake *Pwir*, and runs into the Lake *Kúlon*, the Country a sandy Level. After we had gone 12 or 15 Li, we discovered a Mountain to the N. N. E. which is very remarkable, because it stands alone, and we did not lose sight of it all the Way. It appeared from our Camps 5 or 6 Leagues to the N. W. by W. We had no way to avoid the Gnats, but by lighting Fires at the Doors of our Tents, and conveying in the Smoke. We found the Lake *Pwir* not to exceed 80 Li in length from S. S. W. to N. N. E. and it is about 30 in Breadth throughout. Lat. 48° 15′. *Lake Pwir*

The 3d, we travelled 30 Li, following the Course of the *Urson*, and encamped on its Bank, to the S. of a Pool made by a Spring, called *úlan pútak*, whence the Place takes the Name of *Urson pira úlan pútak.* The Country was not so level as the former, and as there are no Trees, nor Bushes, they use for Fuel the Dung of Cattle. Lat. 40° 30′ This being the Place appointed for assembling the neighbouring States of the *Kalkas*, the *Han* and other Chiefs of the *Kalkas*, came in Ceremony to meet the *Chi*, that is, the Imperial Orders, which as soon as they perceived carry'd as above, they alighted, and fell on their Knees as it passed by them; then rising, they went to enquire after his Majesty's Health, kneeling likewise before the *Ta-jin*, who alighted, and stood all the while. After this, they mutually saluted, and remounting their Horses, proceeded to our Camp. The Imperial *Chi* was placed in a large handsome Tent with a *Hyang*, an odoriferous Wood burning before it. Then all the *Kalka* Princes prostrated themselves, and knocked their Foreheads thrice against the Ground, with their Faces towards the *Chi*, to signify their Respect. After this, two Mandarins of the *Mongol* Tribunal, opened and held it at both Ends, while a third read it aloud. It was written in the *Mongol* Language, and imported, "That it was "an established Custom to convene Assemblies every three Years, That the War with the *Eluths*, which "had interrupted their Meeting, being happily finished, his Majesty had sent three Grandees of his Court, "to hold an Assembly in his Name; That as the *Kalkas* were now all united under the Emperor's Domi- "nion, and divided into Standards and *Niúrús* like the rest of the *Mongols*, they ought to look upon "themselves in the same Light, and consequently it was no longer necessary to post Guards upon one "another's Frontiers." The *Chi* being read, and reposited in the same Place, *Che ching han* and the rest made their Prostration and Knockings. After which the President of the *Hú pú* went, and taking it in his Hand, gave it himself to *Che ching han*, who receiv'd it on his Knees, and then deliver'd it to his People, who made three Prostrations to thank the Emperor for this Favour. This done, our *Ta-jin* placing themselves on the East Side of *Che ching han*, and the other *Kalka* Princes on the West, mutually salute, then took their Seats, and drank *Tartarian* Tea together, after which they talk'd of Business. The Six following Days were spent about Matters of no great Consequence. The *Kalka* Princes sent us Horse-loads of Provision, dress'd after their own Fashion, with Wine made of Mares Milk, both sweet and sour. Among the Victuals was Mutton of an excellent Taste. I eat also of a kind of Otter, call'd *Tarbiji*, as delicious as Roebuck. *Assembly of the Kalkas.*

The *Kalkas* are in much better Circumstances than the *Mongols* bordering on *China*, having a better Stock of Cattle, and Land fitter to rear them. Before the War with the *Eluths* they were vastly rich, *State of the Kalkas.*

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and had innumerable Herds; nay, ſtill ſome of their Princes have 8 or 10,000 Horſes in their *Haras*. This People formerly extended from the Source of the *Kerlon* to the Borders of *Solon*, and but few of them dwelt in this Country, but at preſent they are all retired on this Side, to avoid falling into the Hands of the *Eluths*, except thoſe who are gone over to the *Ruſſians*. The *Kalkas* are divided into 10 Standards, each under a Prince or Chief, whoſe Names, with the Number of *Niûrus* under each Standard, are as follow.

Standards of the Kalkas

1. *Che ching han* 27 *Niurûs*
2. *Namjal Tsin vang* 21 ½
3. *Pong ſûk kyun vang* 12 ½
4. *Putachappe Pey-lê* 11 ½
5. *Chingpelle Pey-lê* 7 ½
6. *Tanjeghin Pey-le* 6
7. *Aldar Pey-le* 6
8. *Chenden kong* 28
9. *Sereng-taſhi Tayki* 11 ½
10. *Konnechuk Tayki* 1

Each *Niurûs* is divided into 150 Families, every Family conſiſting of a Man, his Wife, and their Children, and Slaves if they have any. Every Year they examine if the Families increaſe or diminiſh, and thoſe which are increaſed in any *Niurûs* ſerve to ſupply the Families that are wanting in the other *Niurûs* of the ſame Standard, for they never paſs from one Standard to another. The Chiefs of theſe Standards have no fix'd Abode, but have certain Limits preſcrib'd them, which they cannot go beyond, each confining himſelf to a certain Extent of Country. In general their Encampments are near the Rivers *Kerlon*, *Urſon*, and *Kalka*, and about the Lake *Pwir*.

The 11th, the 4th Day of the 6th *Chineſe* Moon, we departed from the Place of Aſſembly, and march'd 67 Li, N. W. by N. We forded the *Urſon*, firſt near our Camp where it was broad and ſhallow, and again about 15 or 20 Li farther, after we had croſſed a large Meadow. The Country, after we paſſed the River, had an almoſt imperceptible Deſcent, the Soil ſandy. We ſtopp'd on an Eminence 15 or 20 Li from the Lake, from whence we diſcover'd that Part of it which was not hidden by the Mountains, and conſidering it at leiſure with good Teleſcopes, we judg'd it about 100 or 120 Li in Compaſs. Its greateſt Length from W. S. W. to E. N. E. was about 40 Li, and its Breadth from S. E. to N. W. little more than 30. Towards the N. E. is an Opening not very wide, which they told us was the Place where the Part of the Lake which we diſcovered, communicated with the hidden Part, which they aſſured us was by far the greater, and we took up Seven Days to make the Tour of it, at the Rate of 60 or 70 Li *per* Day. The Mountains which ſurround the Lake from N. E. to N. W. hid it from our View. Tho' none of the Mountains about the Lake are high, there are three remarkable Ones; the moſt Southern call'd *Kalyutay*, the middlemoſt *Ol-czin*, and that to the North on the River *Argun* is called *Kurban chira*. They told us that the *Urſon* enter'd that Part of the Lake which was hid from us towards the Eaſt; that the *Argun*, or *Ergone*, as the *Kalkas* name it, iſſues out of it towards the N. E. and that the *Kerlon* enters it to the N. W. [*to the S. W. in the Map*] about 40 Li from the Place where we encamped. We now deſcended to the Side of the Lake, where the Land was uneven, very ſandy, and without Herbage, except a Sort of tuſty Herb, which the Camels are very fond of, that grows in the Sands. Here was a Swarm of Gnats, which appeared in Clouds. This Side of the Lake is ſo ſhallow, that you may wade 3 or 4 Li before you find 3 Foot of Water. Our Camp was about 2 Li from the Side of the Lake, preciſely at the Weſtern, or rather South Weſtern Extremity; for its Length, which they ſay is more than 200 Li, is from S. W. to N. E. This Place is called *Dalay choye chong dalay* which is the Name they give the Lake itſelf, to expreſs its Largeneſs; for the Word [*Dalay* or *Talay* as elſewhere] ſignifies a Sea. Lat. 48° 46'.

Rivers about the Lake

The 12th, we proceeded 60 Li W. and by N. through a very open and level Country for 50 Li, after which we paſſed a Hill that extends from the Mountain *Tulon hara*, almoſt to the *Kerlon*. We encamped at the Foot of a Hill on the ſouthern Bank of a River, called *Kerlonni altroy emû*, whoſe Water is very good and wholeſome. This River runs through a beautiful Meadow, full of excellent Paſture, about a League and half in Breadth. On the North and South were rugged Hills, Lat. 48° 48'. The 13th, we went 70 Li, often changing our Courſe to avoid the Marſhes near the *Kerlon*; ſo that I compute we advanced 60 Li S. W. by W. Two thirds of our Way lay among the Hills of hard Sand, where we ſaw abundance of little Agate Stones, but of the common Sort, Lat. 48°.

Che ching Han and his Camp

The 14th we advanced 59 Li, S. W. in the ſame Plain, thro the Middle of which runs the *Kerlon*; we croſſed it where it was no more than two Feet deep, and 60 wide. *Che ching Han* was encamped with his Family on both Sides of the River. He had prodigious Numbers of Horſes, Camels, and Goats, but his Cows, Oxen, and Sheep were not ſo very numerous. Eight or Ten of his Tents appeared neater than the reſt, but much inferior to thoſe of the *Manchew* Lords. He had erected another Pavilion at ſome Diſtance from his Camp, for entertaining our *Ta jin*, whom he had invited, and coming himſelf on Horſeback to meet them, he conducted them to the Pavilion where they alighted. The Entertainment conſiſted of 8 or 10 Sheep, dreſſed in different Manners, and ſerved up in a Sort of wooden Trays; when they had taſted theſe Meats, and drank a little of their Tea and Wine, prepared with Milk, they returned to our Camp, in a Place called *Lahiutala*, by the Side of the *Kerlon*, whoſe Stream was very muddy, winding gently through the Meadows abounding with excellent Paſture. To avoid a great Sweep that it takes to the S. we paſſed it, and marched 40 Li beyond it. The *Kalkas* repaired to our Camp, in order to trade with their Camels and Horſes. Lat. 48°.

The 15th, we marched 95 Li, the firſt 20 from W. S. W. to N. W. by W. then about 25 Li among barren Hills, nearly N. W. by W. Then we entered upon a large Plain, which ſtretches to the North out of Sight; the laſt 20 Li W. N. W. ſo that Allowances being made, our Courſe may be reckoned 90 Li to the North. The Country was very barren, yielding very little Graſs, and no Water or Trees. We had the *Kerlon* always to the South, but kept it at the Diſtance of 4 or 5 Li. In the Evening we encamped on the Bank of the River *Kerlonni chick chirra*. The *Kerlon* ſtill ran through a very fine Meadow full of Paſture. We beheld from our Camp to the E. S. E. thoſe Mountains which we had croſſed, reſembling the Bunches on the Backs of Dromedaries. The 16th, we advanced 66 Li, the firſt 20 to the Weſt in the ſame Plain. Afterwards we paſſed over an Eminence and turned Southward, bending from the Weſt to the S. W. by W. ſo that on the whole, I reckon our Stage was 63 Li to the S. W. by W. The *Kerlon*, on our North, made a great Sweep, though not ſo great as the Day before. The Country was open on all Sides, but the Soil barren, except for the Breadth of 10 or 15 Li of Meadow, through which the *Kerlon* runs. We encamped at a Place called *Tou kûl chi ava*, Lat. 48° 19'.

The 17th, we went 63 Li S. W. and W. S. W. through a very open Country, only we ſaw ſome little Hills towards the S. and S. W. The Soil was barren, but grew ſomewhat better towards the End of our Stage. Our Road ſtill lay to the South of the *Kerlon*, and we encamped on its Bank at a Place called *Kerlonni ſira chibautay*, Lat. 48° 12'. The 18th, we marched 70 Li W. and at the End inclining to the N.

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and croſſed the *Kerlon* juſt before we pitched our Tent in a Place called *Chilun Karchaka*. Our Road lay along the Meadow, which continued to be very charming and full of good Paſturage.

The 19th, we advanced 70 Li Weſtward, in a Country ſtill more level than before, and always within 10 or 12 Li of the *Kerlon*, which we paſſed at a Place called *Turé nor*, and encamped on its Banks. The 20th, we travelled 65 Li Weſtward, inclining a little to the South along the Meadow in Sight of the *Kerlon*. We paſſed by the Ruins of a City, built on the North Bank of the *Kerlon* in the Time of the *Ywen* Dynaſty. It was a Square 20 Li in Compaſs, and was called *Para hotun*, that is, *the City of the Tiger*, be- Para Ho-tun.
cauſe the Cry of that Animal was there heard. We encamped in a Place called *Kerlonni kanchuku alin*, by the *Kerlon*, Lat. 48°, after we had croſſed a little Brook of very clear Water, which falls into that River; the Meadow ſtill abounding with good Forage.

The 21ſt, we travelled 68 Li W. S. W. or S. W. by W. After winding about the Meadow, to avoid the Marſhes, we paſſed the *Kerlon*, and kept that River in Sight till the laſt 15 or 20 Li, when it takes a large Sweep to the South, paſſing between a Mountain to the North, and little Hills on its South. We took a ſhort Cut a-croſs a little Hill, and encamped on its Bank, in a Place called *Púſing angha*. *Sering taſhi tayki*, Chief of a *Kalka* Standard was encamped by the River, with a conſiderable Number of Tents. Lat. 47° 58′. The 22d, we advanced but 35 Li S. W. by W. on Account of the Rains. We had the *Kerlon* all the Way in View, which at laſt we croſſed, and encamped on an Eminence, the Place called *Pwirluk alin*. The 23d, we advanced 76 Li W. a little inclining to the S. We had moſt of the Way Hills towards the S. and the *Kerlon* to the N. Our Camp was in the Meadow 4 or 5 Li from the River, near a Pool of very clear Water. The Place is called *Paynúk alinni hara úſſú*. Lat. 47° 49′.

The 24th, we went 68 Li, the firſt 33 W. S. W. and the Remainder due W. and paſſed the River, and encamped on its Northern Bank in a Meadow full of Forage. We chaſed ſeveral wild Mules and yellow Goats in vain, but killed a young Wolf, which purſued the Sheep belonging to our Mandarins. We perceived 5 large Stags on the Mountains, though they were quite bare and deſtitute of Trees. The Place of our Encampment was called *Púrhaſúhay hojo*. Lat. 47° 44′. The 25th, we advanced 64 Li W. inclining about 16° S. After we had gone 20 Li we again croſſed the *Kerlon*, and marched under the Hills called *Egutey kalka*. We re-paſſed the River, and pitched in a Place called *Erdeni tolobay varghi erghi*, Lat. 47° 38′. The 26th, we proceeded 75 Li S. W. by W. along the Plain of the *Kerlon*, to a Ridge of low and quite bare Hills. The Soil was a barren Sand, but full of Rat-holes, which, though covered with Sand, were hollow within, and cauſed the Horſes and Camels to ſtumble. We encamped by the *Kerlon*, in a Place called *Húſetú tsilan*, 50 Li diſtant from *Kayrê hojo*, Lat. 47° 26′.

The 27th we travelled 50 Li S. W. by W. through a Plain, with the River and Hills at a good Diſtance to the N. The Soil was a barren Sand. We encamped near a Point of Hills, called *Kayrê hojo*, by the *Kerlon*. Lat. 47° 15′ Variation of the Needle 3° 40′ Weſt: The Heat was exceſſive. The 28th, we went 56 Li W. inclining a little to the S. After we had travelled a while in the Plain, we entered among Hills, leaving the *Kerlon* to the South, where it bends very much. We pitched our Camp near a Meer, where was a Spring of very freſh Water, but as it bubbled out of the Ground, and there was no Defence for it, it only formed 2 or 3 little Pools, whoſe Water partook of the nitrous Soil. It happened very ill for *Nitrous Soil.*
us, that our Cattle entering the Water before any was drawn for the People to drink, made it muddy and ill taſted, and this was one of the hotteſt Days that ever I felt; there blowing a ſcorching Wind from the S. and S. W. It alſo continued very hot all the Night, which is not uſual in this Country, and though Rain had fallen about our Camp, accompanied with very violent Claps of Thunder. We encamped in a Place called *Honghûr púritú*, 40 Li from the *Kerlon*.

The 29th, we proceeded 65 Li W. and a little by N. After 25 Li, we entered among the Hills, called *Tono alin*, quite covered with Rocks. We travelled farther in a barren Plain, full of Rat-holes, and encamped by a Brook called *Semkat* of very good and cool Water. The Place is called *Eburhu holo ſheri*, Lat. 47° 15′. The 30th, we travelled 67 Li W. and by N. along a Plain of barren Sand, after which we paſſed the *Kerlon* at a Place called *Ulon erghi*, and encamped by the River. About 30 Li Northward appeared high Mountains covered with Rocks, which bounded the Territories of *Che ching han*, where the *Eluths* uſually encamped in order to make Incurſions on the *Kalkas*. The 31ſt, we advanced 35 Li N. N. W. in the ſame Plain, always in Sight of the *Kerlon*, and encamped on its Bank in a Place called *Ekemûr púrhaſútay*, having continually on one Hand the Mountains of *Payen ulon*. But we were nearer a great Streight of Mountains, extending to the Source of the *Kerlon*, which they told us was 3 or 400 Li to the N. It is there formed by the Concourſe of ſeveral Springs. The *Kalkas* told us that the *Saghalian ula* (which they call *Onon*, as far as where the *Argun* falls into it) riſes on the North Side of the ſame Mountains, about 400 Li diſtant. We took Abundance of Pikes, Carps, and other ſmaller Fiſh in the River. Lat. 47° 22′.

Auguſt 1ſt, we went 65 Li N. W. and after travelling among bare Mountains, where we found a Spring in a Bottom; we deſcended into a large Plain, ſurrounded with Hills, and encamped by a Meer, called *Kalûtû nor*, of good but not cool Water. The *Kerlon* was about 40 or 50 Li E. of us, Lat. 47° 36′ Variation of the Needle 3° 20′ W. The 2d, we travelled 55 Li N. W. by N. After 25 Li, we entered a pretty wide Valley, extending about 25 Li, between two Chains of barren Mountains, and encamped near a Rivulet of fine Water, which ſoon loſes itſelf in the Ground; the Sides of it yielded plenty of good Forage. Lat. 47° 46′. The 3d, we advanced 56 Li N. W. through Valleys in Sight of Mountains covered with handſome Firrs, and encamped on the River *Túla*, which riſes in the Mountain *Kentey*, about 120 Li from the *Kerlon*, and runs at firſt S. E. till having paſſed the Point of the Mountain, (which was near our Camp, and lies due Weſt from the Confluence of the little River *Tirelki* and the *Tula*) it turns directly Weſt. It is conſiderably larger than the *Kerlon*, and its Stream exceeding clear, running over a Bottom of Flints and Pebbles. Its Banks are very agreeable, being covered with va- *Agreeable Plain.*
rious Sorts of beautiful and buſhy Trees. In its Courſe it forms ſeveral little Iſles, full of moſt delightful Groves, and we found a Coolneſs in the Air that was very refreſhing in this hot Seaſon. The River is very rapid, and on both Sides without the Trees is a Meadow abounding with excellent Forage. This is certainly the moſt agreeable Place I had ſeen in all my Travels into *Tartary*. Near this Place, two Years before, was fought the Battle between the *Chineſe* and the *Eluths*, which ended in the total Defeat and Ruin of the latter. Lat. 47° 56′.

The 4th, we advanced but 37 Li, S. W. by W. taking the longer Way, becauſe of the Marſhes, and encamped by the *Tula*, which directs its Courſe Weſtward through very narrow Streights of Mountains. We went out of our Way with the *Ta jin* to view the Field of Battle abovementioned, where the 2d Preſident of the Tribunal of the *Mongols*, who was in the Fight, gave us the following Account of what paſſed on this Occaſion.

Account of the Battle with the Eluths.

The King of *Eluth* flying before the Imperial Army, had marched up the *Kerlon*, and was arrived near the *Tûla*, and the Mountains whither he deſigned to retire, and where it was impoſſible to force him. The Van of the Imperial Army advancing near the *Eluths*, were attack'd by them, routed and purſued to their main Body, which was encamped above three Leagues diſtant. This Advantage encouraged the King of the *Eluths* to advance with his Army, which conſiſted of but 7000 regular Troops, and venture an Engagement. He poſted his Baggage with the Women and Children in the Woods and little Iſles in the River, and march'd up directly to attack us, who were drawn up in a Line on a Hill, and made a very great Front. The *Eluths* poſſeſſed themſelves of a lower Hill, which faced us, within Musket Shot, and thence advanced to the Quarter where the *Chineſe* Soldiers were poſted, but after a long and obſtinate Fight, were forced to retire. The Imperial Artillery all the while play'd upon them, and did great Execution, eſpecially upon thoſe who were poſted on the Eminence. However, they did not quit their Poſt, till they ſaw a great Body of *Manchews*, who had deſcended into the Plain, marching up to attack their Flank; fearing to be ſurrounded, they abandon'd the Hill, and retreated in good Order. Our Troops did not purſue them far, becauſe Night came on, and the *Eluths* had retir'd into the Woods and Thickets along the River. But theſe were ſo terrify'd at the Numbers and Reſolution of their Enemies, that they fled all Night, carrying off what they could of their Families and Baggage. Their King, whoſe Wife was killed with a Cannon Ball, was the firſt who fled with his Family, and a very few Followers. They found in his Camp a few Women and Children, and wounded Perſons; but the Fugitives not knowing what was become of their King, nor whither to go, came and ſurrender'd themſelves by Troops, ſo that if the Emperor's Soldiers had been provided with good Horſes to purſue them, very few of them could have eſcaped. The Place where his Majeſty's Army was drawn up is called *Chau mû*. Having view'd the Field of Battle, we deſcended into the Plain, which is water'd by ſeveral Rivulets that fall into the *Tûla*. Towards the Middle of this Plain we ſaw the Ruins of a very magnificent Temple, which was built by *Chempezun tamba hûtûktû*, the great *Lama* of the *Kalkas*, and deſtroy'd by the *Eluths*. Lat. 47° 55′. The 5th, we advanced but 35 Li, W. N. W. becauſe we took a large Compaſs to avoid the Marſhes. We met with ſeveral Brooks which fall into the *Tûla*, and for near 30 Li together paſſed along by a high Mountain called *Han alin* quite cover'd with Pines and Firr. They told us the Foreſt was full of Bears, Stags, and wild Boars. We encamped in a Valley at the Foot of this Mountain, on the *Tûla*. Lat. 48°. The 6th, we proceeded 45 Li, N. N. W. leaving the *Tûla* to the South, and marching almoſt continually on Mountains covered with Pines, or in Vallies beneath them, in one of the moſt agreeable of which, we encamped by a Brook. The Foreſts of Pines on the Hills make a moſt beautiful Proſpect, and muſt needs abound with wild Boars, for the Valley was full of their Tracts, and the Trenches they dig in the Ground ſearching for Roots. We met alſo with Strawberries exactly reſembling ours. Lat. 48° 14′. The 7th, we went 51 Li, but by the Turnings advanced no more than 48 Li, N. W. We croſſed a Mountain covered with Pines, but as they are very tall, and without Branches, we eaſily made Way through them, but now and then were ſtopt by thoſe that had fallen of themſelves: For the Country being deſerted, and the *Kalkas* who formerly inhabited it, never building Houſes, large Timber was of no Service. Having deſcended this Mountain, and paſſed through ſome Vallies well water'd, we pitched at length by the Side of a Brook whoſe Water was not very good, but there was good Paſturage in its Neighbourhood. The 8th, we continued in our Camp becauſe of the Rain. Lat. 48° 24′.

Fine Temple deſtroy'd.

The 9th, we travelled 70 Li, N. W. by W. The Mountains were moſtly cover'd with Graſs, with here and there a few Pines and Firrs, and we found in a little Wood Plenty of Strawberries. We took the Meridian Altitude by the Side of a Brook, 57° 12′, which gives the Lat. 48° 34′. We encamped afterwards by another Brook, having to the S. and W. Mountains covered with beautiful Groves. The 10th, we went 55 Li, W. N. W. almoſt continually among Mountains. At the End of 15 Li we croſſed a Mountain covered with Woods full of Strawberries. After we had deſcended into the Valley, we found a Stream of very clear, freſh, and wholeſome Water, and its Banks lin'd with Trees, where we reſted ourſelves in the Shade. Afterwards we proceeded among bare Mountains, and having croſſed another Mountain clothed only with Graſs, we encamped in another Valley by a Spring of very cool, but not good Water. Lat. 48° 37′. The 11th, we travelled 37 Li, N. W. by W. through Vallies ſurrounded with barren Hills, the Land being like that near the *Kerlon*, ſandy and full of Rat-holes. We encamped by ſome Pools, which are ſupply'd by a Spring, from whence proceeds a Stream of cool and good Water. In the Evening came a great Company of *Kalkas* to ſalute our *Tajin*, bringing with them for a Preſent ſome wild Boars, and a Hare, whoſe Fur was blackiſh, and its Legs and Body longer than uſual.

Woods full of Strawberries.

The 12th, we march'd 63 Li, the 1ſt, half N. W. the reſt N. N. W. through large Vallies, ſurrounded with bare Hills. We ſaw ſeveral Flocks of yellow Goats in the Road, and our Mandarins kill'd a few Stags, with a good number of Deer or Roe-bucks. We encamped by a Spring of bad Water, Lat. 48° 54′. The 13th, we travelled 41 Li, but no more than 30 Li in a direct Line to the N. N. W. In quitting the Mountains we entered a great Plain to the N. E. where the *Tûla* is joined by the *Orgon*. We paſſed the firſt, and encamped between the two, on a Mountain by the Side of a Plain, which was the Place choſen for the Aſſembly of the *Kalkas* of this Country. All the *Kalka* Princes of theſe Parts, who have ſubmitted to the Emperor, came this Day to meet the *Chi*. The Ceremony was performed in the ſame manner as before, near the *Kerlon*. I found myſelf much out of Order. We continued here till the 27th, while our Grandees accommodated the Differences among the *Kalkas*, or gave Sentence on Tryals brought before them. We enquir'd into the State of the Country and adjacent Parts, putting Queſtions to the *Kalkas* and ſome *Ruſſian* Merchants, who had travell'd all the Country between *Tobolskoy* and *Selengha*. There was a young *Kalka*, who was in the Service of the *Ruſſians*, and had made ſeveral Journeys to *Tobolskoy*, and viſited all the Places to the Weſt of *Jeniſſea*, as far as Mount *Altay*. He gave us a clear Deſcription of the Country, and drew a little Map of it off hand, in which he agreed with ſeveral other *Kalkas* and *Ruſſians*. The chief Particulars of his Account are as follow.

Account of the Ruſſian Territories in Tartary.

1. The Plantation of the *Ruſſians* on the Eaſtern Side of the *Selengha*, 340 Li diſtant from the Confluence of the *Orgon* and *Tûla* where we now were, is a little Town containing above 400 Families of *Ruſſians*, and thoſe of the Country who have ſubmitted to them, not as Slaves but Friends. They dreſs and live after the *Ruſſian* Manner, and ſome have liſted in the *Czar*'s Service. This Town is a Square, each Side being two Li, and incloſed with a ſtrong Palliſade terraſſed. The *Selengha* riſes in the Mountain *Tannu*. The *Orgon* falls into the *Selengha*, which is much larger, 140 Li from the Town which bears that Name, and the *Selengha* empties itſelf into the great Lake *Paykal*.

which

2. The most famous Mountains are *Altay*, *Trangha*, *Kokoye*, and *Kentey*, which last is about 5 Days Journey from our Camp, and is the Source of the *Kerlon* and *Tûla*. The latter rising on its North, and the former on its South Side. The River *Onon* has its Source also on the North-East Side of Mount *Kentey*, about a Day's Journey from the Source of the *Kerlon*. The *Chinese* call it *He long kyang*, and the *Tartars Saghalian ûla*. Mount *Altay* is most famous, and separates the *Kalkas* from the *Eluths*; it is distant from our Camp about 6 Weeks Journey, at the Rate of 50 Li a Day, and gives Rise to several great Rivers, as the *Oby*, the *Jeniſſea*, and the *Irtis*, besides the *Tum*, the *Hopdo*, and the *Shulengha*, which are no inconsiderable ones. Mount *Hangay* lies to the East of *Altay*, about 20 Days Journey, or 1000 Li, and formerly divided the Dominions of *Tûſhetû han* from those of *Shaſaktû han*. Between the two Mountains there is a third called *Kokoye*, but not so considerable, about 1200 Li from *Altay*, and near as many from *Hangay*. *Mountains.*

3. There are also some very remarkable Lakes in this Country, the Principal of which is *Paykal*, called by them *Talay*, that is, the *Sea*. It extends from S. W. to N. E. and is a good Month's Journey from one End to the other, as a *Russian* assured us, who travelled it in Winter on the Ice; but its Breadth is not near so great, for he said that in some Places he could see both Sides of it, and that in the widest Parts it might be crossed in 2 or 3 Days. It is full of excellent Fish, which ascend the Rivers that fall into it. Our People caught many in the *Tûla*, particularly Sturgeons. There is also a Lake called *Ekaral nor*, into which the *Hopdo* discharges itself, after it has run along the Mountain *Kokoye*. The *Kirkir nor* lies to the East of Mount *Hangay*, and at a good Distance from the Rivers *Konghey* and *Shapkam*, which rise in that Mountain, and after joining their Waters fall into the Lake *Kirkir*. The *Kirkir* is not above 150 or 160 Li in Circuit, but the *Ekeral* is at least 300. They told us also that 3 small Rivers spring out of Mount *Kentey*, which the *Russians* forded in their Way to our Camp. They passed the *Shûra* after 3 Days March, that is 140 or 150 Li from the Town of *Selengha*, and about half a Day's Journey from thence they crossed the *Haras*, those Rivers being every where fordable. *Irkutskoy* is seated on the River *Angara*, 100 Li from its fall into the Lake *Paykal*. *Lakes.*

The *Kalkas* who dwell about the Rivers *Tûla*, *Orgon*, and *Selengha*, were formerly Subjects of *Tûſiktû han*; but as they did not follow him in his Flight, contenting themselves with retiring to the Mountains and Woods, they lived in a State of Independency. But the Emperor having invited them to come and live near *China*, with an Offer of Lands to inhabit, they answer'd they would readily submit to his Majesty, but could not quit their Settlements without exposing themselves to a miserable Death, because they had neither Horses sufficient for travelling, nor Cattle to subsist on, whereas in their present Habitations they could live by Hunting and Fishing, the Woods being full of Bears, wild Boars, Stags, and Deer, whose Skins also serv'd to cloath them, and cover their Tents withal. As what they alleged was true, the Emperor permitted them to abide where they were, only ordering that they should divide themselves into Standards and *Niûrus*, or Companies. As they depended on 3 Princes, they accordingly formed 3 Standards, and each of these Princes or *Taykis* was made Chief of a Standard, composed of his own People. His Majesty created *Kentu Tayki* the most considerable of them, a *Peyle*, or Regulo of the 3d Order. The 2d *Tayki* was made a Count; the 3d, whose Name is *Ariu* remained a *Tayki*, without the Addition of any other Title but that of *Shaſſak*, which signifies, in their Language, the *Chief of a Standard*. *Plenty of Game.*

August the 26th, we departed, taking the same Road as we came, as far as *ûlan erghi* on the *Kerlon*, where we arrived the 7th of *September*. On the 8th we travelled 53 Li directly S, the Way partly level, and part full of Hillocks, and encamped by a Spring of tolerably good Water. Lat. 47° 5′. The 9th, we advanced 68 Li to the South, and a little by West, in a flat Road, and encamped by a Well of good Water. Lat. 46° 48′. The 10th, we proceeded 80 Li, S. by E. in a Country full of Stones and Hillocks, and encamped by a small Spring of good Water. Lat. 46° 29′. The 11th, we went 53 Li, S. and by W. the Country part smooth, and part Stony. About half Way we met with a pretty good Spring, but encamped where was very bad Water. Lat. 46° 14′. The 12th, we travelled 80 Li to the S. inclining a little to the W. the Country sandy and full of Briars, and encamped in a Place called *Narat*, by a plentiful Spring of good Water. Here it was that we rejoined *So ſan lau ye* in our first Journey, and turned back again, because of the War between the *Eluths* and *Kalkas*. Lat. 45° 48′.

The 13th, we advanced 60 Li S. S. E. the first 20 over Rocks, Stones, and Hillocks, the rest of the Way a Flat, and encamped by a Pool, where was a Spring of bad Water. Lat. 45° 34′. The 14th we went S. E. by S. in a smooth Road, and encamped again near a Pool where was a Well of bad Water. Lat. 45° 11′. The 15th. we advanced 58 Li to the S. E. in a flat Road, interspersed with a few Hillocks, which seemed to contain fine white Marble, and Quarries of Slate. The Well Water was pretty good. Lat. 44° 38′. The 16th, our March was 54 Li, S. 30° E. mostly on a Flat, and encamped near a Spring of good Water. The 17th, we advanc'd 42 Li, S. S. E. in an uneven sandy Road, and encamped near a Well of bad Water, where there was no Fodder for the Cattle.

The 18th, we proceeded 57 Li, S. S. E. in the same Road, except for the last 15 Li, which was full of Bushes that grew in the loose Sands. We encamped near a Fountain, Lat. 44° 24′. The 19th, we marched 56 Li S. E. by S. the first 20 Li the Road was full of loose Sands, the rest was a firm Sand. We encamped near a Well of tolerable Water, but found little Forage. Lat. 44° 10′. The 20th, we continued in our Camp. The 21st. we proceeded 35 Li to the E. 20 towards the S, the Road partly loose and partly firm Sand, and encamped by a Well of pretty good Water, where was no Forage. The 22d we travelled 43 Li to the E. and by S. the Road sandy, and encamped near a Well of good Water, but found very little Forage. One of the richest *Mongol* Princes in the Country had his Camp not far from us. They say he has above 10,000 Horses, and other Cattle in Proportion. He is a Regulo of the 2d Order, and Chief of a Standard. The 23d, we proceeded 44 Li to the S. the Road much the same, and encamped near a Well of good Water, but Forage was scarce. The 24th, we marched 88 Li to the S. 16° to the W. the Road sandy, and pitch'd by a Well of bad Water, but met with Forage, Lat. 43° 30′. The 25th, we march'd 63 Li to the S. passing over Stones and Rocks sticking out of the Ground, and encamped by a Spring of good Water, and surrounded with good Forage. Lat. 43°. Here were the ancient Limits which separated the *Mongols*, Subjects of *China* from the *Kalkas*. *Rich Mongol Prince.*

The 26th we marched S. 12° towards the E. in all 70 Li, the Road pretty good, with some small Hillocks of hard Sand. We pitched near a Brook of brackish Water. The 27th we advanced 98

Li

Li, S. in a fine Road of hard Sand, and encamped near a Brook of good Water, ſurrounded with excellent Forage, Lat. 42° 22′. The 28th we proceeded 58 Li, S. 2° towards the W. the Road the ſame, and encamped among ſeveral little *Mongol* Camps, near one of the largeſt of them, where was a Spring, ſome Wells, and good Forage. Lat. 42°. The 29th we travelled 71 Li, S. 6° E. the Road ſometimes hilly, ſometimes flat. We ſaw the Walls of a ruin'd City, and encamped near a running Spring of good Water. Lat. 41° 22′. The 30th we advanc'd 65 Li, S. by E. in a fine ſmooth Road, and pitch'd by a Rivulet of good Water, where was tolerable good Paſturage, Lat 41° 26′

October the 1ſt, we march'd 67 Li, S. by E. the Road good for the firſt 40 Li; the reſt lay between Hills covered with Shrubs and Buſhes. We ſaw many Camps of *Mongols*, and pitch'd by a Brook of excellent Water, where was pretty good Forage, Lat. 41° 7′. The 2d we went 40 Li, S W. by S. the firſt 25 between very high and ſteep Mountains, full of Rocks, in a narrow Gut, along which runs the Rivulet, by which we encamped the Evening before. We croſſed it above 20 Times, and having paſſed this Streight, enter'd into a beautiful Plain, in which ſtands the City of *Húhu hotun* or *Kuku hotun*, Lat. 40° 54′. The Road from this City to *Peking* has been already deſcribed. Beſides, as the whole Way is one continued Deſart, without Rivers, Habitations, cultivated Lands, or Trees, conſequently there cannot be much Room for Obſervations. We arrived at *Peking* on the 13th of *October*.

Kuku hotun.

GEOGRAPHICAL OBSERVATIONS
ON THE
KINGDOM of *KOREA*,
Extracted from the MEMOIRS of P. *REGIS*.
With an Abridgment of the KOREAN *HISTORY*.

Name and Extent.

KOREA is called by the *Chineſe*, *Kau li*, and ſometimes in their Books *Chau tſyen*; and, by the *Manchew Tartars*, *Solbo*. It has had other Names, at different Times, which are not material. This Kingdom is bounded on the N. by the Eaſtern or *Manchew Tartars*: On the Weſt by the *Chineſe* Province, named ſometimes *Leau tong*, at other Times *Quang tong*, ſeparated from E. *Tartary* by a wooden Paliſado, called by the *Chineſe*, *Mu tew ching*, the wooden Wall; and by the Sea on the E. and S. It extends from 34° to 43° of Lat. and its greateſt Breadth from E. to W. is 6°. The Frontiers, ſo far as we ſaw, were very well cultivated after the Manner of the Southern *Chineſe*; and a *Tartarian* Lord, whom the Emperor had ſent thither, attended by a Mandarin of the Mathematical Tribunal, informed us, that the Country abounded with all the Neceſſaries of Life. This Lord brought from thence the Map in the Royal Palace. He went as far as the Capital, and meaſured, by a Line, the Way to it from *Fong whang ching*. Eaſt of this City, which ſtands at the Eaſt End of the Paliſado of *Quan tong*, is the preſent Weſtern Border of *Korea*. For after the *Manchews* had ſubdued the *Koreans*, which was before they attacked *China*, it was agreed that a certain Space ſhould be left uninhabited as a Boundary betwixt them, which is marked in the Map by pricked Lines. When we were at this City we found its Lattitude 40° 30′ 20″. And its Longitude from the Meridian of *Pe-king*, appeared by our Geometrical Meaſures, to be 70° 42′ Eaſt.

Map of Korea.

As we had no Opportunity of viewing either the Sea-Coaſt, or inward Parts of the Kingdom, whereby we might know exactly their Situations, we do not pretend the Map is compleat, but only the beſt that has been yet publiſhed. The whole Northern Limits where *Korea* is broadeſt, and ſo far as we travelled on the Weſt, having been meaſured Geometrically, and their Latitudes fixed, we made Uſe of theſe Helps for reducing the other Parts to their proper Longitude. Moreover, by the *Tartar* Lord's Meaſurement of the Road from *Fong whang ching*, we have been enabled to proportion the Diſtances of other Places in the Map. The *Chineſe* Mathematicians have found the Latitude of the Capital of *Korea* 37° 38′ 20″. which is diſtant from the Nothern Boundary 5° and a half. So that ſome Obſervations on the S. and E. Sides, would ſerve to adjuſt the Situation of this Kingdom, with reſpect to the general Geography of *Aſia*.

Rivers.

The moſt conſiderable Rivers are the *Ya lû* and *Tú men*, called by the *Chineſe*, *Ya lû kyang* and *Tú men kyang*, but in the Maps by the *Manchew* Names, *Ya lû ûla*, and *Tú men ûla*: *ûla* and *kyang* ſignifying each in its particular Language, a River. They both riſe out of the ſame Mountain, one of the higheſt in the World, named by the *Chineſe*, *Chang peſhan*, by the *Manchews*, *Shan alin*, that is, *the ever white Mountain*. The one runs W. and the other E. they are both deep, ſomewhat rapid, and of exceeding good Water. The Courſe of the other Rivers, which we have not ſeen, are marked according to the *Korean* Meaſures.

Great Wall of Korea.

The Houſes in this Kingdom have but one Story, they are ill built, in the Country of Earth, and in the Towns commonly of Brick. Their Cities are generally built and walled in the *Chineſe* Manner. But the Great Wall raiſed by the *Koreans*, as a Defence againſt the *Tartars*, is much inferior to that of *China*, and for 90 Years paſt has been almoſt entirely ruinous; for they firſt felt the victorious Arms of the *Manchews*. The Capital is named in the Map *King ki tau*, according to the *Koreans*, but the *Chineſe* call it *Kong ki tau*, becauſe they think the Word *King* of too much Dignity to be applied to any Court but their own; nor do they think it lawful to ſtile other ſovereigns *Tyen tſe*, or *van ſwi*, which Epithets they appropriate to their own Monarchs. However, I cannot agree with a certain Author, that thoſe Titles are *full of Pride, and as ridiculous as impious*. For though they may ſignify the *Son of Heaven* and *the Immortal*, yet long Cuſtom has brought them to import no more than the Emperor of *China*. In the ſame Manner, though by *Tyen hya*, they mean their own Empire alone, yet they know they are not Lords of the Univerſe, but imagine themſelves ſuperior to all the World beſides. Theſe are Difficulties not to be removed by the Ambaſſador of any Prince who would pretend to treat with the Emperor upon an Equality,

lity. The Ambaſſadors of *Korea*, as they repreſent a tributary Prince, meet with very little Reſpect, and do not take Place even of the Mandarins of the ſecond Order. They are at firſt confined to their Houſe, and when they are permitted to go abroad, they are ſurrounded with Spies under the Appearance of Attendants. The *Tartar* Lord, who was Envoy to the King of *Korea* informed us that he was under no leſs Reſtraint; and that he was continually watched by thoſe who inſtantly conveyed to Court every Word he ſpoke, by Means of Boys placed conveniently along the Streets.

The *Koreans* dreſs as the *Chineſe* did, under the *Tay ming* Family, in a Gown with long and wide Sleeves, a high ſquare Cap, a Girdle, and Boots of Leather, Linnen, or Sattin. Their Language is different from the *Chineſe*, but their Characters are the ſame, and both Nations uſe Interpreters. They have a very great Eſteem for the Doctrine of *Confucius*, but little Reſpect for the *Bonzas*; none of their *Pagods* being allowed in the Towns. Chriſtianity has never yet been preach'd in *Korea*, nor can it be done without a Permiſſion from the *Chineſe* Emperor, a Thing hardly to be expected ſince the Year 1724, when the Miſſion, even in *China*, was almoſt entirely deſtroyed. When a Criminal is to be puniſhed, a Sack is thrown over his Head, reaching to his Feet, with deſign to conceal his Shame, and have him the better in their Power. This Country was formerly inhabited by various Nations, the principal whereof were the *Me*, the *Kau kyu li* and the *Han*, the laſt of which were ſubdivided into the *Mahan*, the *Pyen han* and the *Chin han*, all which were at laſt united into one Kingdom called *Chau tsyen* or *Kau li*. The Eight Provinces, which it now conſiſts of, contain 40 *Kyun* or grand Cities; 33 *Fu*, or Cities of the firſt Rank; 58 *Chew*, of the ſecond Rank; and 70 *Hyen*, of the third Rank. The 1ſt, Province is in the Centre of the Kingdom, and is named *King hi* or *the Province of the Court*; the Eaſtern, *Kyang Ywen*, or *the Source of the River*, was antiently the Country of the *Mé*; the Weſtern called *Whang hay* or the *Yellow Sea*, includes part of the old *Chau tsyen* and Country of the antient *Mahan*; the Northern *Ping ngan*, *the Pacific*, was formerly Part of the Kingdom of *Chau Tsyen*; *Tsven lo* the Southern, was the Reſidence of the *Pyen han*; the South Weſtern *Chu ſin*, that is the *Faithful and Pure* is the antient *Ma han*; the North-Eaſtern *Kyen king*, or the *happy*, was the antient Dominion of the *Kau-kyu li*; and the South-Eaſtern *Kin Shan* was formerly the Country of the *Chin han*.

their Habit.

Provinces.

The *Koreans* were ſubject to the *Chineſe* from the Time of *Yau*, who began his Reign 2357 Years before *Chriſt*, till the Tyranny of *Tay kang*, of the *Hya* Dynaſty, (who came to the Crown 2188 Years before Chriſt) forced them to revolt. *Kye*, who aſcended the Throne 1818 Years before Chriſt, made them pay Tribute; but they ſoon rebelled againſt his oppreſſive Sway, and even ſeized part of *China*. *Ching tang*, who about 1766 Years before Chriſt, dethroned *Kye*, and founded the *Shang* Dynaſty, again reduced them. In the Reign of *Chong ting* which began 1562 Years before Chriſt, they attacked *China*, and continued ſometimes ſubmiſſive, and ſometimes rebellious, till 1324, when by the Weakneſs of the Emperor *Vû ting*, they conquered the Provinces of *Kyang nan*, and *Shan tong*, whereof they kept Poſſeſſion till *Tsin chi whang* ſubdued them.

Hiſtory of Korea.

But as theſe Times are very obſcure, the *Chineſe* Hiſtory confirmed by the Calculations of Eclipſes therein recounted, begin the Eſtabliſhment of this Monarchy with *Ki tſe*. This Prince, famous for his Wiſdom, was Uncle to *Chew*, Emperor of *China*, by whom he was impriſon'd for the ſound and free Counſels he offered him. But *Vû vang*, Founder of the *Chew* Dynaſty, having 1122 Years before Chriſt, deprived the Tyrant both of his Crown and Life, reſtored *Ki tſe* to his Liberty. He delivered to *Vû Vang* the Inſtructions contained in the *Shu king*, Book IV. Chap. 6. But not chuſing to live under a Prince, by whom his own Family had been driven from the Throne, he retired into *Chau tsyen*, where by the Aſſiſtance of the Emperor, he was made King. *Ki tſe* introduced among his People the Politeneſs of the *Chineſe*, and ſoon by his Wiſdom eſtabliſhed his Throne; which his Family enjoyed till *Tsin chi whang*, who came to the *Chineſe* Crown 246 Years before Chriſt, made *Chau tsyen* dependant on *Lyau tong*, but ſtill leaving the Poſſeſſion to the Deſcendants of *Ki tſe*, who for forty Years govern'd under the Title of *Hew* or Marquis, till *Chun* re-aſſum'd that of *Vang* or King.

In the Year 206 before Chriſt *Kau-tsû* likewiſe named *Lyew Pang*, Founder of the *Han* Dynaſty, conquered the ſeveral Kingdoms *China* was then divided into, and eſtabliſhed himſelf ſole Monarch. *Wey man* or *Nyan*, a *Chineſe* of the Province of *Pe che li*, taking Advantage of theſe Commotions, put himſelf at the Head of ſome disbanded Soldiers, ſeveral Times defeated *Chun*, and ſecured himſelf in the independent Poſſeſſion of his Kingdom, putting an End to the Race of *Ki tſe*. *Wey man*, after repeated Refuſals from the *Chineſe* Emperors, at laſt obtained a Confirmation of his uſurped Crown from *Whey ti* and *Lyu heu* his Mother, who governed in his Name. He afterwards brought the *Me*, the *Kau kyuli*, the *Wo tsyu* and all *Korea* under his Subjection. About the Year 110 before Chriſt *Yew kyu*, Grandſon of *Wey man*, having put *She ho*, the *Chineſe* Ambaſſador, to Death, the Emperor *Vu ti*, called likewiſe *Hyaû û whang ti*, ſent his Generals againſt him, tho' without Succeſs. But ſoon after *Yew kyu* being aſſaſſinated, his People voluntarily ſubmitted to the Emperor, who reduced *Chau tsyen*, into a Province, which he called *Tsan hay*, and divided *Korea* into four more, namely, *Chin fan*, *Lin tong*, *Lo lang*, and *Hven tû*. But the Emperor *Chau ti*, who began his Reign 86 Years before Chriſt, afterwards reduced *Korea* into two.

The *Kau kyuli* were deſcended from the *Fû yu*, a People of Eaſtern *Tartary*. But they, reſembling other idolatrous Nations, give fabulous Accounts of their ancient Heroes, of which the following is one. A Daughter of the God *Ho hang ho*, being detained in cloſe Confinement by the King of *Kau kyuli*, one Day as ſhe was expoſed to the Rays of the Sun, ſhe conceived, and afterwards brought forth an Egg as large as a Buſhel, wherein was found a Male Child; who, when he grew up, was named *Chu mong* or *Good Archer*, and the King made him Overſeer of his Studs or *Haras*. *Chu mong* ſtarved the good Horſes and fattened the bad, by which Means the King choſe the latter, and left him the former. One Day as they were hunting, his Majeſty permitted him to ſhoot what Game fell in his Way; and he ſlew a great Number of Fallow Deer, which made the King think of cutting him off. *Chu mong*, perceiving his Intention, fled, and being hotly purſued came to the River *Pû ſhwi*, which he could not croſs, *Ah! ſaid he, ſhall I, who am the Offspring of the Sun, and Grandſon to the God* Ho hang ho, *be, by this River, prevented in my Eſcape.* He had no ſooner concluded his Ejaculation, than the Fiſh, binding themſelves together, made a Bridge, over which he paſſed. On the other Side he met three Perſons, one dreſs'd in Hempen Cloth, the ſecond in a quilted Garment, and the third covered with Sea-weeds. They accompanied him to the City *Kyi ſhing ku*, where he took the Name of *Kau*, ſignifying he came from *Kau kyuli*.

The Kau Kyuli.

Quang Vû ti Reſtorer of the *Han* Dynaſty, who aſcended the Throne 25 Years before Chriſt, again made the Kingdom of *Chau Tsyen* dependant on *Lyau tong*, which was govern'd by *Chyi tong*, famous for his Juſtice and Probity. In the mean Time the King of *Kau kyuli* conquered the *Mé*, *Japan*, the *Han*, and *Fû yu*, continuing

the usual Tribute to the *Chinese* Emperors. But *Kong*, King of *Kau kyuli*, first carried the War into *China*, took the City *Hven tû*, and killed *Chay fong* Governor of *Lyau tong* in Battle. However *Kong* was defeated in his Turn by *Wey tay kyew*, Son of the King of *Fû yu*; and was succeeded by his Son *Swi ching*, who restored *Hyen tû* to the Emperor, and paid the usual Tribute. But in the weak Reigns of *Whan ti* and *Ling ti*, he invaded the Country of *Huen tû*. In the Reign of *Kyen ti*, which began in the Year 196 after *Christ*, *Kenlin* Governor of that Province expelled him. Part of *Swi ching*'s Dominions were conquered by *Kong sun tû*, which his Posterity enjoyed till *Kong sun Ywen*, whose Kingdom was destroyed by the Dynasty of the *Wey*.

Ŷ-i-mo retreated to the Foot of the Mountain *Wa tû han*, and was succeeded by *Wey Kong*, a brave and wise Prince, who joined the *Wey* Dynasty in the War against the Successors of *Kong sun tû*. In the Reign of *Ming ti*, which began *An.* 322, he ravaged *Ngan Ping* and *Lyau su*, in the Province of *Lyau tong*. But *Mû kyew kyen*, Governor thereof, having defeated him, sent *Vang ki* in pursuit of him; who followed him above 1000 Li, till he came to the Country of the *Sû shin*, or Eastern *Tartars*; where he erected a stone Monument in Memory of his Expedition. While he was in this Country the natives told him, that their Fishermen were often driven by Storms to an Island, where the Language was different, and the Inhabitants on the seventh Month, annually, drowned a Virgin in the Sea. They also informed him of another Kingdom, peopled only by Women, who conceived of themselves, and carried the Fœtus in their Stomach; they had no Breasts, but suckled the Child for 100 Days by a Tuft of Hair behind the Neck, which yielded a Liquor like milk, and the Infant grew more in that Time than another did in four Years. They added, that the Sea Coast was inhabited by Men with two Faces, who understood no Language, and starved themselves when taken; that they once seized a Man clothed in the *Chinese* Manner, whose Sleeves were 30 Feet long; and that this Country was near the Eastern Boundary of *Wo-tsyu*. Such are the romantic Imaginations of these People. * *Chau*, Great Great Grandson of *Kong*, being created King of *Chau tsyen* by the Emperor *Yong kya*, was driven from *Wa tu* by *Mu yong whang*, who demolished it. *Mu yong pau* subdued *Ngan*, King of *Kau kyuli*, whom he made Governor of *Ping chew*. The Kings of *Korea*, during the *Tsin*, *Song*, *Tsi*, latter *Wey* and latter *Chew* Dynasties, were always created by the Emperors. In the Year 611, and the 7th of the Reign of *Yang ti* of the *Swi* Dynasty, *Ywen* King of *Korea*, at the Head of the *Moko*, invaded *Lyau tang*, and advanced as far as *Lyau si*. The Emperor summoned him to appear before him, and upon his Refusal went in Person against him. But, the *Koreans* taking Shelter in their Cities, which they vigorously defended, and Provisions falling short, the Emperor was obliged to return. Thrice did he invade *Korea*, but with no better Success.

Travellers Lyers every where.

The Moko.

Kyen vû succeeding his Father *Ywen*, was created King of *Korea*, and honoured with the Title of *Shang chu qué*, or *Chief Pillar of the State*, by the Founder of the *Tang* Dynasty, who ascended the Throne *Anno* 620, *Korea* was at that Time divided into 5 *Pu*, or Governments, *viz.* that of the Court or Middle, and the others respecting the 4 Quarters of the World. *Kay su-ven*, of the Family of the *Tsven*, succeeded his Father in the Eastern Government. He was of a savage treacherous Disposition, and assassinated *Kyen vu*, his Sovereign, and using the Body with the utmost Indignity, set *Tsang*, a younger Brother of the deceased, upon the Throne, but, under the Title of *Molichi*, retaining the Power in his own Hands. This Traitor pretended to be the Son of a River God, thinking to secure the Veneration of the People by the Splendor of his Birth.

In the mean Time, the *Koreans* attacked the People of *Sin lo*; and they begged the Assistance of the Emperor *Tay tsong*, who began his Reign *An.* 627. This Monarch having been informed of the barbarous Murder of *Kyen Vu*, set out at the Head of a mighty Army, to punish the Criminal, and gave Orders for the Kings of *Kitan hi*, *Pe tsi*, and *Sin lo*, to join him. He took two Towns, and sat down before *Lyau tong*. His Generosity to his Soldiers, and Tenderness towards the Sick and Wounded, greatly animated his Army. He was every Day viewing the Approaches, and one Day helped up with a Load of Earth, which the Soldiers were carrying to fill the Trenches; this noble Act of Humility made the Officers proud to imitate the Example of their Prince, and partake of the Toil.

The Kitan Hi.

At last, his Stratagem being ripe for Execution, he ordered Fire to be set to some combustible Matter prepared for the Purpose, and the Wind carrying the Flames into the City, occasioned a general Conflagration, wherein above 10,000 Men perished. He then reduced it to a City of the second Order, and called it *Lyau chew*. The Imperial Army besieged *Ngan shi*; to the Relief of which *Kyau yen shew*, and *Kau whey chin*, came at the Head of 150,000 *Moko*. The Emperor having observed a shooting Star fall in the *Moko* Camp, believed it a happy Omen, and next Morning attacked them in their Trenches, and routed them. The two Generals submitted to the Emperor's Mercy, who gave them Posts; but ordered 3,000 of the *Moko* of *Pinjam* to be buried alive. The Mountain, at the Foot of which he was encamped, he called *Hyu king chong*, where he caused a Monument with an Inscription to be erected.

In the Reign of *Kau tsong*, which began *An.* 650, the *Sin lo* begged his Assistance against the *Koreans* and *Moko*, who jointly declared War against them, and had already taken 36 of their Towns; which Request the Emperor complied with. In the mean Time *Kay sven* dying, was succeeded as *Molichi* by his Son *Nan seng*; who disagreeing with his younger Brothers *Tsven nan kyen*, and *Tsven nan chan*, came in Person to implore his Majesty's Assistance. *Tsing tu* younger Brother of *Kay sven*, likewise waited on the Emperor, and gave up to him Part of his Dominions. *Kau tsong*, in the 17th Year of his Reign, sent an Army under the Command of *Li tsing*, against the *Koreans*, and enquiring of *Kya yen chong*, Censor of the Empire, his Opinion of the Expedition, he replied, *The secret Memoirs declare, That the Dynasty of* Kau *shall not reign in* Korea *full 900 Years; and that it shall be ruined by a General aged* 80. *Now this is the nine hundredth Year since the Family of* Kau *succeeded the* Han, *and the Generalissimo* Li tsing *is fourscore Years old. Besides the People are divided among st themselves, and distressed by Famine. The very Wolves and Foxes appear in their Cities, and by these Prodigies they are intimidated. So that the Destruction of the* Kau *Dynasty is at Hand.*

The *Chinese* General having besieged *Pinjam*, *Tsang*, the Titular King of *Korea*, with about 100 Attendants, surrendered himself, and was honourably received. But *Nan kyen* defended the City with wonderful Bravery, till he was betrayed by one of his Generals, who, when *Li tsing* set Fire to one of the Gates by Agreement, delivered it into his Hands. *Nan kyen* was made Prisoner, and *Korea* was divided into 5 Governments, consisting of 170 principal Cities, and 690,000 Families.

Korea divided into five parts.

About the Year 687, in the Reign of the Empress *Vu hew*, *Pau ywen*, Grandson of *Tsang* last King of *Korea*, was created King of the second Rank, of *Chau tsyen*, to which *Korea* had changed its Name from *Kau li*. About the Year 927, *Vang kyen*, who governed *Korea*, assumed the Dignity of King. He subdued

* Another History relates, that *Kau kyen*, King of *Kau li*, in the Reign of the same *Kong Kya*, conquer'd *Korea*, and took *Pinjam*, where he fixed his Court; that he made himself Master of that Part of *Lyau tong* on the East of the River *Lyau*, and frequently invaded *Lyau si*, or West *Lyau*; but *Lyau tong* was recovered by *Tang-tay tsong*. By this Account *Kau Chau* is the same Person with *Kau kyen*.

dued the Kingdoms of *Pe tſi* and *Sin lo*, and removed the Regal Seat from *Pinjam*, which he called *Si King*, or the *Weſtern Court*, eaſtwards to the Foot of the Mountain *Song yo*. For three Reigns under the *U-tay*, the Kings of the Houſe of *Vang* paid their Tribute regularly to the Emperors. *Vang chau*, King of *Chau tſyen*, preſented the Emperor *Chi tſong* of the *Hew Chew* Dynaſty, with a large Number of antient but fabulous Books. He likewiſe paid Homage to *Tay tſon*, the Founder of the *Song* Dynaſty, who came to the Crown of *China*, An. 960. *Chi*, the third King from *Vang Chau*, was forced to pay Homage to the *Kitan Tartars*, who conquered the Northern Parts of *China*, and were called *Lyau*. Theſe People took from *Vang ſun*, ſecond Succeſſor to *Chi*, ſix of his Towns, who thereupon removed his Court at a greater Diſtance from them. But having entered into a League with the *Nyu ché Tartars*, who deſtroyed the *Lyau*, and fixed themſelves in the Northern Parts of *China*, he expelled the *Kitan* from his Dominions, and again paid Tribute to the *Chineſe* Emperor; who received his Embaſſadors with particular Marks of Favour, becauſe of his Bravery againſt the *Kitan*. The *Nyu ché* had been formerly ſubject to the *Koreans*, who were in their Turn ſubdued by the *Nyu ché*. * Their Princes aſſumed the Title of Emperor, and gave the Name of *Kin* to their Family; which, however, is not reckoned among the Dynaſties, becauſe they never were ſole Maſters of *China*; the Emperors of the Houſe of *Song* ſtill keeping Poſſeſſion of the Southern Provinces. The Emperor *Kau tſong*, who mounted the Throne *An* 1127, ſent an Ambaſſador to the *Koreans*, to prevent their joining the *Kin*, who, to hinder their Friendſhip with the *Chineſe*, ſent *Vang chê* into *Korea*, and created him King.

The Kitan Tartars, whence Kitay.

Ché, King of *Korea*, ſent *Ching* his Son, and preſumptive Heir of the Crown, to pay Homage to the Emperor *Li tſong*; but the old King dying, *Ching* returned to take Poſſeſſion of his Crown, which was confirmed to him by the Emperor. This Prince had paid Tribute 36 Times, when *Shi tſu*, as the *Chineſe*, or *Hû bilay*, as the *Tartars* call him, (the *Koblay* of *Marco Polo*) Son of *Jenghiz khan*, Founder of the *Yuen* Family, reſolved to undertake the Conqueſt of *Japan*. As he knew *Korea* was not far from it, he thought by marching thro' it to facilitate his Entrance; and with this Deſign ſent an Ambaſſador to *Japan*, whom he ordered to paſs thro' *Korea*, and take his Guides from thence. But the *Koreans* not allowing this, the Emperor reſented it, and, tho' *Ching* never neglected to pay his Tribute, ſeized upon *Si king*, or *Pin jam*, and called it *Tong nin fû*. *Shin*, who changed his Name to *Kyu*, ſucceeding his Father *Ching*, married a Daughter of the Emperor, and received the Seal of the Emperor's Son-in-Law, with the Title of King of *Korea*, and his third Succeſſor was called *Song*. From *Vang kyen* to *Vang ſong* are reckon'd 28 Kings of *Korea* of the *Vang* Family, during the Space of more than 400 Years.

Chwen, King of *Korea*, having, by his Ambaſſadors, paid Homage to *Kong Vû*, Founder of the *Ming* Dynaſty, and congratulated him on his Advancement to the Throne, in 1368, was, by that Monarch, created King of *Kau li*, and preſented with a Silver Seal, and the antient Privileges of ſacrificing to the Gods of the Rivers and Mountains of *Korea*. In the 17th Year of *Hong vû*, the Ambaſſadors of *Korea* having engaged in the Conſpiracy of *Hû-vi-yong*, againſt that Monarch, refuſed to do the uſual Homage. But the Affair being diſcovered, the Emperor ordered the *Koreans* to be declared Enemies. Soon after the Ambaſſadors of *Korea* arriving at *Lyau tong*, the Governor ſent Advice thereof to his Majeſty, who accepted of the Satisfaction they offered. In the 22d Year of his Reign, this Monarch ſent into *Korea* to buy Horſes, for which the King would receive no Money; but the Emperor had them valued, paid for them, and, at the ſame Time, commanded the *Koreans* to deliver up *Lyau yang*, and *Shin ching*, two Towns which they had ſeized in the Province of *Lyau tong*. Soon after *Kyu* was dethroned, and *Vang chang* advanced to the Sovereignty by *Li jin jin*, Prime Miniſter of *Korea*, whoſe Son, *Li chingquey*, in like Manner deprived *Vang chang* of his Crown, and put it on the Head of *Vang Yau*, whom he ſoon removed, and placed himſelf in his Stead. And thus ended the Houſe of *Vang*.

The Uſurper changed his Name to *Yau*, and ſent a ſolemn Embaſſy to *China*, deſiring that he might be confirmed King of *Chau tſyen* with the uſual Formalities. But the Terms of the Petition being diſreſpectful, the Emperor refuſed the Preſents, and ordered that *Ching ſe*, who had drawn it up, ſhould be ſent him. *Yau* obeyed, and *Ching tſe* was baniſhed to *Yun nan*. The Emperor *Yong lo*, who began his Reign *An.* 1403, confirmed the Kingdom to *Fang Yuen*, to whom his Father *Yau* had reſigned. This Prince being informed that the Emperor had aſſigned ſome new Lands to the Garriſon of *Lyau tong*, ſent, as his Tribute, 10,000 Oxen for ſtocking them. *Fang Yuen* was ſucceeded by his Son *Yau*, who ſent his Tribute in Gerfalcons, or Sea Eagles. But the Emperor refuſed them, ſaying, *Jewels and rare Animals are not what I like*. *Vang kyu whan*, King of *Korea*, prevailed with the Emperor, *Kya tſing*, to eraſe out of the Book *of the antient Uſages of the* Ming, the Article relating that *Ching quey* had dethroned his lawful Sovereign and uſurped his Crown; becauſe, ſaid the *Korean* King, he did it at the Sollicitation of the People and Grandees of the Kingdom.

In the 20th Year of the Emperor *Van lye*, An. 1592, *Ping ſyew kyi*, Chief of the *Japoneſe*, invaded *Korea*. This Conqueror was originally a Slave to an Inhabitant of *Samo*, and afterwards a Retailer of Fiſh. It happened as *Sin chang*, a *Quan pe*, or *Japoneſe* Governor, went a hunting, he obſerved *Kyi* aſleep under a Tree, and intended to kill him: But *Kyi* waking, ſpoke ſo handſomely in his own Behalf, that his Enemy relented, made him Intendant of his *Haras*, and named him in *Japoneſe*, *The Man from under the Tree*. *Kyi* ſoon grew in Favour with his Maſter, who gave him a Land Eſtate, and made him his Confident. *Sin chang* being aſſaſſinated by *O ki chi*, his Counſellor, *Kyi* put himſelf at the Head of the Troops, revenged his Maſter's Death by killing his Murderer, and ſucceeded to the Dignity of *Quan pe*. He ſoon aggrandiſed himſelf, and by Fraud and Force made himſelf Maſter of 60 ſmall Provinces.

Japoneſe invade Korea.

The Mountain *Kin ſhang* in *Korea*, and the Iſland † *Twi ma tau* in *Japan*, are within Sight of one another, and the two Nations intermarried and traded together. *Kyi* having formed a Deſign upon *Korea*, where *Li ſen*, a Prince entirely devoted to his Pleaſures, at that Time reign'd, ſent *Hing chang* and *Tſing ching*, two of his Generals, with a numerous Fleet to attack it. They landed at *Few ſhan*, a Village, paſſed by *Lin tſin* undiſcovered, and dividing their Forces took the City *Fon té*, and ſeveral others. The *Koreans* being quite ſoftened by a long Peace, fled upon the firſt Approach of the Enemy. The King leaving the Government in the Hands of his ſecond Son, retired to *Pin yang*, and afterwards to *I chew* in *Lyau tong*, beſeeching the Emperor to re-

* The *Nyu che*, under the *Han*, were called *Yew*; in the Time of *Vu ſang* they bore the Name of *Su ſhin*; under the *Wey*, that of *Uki*; under the *Swi*, that of *Moko*; and under the latter *Tang*, that of *Nyu-ching*; which the *Song* altered to *Che*, becauſe a *Tartarian* Emperor of the *Lyau* Dynaſty was named *Ching*. However it is probable, that theſe different Names did properly belong not to all the Nations inhabiting that vaſt Tract of Land, lying between the Rivers *When tong kyang* and *He long kyang*, *Korea* and the Eaſtern Sea, but only to that People who at different Times obtained the Superiority. Thus they may now be called *Manchews*, tho' that name, ſtrictly taken, belongs to a Nation the leaſt conſiderable of any in that Country; and thus the *Moko*, who there erected a mighty Kingdom, called themſelves *Pohay*. But it is not ſurpriſing to find the ſame Nations called by different Appellations in *China*, as Towns, Countries, and Kingdoms change their Names at the Pleaſure of their Princes.

† Another Author ſays, they are about 2 or 3 Days ſail diſtant, with a fair Wind.

receive him as his Subject, and to reduce his Kingdom to a Province. The *Japoneſe* had already demoliſhed the Sepulchres, plundered the Treaſury, taken the Mother, Children, and Officers of the King, and ſubdued the greater Part of the Kingdom. They inveſted *Pin yang*, and were preparing to paſs *Ya lû kyang*, and enter *Lyau tong*; upon which the *Korean* King withdrew from *I chew* to *Ngay chew*, diſpatching Courier after Courier, to haſten the Succours from the Emperor. At laſt *She yu*, a *Chineſe* Brigadier advanced towards *Pin yang*, but he being ignorant of the Country, and incommoded by the Rains, he was defeated and killed. *Tſû ching*, a Lieutenant General, coming to his Aſſiſtance, paſſed the *Ya lû kyang* with 3000 Men, which were likewiſe cut in Pieces, he himſelf narrowly eſcaping.

Song ing chang being ſent as * *King lyo*, or Superintendant-General, the *Chineſe* Forces began to rendezvous. The *Japoneſe* Generals, in order to gain Time, told the *Chineſe* they never intended to attack them, but to make the River *Ta tong kyang* the Boundary of their Conqueſts, and to return to *Japan*. However, they fortified the Capital of *Korea*, and poſted ſufficient Guards in all Places of Importance. During theſe Tranſactions *Kyi* conquered the King of *Shan ching*, and aſſumed the Title of King of *Tay ko*.

The Chineſe *aſſiſt the* Koreans.

In the 12th Month *Li yu ſong*, the *Chineſe* General, marched thro' *Lyau tong*, at the Head of 60,000 Men; the Paſſage over the Mountain *Fong whang ſhan* was ſo very difficult, that all his Horſes are ſaid to have ſweated Blood. *Shin vi king* was ſent before to over-reach *Hing chang* the *Japoneſe* General, at *Pin yang*, and perſuade him that *Li yu ſong* came with no other Intention, but to create his Maſter a King, for which he was inveſted with full Powers from the Emperor. This Stratagem had the deſired Effect, and *Hing chang* ſent 20 Officers to meet the *Chineſe* General, who gave Orders to a Party to apprehend them, but they ſo bravely defended themſelves, that only three were taken. This *Shin vi king*, imputed to a Miſunderſtanding amongſt the Interpreters, and the *Japoneſe* General ſent two Perſons in whom he repoſed a particular Confidence, along with *Shin vi king* to compliment the *Chineſe* General, who treated them courteouſly, and ſent them back.

Pin yang is defended by a River on the S; E. and by ſteep Mountains on the Weſt: But the Place of greateſt Importance was an Eminence on the North guarded by the *Japoneſe*. The *Chineſe* arrived before this City on the 6th of the firſt Month, of the 21ſt Year of *Van Lye*. *Li yu ſong* drew up his Troops in order of Battle, and began to march them into the City, the *Japoneſe* in their richeſt Accoutrements lining the Way, and their General being placed upon a Tower to view the Proceſſion. But the *Chineſe* Officers behaving with a Haughtineſs bearing no Reſemblance of Friendſhip, the *Japoneſe* ſuſpected the Deceit, and put themſelves upon their Guard. Hereupon *Li yu ſong* made a Feint to attack the Eminence on the North Side, ordering the Detachment to retire after the firſt Charge, with a Deſign to draw the Enemy from that advantageous Poſt. In the Night the *Japoneſe* attack'd the *Chineſe* Camp, but were repulſed with Loſs. On the 8th at Day-break, the general Aſſault was given, and the main Attack was on the South-Eaſt Side of the City. At firſt the *Chineſe* gave Ground, but *Li yu ſong*, with his own Hand, killing ſome that fled, brought them back to the Charge. That General had his Horſe kill'd under him, and *Wey chong* was ſhot quite thro' the Breaſt, but, to the laſt continued to encourage his Men. *Li yu ſong* taking a freſh Horſe, preſſed where the Battle was hotteſt, and ordering the Walls to be ſcaled, made himſelf Maſter of them, and the *Japoneſe* retired to the Fortreſs; whence many of them, with their General, made their Eſcape by Midnight, and paſſed the River *Ta tong kyang*; 285 were killed in the Action, and a great Number drowned in croſſing the River. A Detachment of 3000 *Chineſe* formed an Ambuſcade for the Fugitives, of whom they ſlew 362 and made ſome Priſoners. The 19th the *Chineſe* took the City of *Fûkay* by Storm, killing 165 of the Enemy, who by theſe Defeats, was now deprived of four Provinces of *Korea*. *Ching king*, a *Japoneſe* General, who was Maſter of *Hyen king*, retired to the Capital, within 70 Li of which, the *Chineſe* had marched on the 27th, and were informed that the Enemy had abandoned it. Their General believing the Report, put himſelf at the Head of the light Horſe, and advanced to the Paſs of *Pik ti quan*, within 30 Li of the Capital; as he was riding at full Speed to the Bridge *Ta She kyau*, his Horſe fell, and he pitching on his Head, was almoſt killed. Immediately they were ſurrounded by an Ambuſcade of the Enemy, and a deſperate Engagement enſued. A *Japoneſe* Commander, who had on a Cuiraſs of Gold, preſſed hard upon the *Chineſe* Generaliſſimo; *Li yew ſhing* interpoſing, bravely defended his Commander, but, being unhors'd, was cut in Pieces by the Enemy, *Li yu pe*, and *Li ning*, next advanced to his Defence, and behaved gallantly; till *Li yu whey* having ſhot the *Japoneſe*, who wore the Golden Cuiraſs, thro' with an Arrow, and *Yang ywen* coming up to their Relief, the Enemy was put to flight, but all the *Chineſe* who had paſſed the Bridge, were cut in Pieces, and the Flower of their Army was loſt in this Action, which laſted from Ten o'Clock till Noon.

Retake Pinyang.

Receive great Loſs.

The Ground was become exceeding ſlippery, by reaſon of a Thaw, accompanied with great Rains, ſo that the *Chineſe* Cavalry could not charge. But the *Japoneſe* Camp was on an advantageous Ground, with a River in Front, and a Mountain in the Rear; and they had raiſed within the Town high Machines, filled with deſtructive Weapons; wherefore the *Chineſe* Army retreated to *Kay ching*. In the 3d, Month the Spies brought Account, that there were 200,000 *Japoneſe* about the Capital, and that they were plentifully ſuppplied with Corn; Part of which the *Chineſe* having fortunately burnt, and the Enemy being apprehenſive of a Scarcity, agreed to a Peace, and yielded up the Capital, which *Li yu ſong* entered the 18th of the 4th Month, finding 40,000 Buſhels of Rice, and Forage in Proportion. The *Japoneſe* ſent an Embaſſador into *China* to make their Submiſſion; but in the mean time attacked *Hyen ngan* and *Tſin chew* and ravaged the Province of *Tſven lo*. In the 7th Month they delivered up the Children and principal Officers of the King of *Korea*; and the Emperor, in the 22d Year of his Reign, agreed, at the Entreaty of that Prince, to accept of the Tribute offered by the *Japoneſe*, and to create *Ping ſyew kyi* King of *Japan*, on the three following Conditions; 1. That the *Japoneſe* ſhould deliver up all their Conqueſts in *Korea*. 2. That *Tayko* ſhould ſend no Embaſſador into *China*; and, 3. Swear never to invade *Korea*.

Japoneſe quit Korea.

Li tſong ching Marquis of *Lin whay*, was ſent Ambaſſador to *Japan*, with proper Powers to create *Tayko* King. This Lord was of a very luſtful Diſpoſition, and *I chi* Governor of *Twi ma*, who had married the *Japoneſe* General, *King chang*'s Daughter, and knew the Ambaſſador's Foible, ſent him, as ſoon as he arrived there, three handſome young Women by Turns into his Tent. This Entertainment he was not diſpleaſed with, but being afterwards informed that the Governor's Wife was extremely beautiful, he had the Impudence to demand her of her Husband, who thereupon could not conceal his Reſentment. About this Time, *Long*, a *Japoneſe* Gentleman, diſputed the Way with *Li tſong ching*, who attempt-

ed

* The *King lye* has Power over Life and Death, and a general Inſpection into all Affairs whatever.

ed to kill him; but *Long* being aſſiſted by his Retinue, the Ambaſſador had no Way to ſave himſelf but by flight, leaving every Thing, even his very Credentials behind him. He wander'd about all Night, and in Deſpair hanged himſelf upon a Tree; but his Death was timely prevented by thoſe who followed him. He then fled to *King chew*, where, by the Emperor's Orders, he was tried for his Miſconduct, and *Yang fang heng* ſent in his Room.

Ping lyew kyi having faſted and bathed for three Days, went to meet the Emperor's Patent, before which having proſtrated himſelf 15 Times, he was created King, with the uſual Formalities. The King of *Korea* being adviſed by his Favourite *Li chin*, to ſhew his Contempt of this new King, ſent his Compliments only by a Deputy-Governor of a City of the ſecond Order, with a few ordinary Pieces of Silk as a Preſent. *Ping lyew kyi* was highly offended, and ſaid to the Ambaſſador, *Has your Maſter already forgot that I conquered his Kingdom, and only out of Regard to the Emperor reſtored it to him? What does he imagine I am, when he ſends me ſuch a Preſent by one of your Rank? Whom does he affront, me or the Emperor? But, ſince I am treated in this Manner, my Forces ſhall not leave* Korea, *till the Emperor chaſtiſes the King your Maſter.* The next Day he ſent with his Tribute, which was very rich, two Remonſtrances, one acknowledging his Obligations to the Emperor, and the other demanding Juſtice upon the King of *Korea*.

In the 25th Year of *Van Lye* the War was renewed, and the *Japoneſe*, under the Command of *Tſing ching*, and *Hang ching*, invaded *Korea* with a Fleet of 200 Sail. They took *Nan Ywen fu*, the Governor of which fled bare-footed upon their firſt Approach, and ſoon made themſelves Maſters of *Tſven chew*, and likewiſe of *Nyau ling*, and *Chong chew* on the Eaſt, and *Nan Ywen* and *Tſven chew* on the Weſt, that command the narrow Paſſes leading to the Capital, which was, by theſe Means, in a Manner block'd up. *Tſing ching* fix'd his Quarters at *Tun tſing* 600 Li from the Capital, and *Hang ching* at *King ſhang* 400 Li from thence. The *Chineſe* headed by *Hau quey* laid Siege to the latter, but upon a Report that the Enemy had received Succours, he fled, whereupon the *Chineſe* diſperſed, and 20,000 of them were killed. *Hau quey* ſuffer'd for his Crime. The War renewed

In the 9th Month of the 26th Year of *Van lye*, *Lew ting* marched againſt *Hing chang*, but propoſed to him a Conference, wherein Affairs might be amicably adjuſted. The *Japoneſe* General agreed to the Propoſal, and the next Day went to the Place appointed, attended only by fifty Horſe. *Lew ting* having laid an Ambuſcade, and cauſed one of his Officers to perſonate him, diſguiſed himſelf like a common Soldier. *Hing chang* was received by the pretended General with extraordinary Honours, and as he ſat at Table, ſtedfaſtly looking upon *Lew ting* in his Diſguiſe, *Surely*, ſaid he, *this Soldier has been unfortunate.* *Lew ting* ſurprized at this Speech, goes out of the Tent, and gives the Signal to the Ambuſcade by firing a great Gun. *Hing chang* ſuſpecting the Treachery, mounted, with his Attendants, in an Inſtant, who forming themſelves into a Triangle, with a dreadful Slaughter pierc'd thro' the *Chineſe*, and eſcaped. The next Day *Hing chang* ſent to *thank* the *Chineſe* General for his Entertainment, who endeavoured to excuſe the firing of the Gun as an unlucky Accident. *Hing chang* appeared to be ſatisfied with the Apology, and ſent him a Woman's Head-dreſs as a Preſent. *Lew ting* immediately made an Attack, but was every where worſted. At laſt, upon the Death of *Tay ko*, in the Year 1598, the 26th of *Van lye*, the *Japoneſe* return'd to their own Country, and put an End to the War, which had laſted ſeven Years.

King of *Korea*'s Petition to *Kang hi*

Li tun the preſent King of *Korea*, is of the *Li* Family. In 1694 he preſented the following Petition to the Emperor *Kang hi*.

"This Petition is preſented by the King of *Chau tſyen*, with a Deſign to ſettle his Family, and "ſhew the Deſires of his People."

"I, your Subject, am a Man amongſt the unfortunate; I was long without an Heir, till at laſt, to "my great Joy, I had a Son by a Concubine, whom I thereupon exalted; but from this falſe Step "all my Unhappineſs ſprings. I obliged Queen *Min ſhi* to retire, and made *Chang ſhi* Queen in "her ſtead, of which I then inform'd your Majeſty. But now I reflect, that *Min ſhi* was created "Queen by your Majeſty, that ſhe has govern'd my Family, aſſiſted me in Sacrifices, waited upon "the Queen my great Grandmother, and the Queen my Mother, and mourned with me three Years; "I ought therefore to have treated her honourably, but I yielded to my Imprudence, for which I "am now extremely concerned. Now, to comply with the Deſires of my People, I intend to re-"ſtore *Min ſhi* to her former Dignity, and again to reduce *Chang ſhi* to a Concubine. By theſe Means "my Family will be put in Order, and a Reformation of Manners begun in my Kingdom."

"I your Subject, tho' by my Ignorance and Stupidity I have diſgrac'd the Title of my Anceſtors, "yet I have ſerv'd your Majeſty theſe 20 Years, and all that I am I owe to your Goodneſs, which, "like Heaven, ſhields and defends me. There is no Affair, whether public or private, that I con-"ceal from you, which makes me preſume to ſollicit your Majeſty two or three Times about this "Affair. I am, indeed, aſhamed to tranſgreſs the Bounds of Duty, but as the Matter concerns my "Family, and is agreeable to the Wiſhes of my People, I thought I might, without Breach of Re-"ſpect, lay it before your Majeſty."

The Emperor ordered the Tribunal of Ceremonies to adviſe him in this Affair, who were of Opinion, that the Petition ought to be complied with, and accordingly Ambaſſadors were ſent to create the Queen with the uſual Formalities.

The next Year the King ſent another Petition to the Emperor, who, obſerving that it wanted Reſpect, ordered it to be laid before the Tribunal of Ceremonies, who condemned the King of *Korea* to pay a Fine of 10,000 *Chineſe* Ounces of Silver, and allowed him no Return for Three Years for the annual Tribute. He ſends an Ambaſſador yearly to receive the *Chineſe* Almanack, which is publiſh'd the firſt Day of the 10th Month for the Year enſuing.

Upon the Death of a King of *Korea*, the Emperor commiſſions two Grandees to confer upon the Son the Title of *Que Vang*, or King: And when the King is apprehenſive of Contention after his Death he nominates an Heir to the Crown whom he deſires the Emperor to confirm. The Prince receives the Inveſtiture upon his Knees, and makes Preſents to the Commiſſioners, which are ſettled and ſpecified, beſides about 8000 Taels in Money. After this an Ambaſſador is ſent from *Korea* with the Tribute, who knocks his Forehead againſt the Ground before the Emperor. Nor does the Royal Conſort aſſume the Title of Queen before the Emperor has granted it. As the whole Ceremony is exactly regulated, Diſputes never ariſe, ſo that this Kingdom has long enjoy'd the Sweets of Peace. Receives Inveſtiture from the Emperor.

The *Koreans* are generally well ſhaped, and of a mild and tractable Diſpoſition; they are Lovers of Learning, and fond of Muſic and Dancing. The Northern Provinces produce the ſtouteſt Men and the beſt Soldiers. They generally wear Furr Caps and Brocade Clothes. The Women put Edging or Lace both upon their upper and under Petticoats. The Quality uſually dreſs in Purple-colour'd Silk; and the learned are diſtinguiſh'd by two Feathers in their Caps. On public Occaſions their Clothes are richly adorned with Gold and Silver. The Inhabitants of *Korea*

Patterns of Honesty. After the Eight Laws of *Ki tse* were publish'd, the *Koreans* were so well regulated by them, that Theft and Adultery were Crimes unknown to them, nor did they ever shut their Street Doors in the Night; And altho' the Revolutions of Government, so fatal to Kingdoms, have made them deviate a little from their primitive Innocence, yet they may still be justly look'd upon as a Pattern to other Nations. But they abound with loose Women, and the young Men and Maids have frequent Meetings. They marry without making nuptial Presents, or using any Ceremony. The Princes and Princesses of the Blood are always match'd together, and the Grandees follow the same Rule in their Families. They keep their Dead Three Years unburied, and wear Mourning for their Parents Three Years, but for Brothers only Three Months. When the Bodies are interr'd, they place by the Side of the Grave, the Clothes, Chariots, and Horses of the Deceas'd, and, in general, every Thing they were fond of while alive, which are carried Worship *Fo* off by those who assist at the Funeral. They are naturally superstitious, and abhor the depriving any Creature of Life. They observe the Religion of *Fo*, aremoderate in eating and drinking, and use Plates and Dishes. The Mandarins very much affect an Air of Gravity, and their Salaries are paid in Rice. Their Houses are thatch'd. They use noBeds. They make Wine of the Grain *Paniz*, and never take Physick. The Learned apply themselves chiefly to Music. Every three Years they have an Examination of Doctors, Batchelors, and Masters of Arts; and those who are appointed Ambassadors, are examined by the Tribunal of Ministers. The King possesses no Lands as his own Property; and every one has so much allotted him in proportion to the Number ofhis Family. Their Arms are Cross-bows and long Sabres, without Gentle Punishments Ornaments. Their Punishments are gentle; Crimes capital in other Countries, are punish'd by Banishment into the neighbouring Islands; but those who are guilty of abusive Language to their Parents, are beheaded. Petty Criminals are bastonadoed on the Back, and then discharged.

Tho' *Korea* be mountainous, it is fertile, especially the Provinces of *Ching tsing*, *King shang*, and *Tsven-lo*. The chief Commodities of this Kingdom are Cotton-paper, which is strong and lasting, and of a higher Commodities of *Korea* Price than any in *China*; the famous Plant *Jin seng*, Gold, Silver, Iron, the Gum of a Tree resembling a Palm Tree, with which whatever is varnish'd seems to be gilt; Hens with Tails three Foot long; little Horses three Foot high; mineral Salt, with Sable and Castor Skins.

In the Abridgment of *Chorography*, entitled *Quang yu ki*, we find the City of *Chau tsyen*, where *Ki pe* resided, is in the Territory of *Yong ping fu*, a City of the first Order in the Province of *Pe che li*. Now supposing this to be true, one may reasonably conclude that the antient *Chau tsyen* and *Korea* were contiguous, and not separated by a Gulph till many Ages after. For it is not to be imagined that a Prince would fix his Residence out of his own Dominions, especially if divided from them by a wide Sea. This Conjecture will appear the more probable, if we carry our Speculations a little higher. When *Yu*, (whose Memory is justly honoured by the *Chinese* with the Title of *Great*) undertook to drain the Waters, which under the Reigns of *Shun* and *Yau* had overflowed the flat Country, he cut a Passage for the River *Korea* once contiguous to *Pe-che-li* *Whang ho* thro' a Mountain on the Southern Boundaries of *Shan si* and *Shen si*, which Provinces that River separates, and makes a Cataract here not inferior to those of the *Nile*. Thence he conducted it thro' the Province of *Ho nan*, and following its Channel along the Province of *Pe che li*, he drained the Lake *Ta lu*, into which the *Whang ho* formerly emptied itself. This Lake overflowed all that Country which now includes the Districts of *Shun te fu* (a City of the first Order) *Chau chew* and *Shing-chew* in the same Province. At last to break its Rapidity, he divided it into nine Channels, which some imagine were again united before it disembogued itself into the Sea. But whether they were joined, or if it was only the main Channel that ran into the Sea at the Foot of the Mountain *Kye she-shan*, which then made a Promontory, this is certain, that since *Yu* began that great Work about 3921 Years ago, this River has stray'd far from its antient Course; for instead of discharging itself into the Sea, as it did formerly in Lat. 40°, it now falls into the River *Whay ho*, a little above *Whay ngan*, a City of the first Rank in the Province *Kyang ngan* about Lat. 34°. It is likewise observable, that the Mountain *Kye she shan*, which was formerly united to the Territory of *Yong ping fu* is now 500 Li distant in the Sea from this City. So that the Sea gaining on the Land by Degrees, hath at last overflowed all this Tract of Ground.

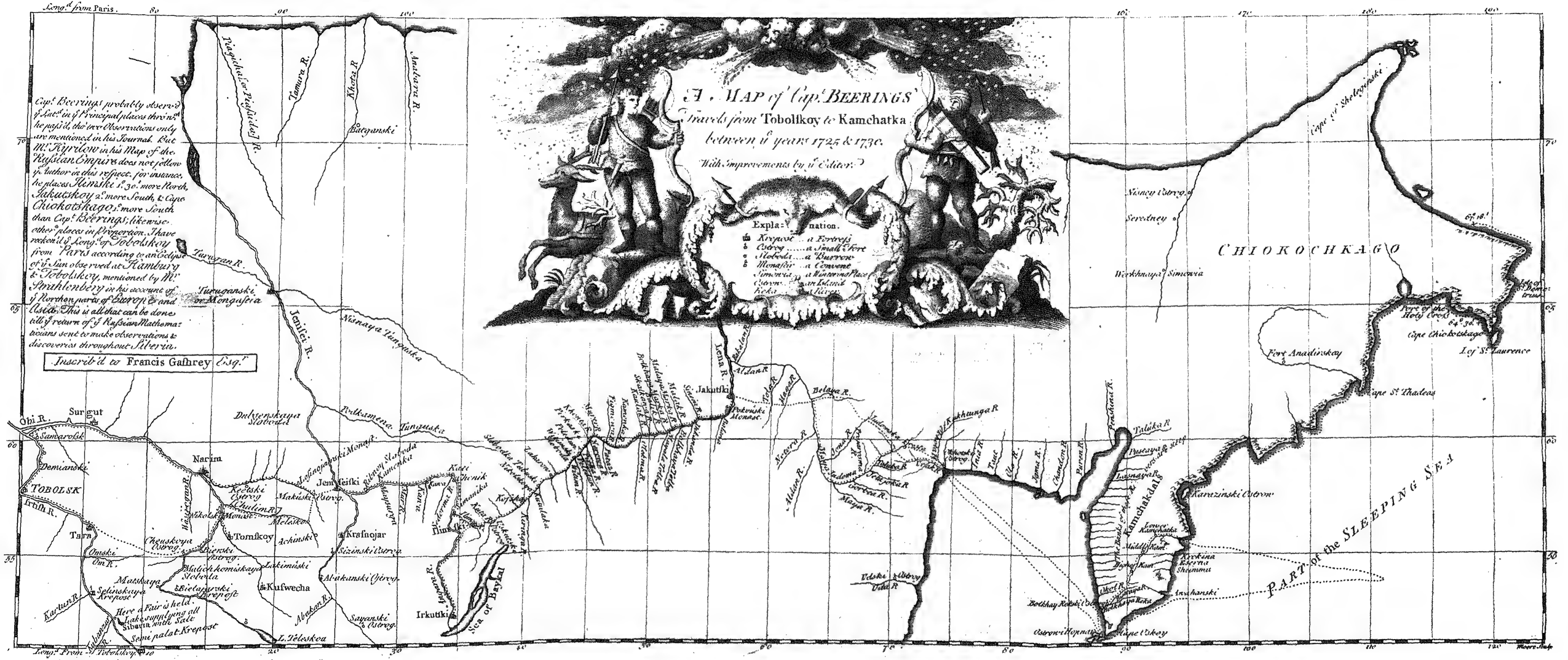
It is indeed true, that the *Chinese* History makes no mention of this extraordinary Change of the Course of the *Whang ho*, nor of this Overflowing of the Sea. But when Alterations on the Surface of this Globe are brought about insensibly, and without alarming Nature, they easily escape the Observation of History, the Difference that happens during the Life of one Man being not at all perceptible.

To confirm this Conjecture by a parallel Instance. When *Shin tsun chong* was sent Ambassador into the Country North of the *Whang ho*, in travelling by the Mountains of *Tay hang shan*, he observed the Shelves of the Rocks were filled with Shells and Beds of Gravel, whence he supposed that the Sea had formerly washed the Foot of these Mountains, tho' they are now 1000 Li from it. It is true, indeed, that *Chu ven kong* rather believes that the *Whang ho* antiently ran this Way; but tho' it would be easy to refute his Opinion, yet if it only appears doubtful whether this great Extent of Country was not formerly covered by the Sea, it is sufficient to shew that nothing can be inferred from the Silence of the *Chinese* History in Cases of this Nature.

An Account of the TRAVELS *of Capt.* BEERINGS, *into* SIBERIA.

ON *February* 5, 1725, Captain *Beerings* received Orders from Count *Apraxim*, Admiral of *Russia*, to begin his Journey into *Siberia*. By his Instructions signed by the Czar he was obliged to inform himself of the North-eastern Frontiers of that Country, in order to discover whether they were contiguous to, or what might be their Distance from, the Continent of *North America*, and if any Passage could be obtained that Way by Sea. He was permitted as he went thro' the Cities of *Siberia* to take along with him whatever People he wanted. His own Retinue consisted of 30 Persons, and a Lieutenant was ordered before with 25 Men, and 25 Horses loaded with Baggage and necessary Instruments; with whom the Captain came up at *Wologda*, and travelling towards *Tobolsk* passed thro' the Towns *Toima*, *Ustiug welikoi* or *Great Ustiug*, *Soli Witziogda*, *Kaigorod*, *Solikamski*, *Verkho turia*, *Turinski*, Tobolskoy or *Japantzin*, and *Tumen*. He reached *Tobolsk March* 16, where he stay'd till *May* 15, before the Season would allow him to pursue his Journey. Here he took along with him a Monk of the Order of St. *Jerome*, a Muster-Master, some Subalterns and 37 Soldiers, and fell down the River *Irtish* to *Samarofko Yam* with his Retinue and Baggage in four large Barks. A little below this Place they came into the River *Obi*, and going up it pass'd by *Surgut* and *Narim*, and entered the River *Keta*, which brought them to the Fortress (or as others say the Monastry) of *Makofsk* This Country from *Tobolsk* is inhabited by the *Ostiaks*, who were formerly *Pagans*, but lately converted to Christianity by the Care of an Archbishop

of


A Map of Capt. BEERINGS Travels from Tobolskoy to Kamchatka between the years 1725 & 1730.
With Improvements by the Editor.
Explanation.
Krepost ... a Fortress
Ostrog ... a Small Fort
Slobodi ... a Burrow
Monastir ... a Convent
Simovia ... a Wintering Place
Ostrov ... an Island
Reka ... a River
Capt. Beerings probably observed the Lat. in the Principal places through which he passed, tho' two Observations only are mentioned in his Journal. But Mr. Kyrilow in his Map of the Russian Empire does not follow the Author in this respect, for instance, he places Jenisei 1° 30' more North, Jakutskoy 2° more South, & Cape Chukotskagoi 5° more South than Capt. Beerings; likewise other places in Proportion. I have reckoned the Long. of Tobolskoy from Paris according to an Eclipse of the Sun observed at Hamburg & Tobolskoy, mentioned by Mr. Strahlenberg in his account of the Northern parts of Europe & and Asia. This is all that can be done till the return of the Russian Mathematicians sent to make observations & discoveries throughout Siberia.
Inscribed to Francis Gashrey Esqr.
Long.d from Paris.
Long.d From Tobolskoy.
Pisgichaia or Pisgidaia R.
Tamara R.
Kheta R.
Anabara R.
Kateganski
Turuchan R.
Turuganski or Mongaseia
Jenisei R.
Nizney Tunguska
Obi R.
Surgut
Samarofsk
Dulgenskaya Slobodi
Boikamena Tunguska
Demianski
TOBOLSK
Irtish R.
Tara
Narim
Jemeiski
Kiei
Tomskoy
Krasnojar
Ilimski
Irkutski
Sea of Baykal
Jakutski
Lena R.
Belaya R.
Yudoma R.
Aldan R.
Maya R.
Okotsk
Okotsk Bay
Penschina R.
Talaka R.
Lowaya R.
Kamchatka R.
Kamchadals
Kamezinski Ostrom
Lower Kamchatka
Middle Kamchatka
Upper Kamchatka
Kirekina
Esserna
Sheinmui
Ozernoi
Verkhnaya Simovia
Nizney Ostrog
Seredney
CHIOKOCHKAGO
Cape Chukotskagoi
Cape St. Thadeus
Fort Anadirskoy
Cape Serdze Kamen
Cape Schelagskoi
Bay of St. Demetrius
Leg St. Laurence
Bolshay Reka
Ostrovi Hopmany
Cape Ozbory
PART of the SLEEPING SEA
Moore Sculp.

of *Tobolsk*. From *Makofsk* they travell'd by Land to the Town or Fortreſs of *Jeniſſeiskoy*, where he took with him 30 Carpenters and Smiths, and again embark'd in four Veſſels. From the River *Jeniſſea* they paſſed into that of *Tunguska* whoſe Navigation is both difficult and dangerous, by the frequent Rapidity of the Stream, and three great Cataracts, beſides ſhelving Rocks which don't appear above Water. After much Fatigue they got into the *Ilim*: But this River having ſome Falls, and being very ſhallow, they were obliged to quit their Barks, and put their heavieſt Baggage into little Boats, and the reſt upon Sledges. When they came to *Ilimski*, the Captain detach'd a Lieutenant with ſome Subalterns and 39 Carpenters to the *Lena*, to build in the Winter-time, 15 Barks to carry his People down that River, and he winter'd with the reſt of the Retinue at *Ilimski*; where and at *Irkutski* he furniſhed himſelf with freſh Proviſions and Corn, of which *Yakutski*, whither he intended to go, produced none. The Governor of *Irkutski* having travelled that Way, informed the Captain of the Nature of the Country, the Manner of travelling, and of the Road to *Okhotski* and *Kamchatka*. At *Irkutski* the Captain augmented his Company with 18 Smiths and Carpenters, and 2 Coopers. Towards the End of Winter the Captain ſet out with his Retinue in Sledges to *Uskut*, and in the Spring 1726, they fell down the *Lena* in 15 Veſſels to *Yakutski*. *Jeniſciskoy* *Irkutskoy*

The Country water'd by the *Tunguska*, *Ilim* and *Lena*, as far as the *Witim*, is inhabited by the *Tunguſes*, who are Heathens, and chiefly ſubſiſt by their Rain-deer, but thoſe who have none, live nearer the Rivers, and maintain themſelves by Fiſh. Both Sides of the *Lena* below the *Witim* are inhabited by the *Yakutes* and ſome *Tunguſes*. The *Yakutes* are likewiſe Heathens, and worſhip the Sun, Moon, and ſome Birds, ſuch as the Swan, the Eagle, and the Crow. They place a great Confidence in their *Shamans* or Sorcerers, and keep in their Houſes little Images called by them *Sheitans*. They ſeem to have the ſame Origin with the other *Tartars*, and they abound with Horſes and Cattle, which afford them Food and Cloathing, but the poorer Sort live upon Fiſh.

The Captain having his Retinue augmented on his Arrival at *Yakutski*, ſet out from thence for *Okhotski Oſtrog*, with a few of his Attendants on Horſeback, and it being impoſſible in that mountainous and marſhy Country, to uſe Carriages for the Proviſions and Baggage, Horſes were loaded with about 1600 Puds Weight of them, each Horſe carrying 5 Puds, and each Pud weighing about 35 or 40 Pounds. He left a Lieutenant to winter at *Yakutski*, who was to follow him by Land in the Spring, and ordered another Lieutenant, with the greater Part of his Company, and the heavy Baggage, to go by Water, along the River *Lena*, to where the *Aldan* joins it, and up the *Aldan*, *Maya*, and *Yudoma*, thinking to reach *Yudomska kreſta* by this eaſy Way of travelling. But about the End of *December* 1726, the Captain having reach'd *Okhotski*, where he found no more than 10 *Ruſſian* Families, received Advice from the Lieutenant, that he was ſurprized by the Ice as he entered the River *Gorbea*; 450 Werſtes, or 108 *French* Leagues from *Yudomska kreſta*. However on *November* 4, he ſet out with his Company on Foot, having made ſome little narrow Sledges for carrying the moſt neceſſary Part of the Baggage over the Snow, which is generally, during 3 or 4 Months in Winter, a *Ruſſian* Fathom, or 5½ *French* Feet deep; theſe Sledges they were obliged to draw themſelves, with no more upon them than 15 Pounds, and not being able to carry a ſufficient Quantity of Proviſions, they were reduced to the greateſt Extremity, and forced to leave their Baggage behind them in three different Places; the only ſupply they received was a few dead Horſes, which being worn out with Fatigue, the Captain had left at *Yudomska kreſta*. What Skins they could find they made Uſe of to defend themſelves from the exceſſive Cold; and all the Shelter they could procure by Night was a Bed dug deep in the Snow. But at laſt they arrived at *Okhotski*, *January* 1, 1727. In the Beginning of *February*, the Captain ſent a Lieutenant with 90 Men, and ſome Dogs for drawing the Baggage, that was left by the Way, upon Sledges. They returned in *April*, but were not able to bring the whole. Whereupon another Detachment of 27 Men were ſent out, who returned in *May*. *Yakutskoy* *Okhotskoy*

The Banks of the *Aldan* and *Maya* are inhabited by the ſame *Yakutes* already mentioned. But the Country about the River *Yudoma* and the Fortreſs *Okhota* is poſſeſſed by a People called *Sea-Tunguſes*, or in their own Language, *Lamutki*. They have Plenty of Rain-deer, which are their chief Support, but ſome dwelling near the Lakes and the Sea, live upon Fiſh. They are of the ſame Religion with the *Yakutes*.

June 30. The Captain ſent a Lieutenant, and the Carpenters with Part of the Baggage and Tools in a new built Bark, over from *Okhotski Oſtrog* to the Mouth of the *Bolskhaya reka* or *Great River*. The Carpenters were ordered to proceed to *Kamchatka* to prepare Wood for building a Veſſel; and the Lieutenant was to return directly. *July* 3, the Lieutenant left at *Yakutski* arrived at *Okhotski*, and brought with him 2300 Puds of Meal, which, upon the Return of the Bark was put on Board with the Baggage, and the Captain ſailed *Auguſt* 21 for the aboveſaid River, where, when he arrived, he ſent the Baggage to *Bolskhay rekski Oſtrog*, a ſmall Fort, round which are Fourteen *Ruſſian* Families. From thence the heavy Baggage was carried 120 Werſtes up the River, where they took Sledges drawn by great Dogs, and croſſed the Country between the Rivers *Bolskhaya* and *Kamchatka*. Very furious Hurricanes, called *Purgi*, ſometimes rage in theſe Parts, which are apt to ſurprize Travellers, and, before they can ſhelter themſelves, bury them in the Snow. Our Captain, therefore, with his People, took Care to lodge themſelves by Night deep in the Snow. Furious Hurricanes

In the Map are ſet down three diſtinct Towns, *High*, *Middle*, and *Low Kamchatka*. The firſt conſiſts of 17, the ſecond, where the Church ſtands of 15, and the third of 50 *Ruſſian* Families. The Garriſons of theſe three Forts amounted to no more than 150 Men, who are placed there only to raiſe the Taxes, which are paid in Furrs. We gave the People, for the Carriages with which they had ſupply'd us, 300 Puds Weight of the fat of a Whale, which had been thrown on Shore the preceding Autumn, and a little *Chineſe* Tobacco, with which they were fully ſatisfied. *Kamchatka*

In this Country there is neither Corn nor Cattle, except a little of the former, near the Convent of *Pakutſiska*, about one Werſte from the Church of *Kamchatka*. The Captain ſow'd ſome Rye and Oats, but he never ſaw the Produce; for beſides the early Froſt there, they are ignorant of dunging the Ground, and have no Cattle for Tillage. But in the *Ruſſian* Plantations they have ſome Hemp and Radiſhes, and Turneps ſo very large that ſix of them weigh a Pud. The Inhabitants live moſtly upon Fiſh, and in Summer they have ſome Game, alſo Carrots and Beans. Their Carriages are all drawn by Dogs whoſe Skins ſupply them with Cloathing. There is hardly any Religion among the Natives of this Country, and their Language is generally the ſame. Some of their Cuſtoms are extremely barbarous. When a Woman is delivered of two Children, they ſmother one of them, and its Preſervation would be deem'd a Crime. Some forſake their Houſes if any happen to die in them; and if even a Father or Mother fall ſick, Nature of the Country and Inhabitants

ſick, they, without any Regard to the Nature of the Diſtemper, whether or not it may prove mortal, or to the Seaſon of the Year, carry the ſick Perſon into an adjacent Wood, where he is left, with a few Days Proviſion, ſo that hardly any recover. They never bury their Dead, but throw them into the Woods, where the Carcaſſes are devoured by the Dogs. The *Kurilé*, a Nation South of *Kamchatka*, burn their Dead, which has been often prohibited, without Effect.

The Captain fails to diſcover the North-eaſt Bounds of *Aſia*

The Captain being arrived at lower *Kamchatka*, and the Timber for building the Ship being ready, ſhe was put upon the Stocks *April* 4, and finiſhed *July* 10. He ſupplied the Want of Pitch and Tar by extracting with Fire the Pith of a Tree called *Liſniſhnik*; an Art till then unknown in that Country. They loaded their Veſſel with a Twelve-months Proviſion for 40 Men, which conſiſted of Roots in Place of Corn, the Fat of Fiſh inſtead of Butter, and Salt-Fiſh which ſupplied the Want of all other Meats. They likewiſe made a Sort of *Aqua-vitæ*, and Salt of Sea-water. *July* 14, they ſailed from the River *Kamchatka*, and *Auguſt* 8, found their Lat. 64° 30′. Here they ſaw 8 Men come from Shore in a Leathern Boat towards the Ship, who enquired whence and for what Deſign it came; then they told they were *Tzukchi*, a Nation not unknown to the *Ruſſians*. They were ſpoke with frequently, and one of them came floating to the Ship on the Skins of the Sea-dog. They ſaid that they dwelt upon the Shore, and that the Land extended Weſtward. They ſhewed our Adventurers an Iſland at no great Diſtance, which they approached: but tho' they ſaw ſomething like Houſes, no Inhabitants appeared. They called it St *Laurence*, becauſe they diſcover'd it on *Auguſt* 10, that Saint's Day. On the 15th, their Lat. was 67° 18′ and the Captain thought proper not to proceed, as he could not obſerve that the Land reached further Northwards, and was apprehenſive leaſt ſome contrary Wind might prevent his Return to *Kamchatka* before the End of Summer. The Ridge of Mountains covered with Snow all along the Coaſt from *Kamchatka* to this Place, appeared at Sea like a Wall.

Auguſt 20, about 40 *Tzukchi* came towards the Ship in four Boats. They brought with them Meat, Fiſh, and freſh Water, likewiſe 15 Pieces of Furs, ſome of them Skins of a white Fox, and four Teeth of a Sea-horſe, all which they gave for Pins, and Steel for ſtriking Fire. *Sept.* 7, the Captain re-entered the Mouth of the River *Kamchatka*, and winter'd at lower *Kamchatka*.

Sails 200 Werſts Eaſt of *Kamchatka*

June 5, 1729, the Captain ſailed again from the River *Kamchatka*, and ſteer'd Eaſtward, as he was informed that Land might that Way be diſcerned at Sea in clear Weather. But having made 200 Werſtes, and no Land appearing he changed his Courſe Southwards along the Coaſt of *Shatzick* (of which the Narrative gives no Account) to double the Point of the Continent of *Kamchatka* which was before unknown. From the Mouth of the *Bolſkhaya* he croſſed the Sea to *Okhotski*, where he arrived *July* 23, and delivered the Ship with every Thing belonging to it to the Governor of that Fortreſs. Here the Captain took Horſes for *Yudomska kreſta*; from thence he went down the *Maya* and *Aldan* in flat-bottom'd Boats, till he came to the *Belaya*; where he again took Horſe for *Yakutski*, and arrived there *September* 3. He went up the *Lena* in flat-bottom'd Boats, but was ſtop'd by the Ice at the Village of *Peledun*, *October* 1. The next Day he ſet out for *Ilimski*, and thence to *Jeniſſeiski*, and met with ſeveral *Ruſſian* Villages along the Road. Then went to *Tomski* by a different Way from that he came; whence he went to *Cheuski*, there being *Ruſſian* and *Tartar* Villages by the Road. Then he took his Way thro' the Deſarts of *Barabut*, and croſſing the River *Irtiſh*, he reach'd *Tobolsk*, paſſing ſeveral *Ruſſian* and *Tartar* Villages. He came to the Capital of *Siberia*, *Jan.* 10, and ſetting out the 25th, he arrived at *Petersburg*, *March* 1.

Geographical *and* Hiſtorical Obſervations *on the Map of* TIBET, *containing the Dominions of the* GRAND LAMA, *and the adjacent Countries ſubject to him, reaching to the Source of the* GANGES. *Extracted from the Memoirs of* P. REGIS.

The Emperor orders a Map of *Tibet* to be made

IN the Beginning of this Century a Diviſion happened amongſt the *Lamas* of *Tibet*: One Party aſſumed *Yellow Hats* to denote their Attachment to the preſent Imperial Family of *China*; and the other adher'd to the *Red Hat*, the Colour uſed by the Grand *Lama*, who was always independent of the *Chineſe* Emperors. *Kang hi* the late Emperor ſent an Ambaſſador to endeavour to reconcile them, and unite them in his Intereſt. During the two Years that this Ambaſſador continued in *Tibet*, he employed ſome of his Attendants, whom he had carry'd with him for that Purpoſe, in making a Map of all the Territories immediately ſubject to the Grand *Lama*. In 1711 this Map was put into the Hands of *P. Regis*, in order to be brought to the ſame Form with the Maps of the *Chineſe* Provinces. But he finding, upon Enquiry, that no Situation had been fix'd by celeſtial Obſervation, and that the Diſtances were not meaſured, but laid down from common Computation, declined the Task. However, this Map, imperfect as it was, obſerved many more Particulars, and ſhewed the Extent of the Country to be much greater than had been ſet down in the beſt Maps of *Aſia*.

The Emperor having been informed of the Faults of this Map, reſolved to procure one more accurate and ſatisfactory. With this Deſign he ſent two *Lamas* into *Tibet*, who had ſtudied Arithmetic and Geometry, in a mathematical Academy eſtabliſh'd under the Protection of his third Son. They were ordered to comprize in their Map all the Country from *Si ning* in the Province of *Shen ſi*, to *Laſa* the Grand *Lama*'s Reſidence, and from thence to the Source of the *Ganges*; and likewiſe to bring ſome of the Water of that River back with them. This Map was laid before the Miſſionary Geographers in 1717, who found it vaſtly preferable to that of 1711, but not without Faults. However, by the Help of the Meaſures uſed in this Map, by comparing it with ſome Itineraries in the South-Weſt, Weſt, and North-Weſt Roads, and by the Informations they received, from ſome Perſons of Note, who had travelled in that Country, they found themſelves not unprovided with Materials for drawing a Map of all *Tibet*, more correct than any hitherto publiſh'd, which make no Mention of many Towns, Mountains, and Rivers in this large Country.

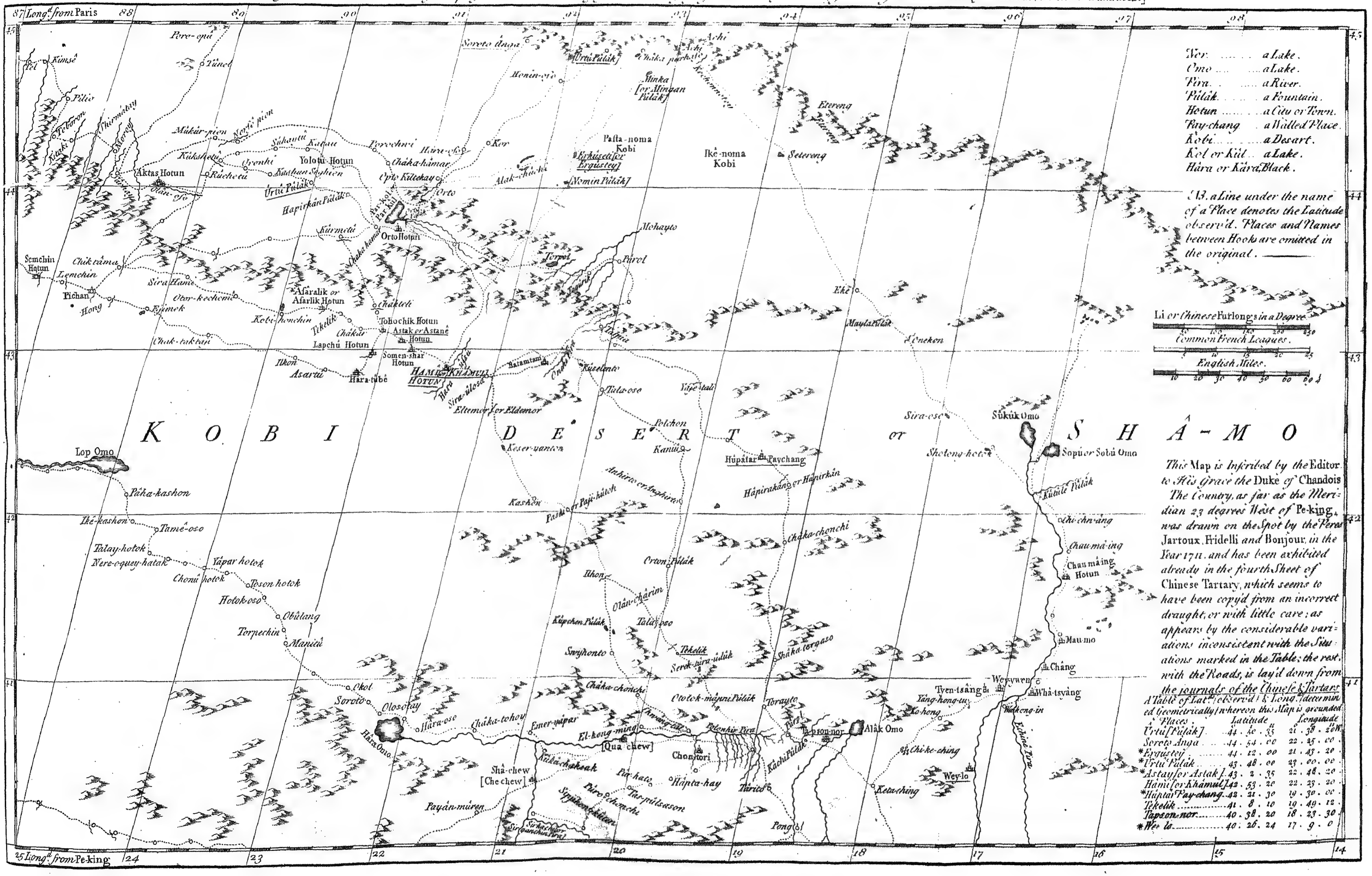
Its Name

Tibet is called by the *Tartars*, *Barantola*; under which Name they comprehend all that vaſt Tract lying between the great River *Ya long* and the Source of the *Ganges*, extending above 20 Degrees from Eaſt to Weſt, and more than 8 from North to South. The People of *Kaſhmir*, and on the other Side the *Ganges*, call it *Bûton* or *Bûtan*; and the *Chineſe Tſan* or *Tſan li*. But *Laſa*, being the richeſt and pleaſanteſt Province, and dignified with the Reſidence of the Grand *Lama*, frequently gives Name to the whole Country.

In

Vol. 2 P.

The first Sheet included in the Map of Tibet, containing the West end of the Great Sandy Desart & Country about Hâmi [or Khâmul, in little Bûkhâria.]



This Map is Inscribed by the Editor to His Grace the Duke of Chandois

The Country, as far as the Meridian 23 degrees West of Pe-king, was drawn on the Spot by the Peres Jartoux, Fridelli and Bonjour, in the Year 1711. and has been exhibited already in the fourth Sheet of Chinese Tartary, which seems to have been copy'd from an incorrect draught, or with little care; as appears by the considerable variations inconsistent with the Situations marked in the Table: the rest with the Roads, is lay'd down from the journals of the Chinese & Tartars.

A Table of Lat.s observ'd & Long.s determined Geometrically whereon this Map is grounded.

Places.	Latitude	Longitude
Urtû Pûlâk	44 . 50 . 35	21 . 38 . 20 W.
Soroto Anga	44 . 54 . 00	22 . 25 . 00 .
*Eyrgustey	44 . 12 . 00	21 . 43 . 20 .
*Urtû Pûlâk	43 . 48 . 00	23 . 00 . 00 .
*Astay for Astak	43 . 2 . 35	22 . 48 . 20 .
Hami for Khâmul	42 . 53 . 20	22 . 23 . 20 .
*Hupâtar Pay-chang	42 . 21 . 30	19 . 30 . 00 .
Tekelik	41 . 8 . 10	19 . 49 . 12 .
Tapson-nor	40 . 38 . 20	18 . 23 . 30 .
*Wey-lo	40 . 26 . 24	17 . 9 . 0

The Second Sheet of Tibet, containing the Country [of Little Bûkhâria] to y West of Tûrfân.

80 81 82 83 84 85 86 87

45 44 43 42 41 40 39

Barkasutay Tabahan
Apdâri Modo
Ili
Hâtâk ergki
Olân pûra
Pira
Tânkûs tânu pûra
Mani pûra
Châka konghe achâ
Tekas Pira
Konghis Seghien
Chukkahay aral
Tadkura
Tabâhân
Kelun
Chaldos
Mentocho
Hâpchay
Hâton pûktân
Eren kapurhân
Manas Hotun
Lukten
Orâmchi
Orâmchi Hotun
Ankerton
Hwa'lalgasun
Hapirkân Pulak
TURFAN HOTUN
Pûka Hotun
Tokson Hotun
Alhon anga
Alpshay saleha
Sobay
Kumush Sammak
Ergshekchi
Achik sor
Eremejike
Toootik
Hortâs tonkûs
Tâkshâr tonkûs
Tâkshâr
Temetû kharaul
Buchâktâl
Chakchi Hotun
Hara Iopepay Hotun
Arbânâ
Yaylaho
Katsal
Shaltaron
Achar Hotun
Kusha Hotun
Tajhorik
Arpana
Kukur Hotun
Yanghizar
Chiku
Sulona
Inime
Yantak
Kurutak
Harashar Hotun
Chaku
Tarkapki
Haitû [or Hashitû] Pira
Kas Omo
Hotomni Sola Pira

Explanations.

Pira ..... a River.
Hotun ..... a City or Town.
Seghien or Sekim, the Source of a River.
Tâbâhân Chain of Mountains or Pass.
Kara or Kara ..... Black.

This MAP, made by the Missionaries from the Journals of the Tartars, is Inscribed by the Editor to CHARLES LONG, of Saxmundham in the County of Suffolk Esq.r

Li or Chinese furlongs in a degree.
50 100 150 200 250
Common Leagues of France.
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69 1/4

The Third Sheet included in the Map of Tibet, containing the Parts of Little Bûkhâria about Kâshghar.

Long.d from Paris 74 75 76 77 78 79

45 44 43 42 41 40 39 38

Long.d from Peking 36 35 34 33 32 31

55

N.B. The Situations of Places which are Settled by computation for want of Astronomical observations differ pretty much from those given them in the Maps and Tables of former Geographers, excepting Khrutcheccas as appears from the following Table.

Places.	Lat.d °	′	″
Háskar or Kâshgar — by the Map.	39	33	00.
— by Del'Isle	37	30	00.
— by Nâsîr Iddîn and most other Orientals	44	00	00.
— by Khrutcheccas	40	00	00.
Yerghien or Yarkan — by the Map.	38	1	00.
— by Del Isle	40	00	00.
— by Nâsîr Iddîn &c.	44	00	00.

Explanations.

Pira.....a River.
Hotun.....a City or Town.
Cmo.....a Lake.
Hâra or Kâra....Black.

Hi Pira
Hâ-haymon
Tekus Pira
Chuni Pira
Hâra-il komo
Akfu Hotun
Torbon, or Torpon
Kûrkûfen
Akyar
Shokfharmo
Tofon Hoton
Kor
Hû-tâk
Edurik
Ithikete
Ekik
Ochi Hotun
Chaka Yâka tokerek
Pautfepon
Pautfepon
Sikirlik Cmo
Tilas Pira
Sir Pira
Anghien Hotun
Sûtfûk-Hotun
Sûk Hotun
Artos Hotun
HÂSKAR [or KÂSHGAR] HOTUN
Uchû Hotun
YERGHIEN [or YARKAN] HOTUN

This Map, with the Roads, drawn by the Missionaries from the Journals of the Tartars, is Inscribed by the Editor to Mr. Thomas Mead.

Li or Chinese Furlongs in a Degree.
50 100 150 200 250
Common French Leagues.
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69 1/4

The fourth Sheet comprized in the Map of Tibet containing in particular the Country of the Tartars of Koko Nor.

This Map drawn on the Spot by the Lama Mathematicians and corrected by the Missionaries in the Year 1717 is inscribed by the Editor to Samuel Long Esqr

The Situation of the Country of Koko Nor which is Spelled in the original Hoho Nor, and ought more properly perhaps to be Written Khokho Nor is regulated by that of China, on which it borders, the Lamas having made no Astronomical observations in their Survey.

A Line under the name of a place denotes the Latitude observed.

A Table of the Latitudes observed and Longitudes determined whereon the Detail known in this Map is grounded.

Places	Lat^d	Long^d
Lyang-chew	37. 59. 00.	13. 40. 30 W.
Kan-chew	39. 00. 40.	15. 32. 30.
*Su-chew	39. 45. 40.	17. 21. 30.
Kya-yu-quan	39. 48. 20.	17. 37. 45.
*Te-ping-chew	36. 39. 20.	14. 40. 30.

N.B. a * before the name of a Place denotes a variation from the Map.

Explanations.

Omo	a Lake.
Nor	a Lake.
Pira	a River.
Tabahan	a Pass.

Long^d from Paris 90 91 92 93 94 95 96 97 98 99 100

Long. 23 from Pe-king 22 21 20 19 18 17 16 15 14 13

KOKO NOR

TARTARS OF KOKO NOR

The fifth Sheet, which is properly the first, of Tibet, *as bounded by* China & *including the Country of the* Si-fan.

96 Longitude from Paris.

This Map, drawn by the Lama Mathematicians, & Corrected and Improved by the Missionaries in 1717, is Inscribed, by the Editor, to Richard Evelyn Esq.r

N.B. As the Lama's made no Astronomical observations in the Course of their Survey, the Missionaries have connected the Map with their own, as well as Adjusted the Situation of the Country in General, by means of the following Places of China, whose Latitudes were observed, and Longitudes determined Geometrically.

Places.	Lat.d	Long.d
* Ta-tsyen-lú	30. 8. 24	14. 37. 46 W.
Li-Kyang-fu	26. 51. 36	16. 1. 10.
Ta-ching-quan	27. 32. 00	16. 40. 00.
* Yong-ning-fu	27. 48. 28	15. 41. 20.

Explanations.

Tála ..... a Number of Lakes, or Pools.
Ome ..... a Lake.
Ho ..... a River.
M. M. ..... Mountains

Li or Chinese Furlongs in a Degree.
50 100 150 200 250
Common French Leagues:
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69 1/4

SI-FAN

YUN-NÁN

TA-TSYEN-LEW

YONG-NING-TÚ-FÛ

LI-KYANG-TÚ-FÛ

The Ninth Sheet of Tibet, containing, among others, ỹ Country of Latak [or Ladak]

This Map, Drawn on the Spot from the Report of the Natives, by the Lama mathematicians in 1717,

Is Inscribed by ỹ Editor to

MICHAEL CHAMBERLAINE Elq.r

E. Bowen Sculp.

Long.d 69 from Paris 70 71 72 73 74

Limits of PURU

Mompa Mountains

MM Mountains

Limits of MOMPA PITAN or PITI

MM. Chala

MM Tula

MM. Vipra

Kimshar

Timúrkeng

Lekdsa

Látak

Chik sé

Chaimak R.

Kimshar

Chasrkong

Pitok

Tsikchu R.

MM. Pitharango

Limits of MOMPÁ NIONTAY

L. Dsidsiong Sumtú

Limits of MOMPÁ KENTIL [or KANTIL]

R. Gánga [or Ganges]

Chámúrti

R. Gánga

Country of SÁNKE (SOMTU ÁCHÁN)

R. Gánga

Piti

Mila

Limits of MOMPÁ DSOMLAN

Limits of MOMPÁ MOMÁ

The Dominions of the Great MOGOL, known to the Inhabitants of this part of Tibet by the Names of ANONKEK and ANONJEN.

Li or Chinese furlongs in a degree

50 100 150 200

Common Leagues of France

5 10 15 20 25

English Miles

10 20 30 40 50 60 69½

Long.d from 42 Peking 41 40 39 38 37

32 31 30 29 28 27

The Eighth Sheet, which is properly the fourth, of Tibet, exhibiting the Origin of the Tsânpû and Gânga or Ganges.

Long.d from Paris. 75 | 76 | 77 | 78 | 79 | 80 | 81

34 | 33 | 32 | 31 | 30 | 29 | 28

LIMITS of YERKIM // YERGHIEN or YARKAN //

M. Kenkri-mûson

M. Kapûtsi

M. Chak

M. Kiran

M. Gosains

M. Kyanchri

M. Tsal

L. Chamdro tsyak

Rûtû

Yakong Tâla

Pandsa Tâla

M. Pachou

M. Kentais

R. Tachi

L. Tarpû

R. Rachen tsipa

L. Kûl Yarou

R. Nauk Tsânpu

L. Lanken

L. Mapama

Dsaprong or Chaprong

Koghe Lonpudse

Latang

M. Nakpû

R. Tarû Dsânkpû or Tsânpû

R. Kanchu

Kerton

Purini Takla

Zhiti or Jiti

Kechar-chû

R. Ganga I. or Ganges

COUNTRY of NAZKRI

COUNTRY of ACHLAN

which runs into the Great Mogol's Country

M. Kûrgse

M. Kangchan

M. Tsagtal

This MAP, mainly the Lama Mathematician's Corrected by ye MISSIONARIES in 1717 is Inscribed by the Editor to DAVID POLHILL Esqr Member of Parliament for Rochester.

Liet Chinese Furlongs in a degree.

50 100 150 200 250

Common French Leagues.

5 10 15 20 25

English Miles

10 20 30 40 50 60 69½

The Country to the South & West of Mount Kentais, where the travellers ye Lama Mathematician and, is taped down from Report of the Natives.

N.B. Dsaprong or Chaprong is doubtless ye Ciapharanga or Charang of Fr.^r Antony Andradas.

Long.d from Peking. 36 | 35 | 34 | 33 | 32 | 31

G. Child Sculp. 27

The Seventh Sheet, which is properly the third of Tibet, including the Country in the Neighbourhood of the Tsanpù to the west of Lasa.

Long.d 81 from Paris 82 83 84 85 86 87

This Map, drawn by the Lama Mathematicians, and corrected and Improved by the Missionaries in 1717, is Inscribed by the Editor to M.r John Alexander.

Li or Chinese Furlongs in a Degree.

50 100 150 200 250

Common French Leagues

5 10 15 20 25

English Miles

12 24 36 48 60 69 ½

L. Marravdoàké

L. Michigh

L. Pùka

L. Tàkçay Tàkè

Sirán-tosa R.

Sirán-tosa

Lake Tenkkiri

L. Ankdsay

L. Tankong

M. Tanksey

R. Tarkon-dsanpù

L. Tànkin Yomso

M. Lyang-châra

M. Koyjân

M. Thonpa

M. Tarkù

M. Dsâtamkyang

L. Lilo

M. Pùlong châutang

M. Mâkchù

L. Kuejak

M. Râkson kompù

M. Lânkùm

M. Chârak

M. Lânkpù

L. Lânkpù

M. Yating

L. Chapyé Dsâkò kompa

L. Târuk Yomdsù

M. Afrian Tonkpù

M. Tùtsa-telu

M. Pùpù tàklâk

L. Rdrong hakon

M. Kyâlchu Onklu

L. Shûro jûdsù

M. Tentson

L. Tomdson

M. Chutak

M. Ronkla

M. Lep Kenkchuan

M. Chir

M. Kel

M. Tashiat Rdsong

Kyankchu

M. Pashla

Chang apràng

M. Chipyng

Tsanpù or the River

M. Chubtui

Ardsong

M. Kenker chyme

Chiron

M. Tsong-chian

M. Chenchu

Nialma

M. Dsatapu

M. Thumé lankang

Yaro Tsanpù

Pari Tsanpù R.

M. M. Rimold

R. Mepchi

M. Rimel

Ulken-chen-pa

M. Mike

M. Chenpa

M. Tan-hen

Chang-lâla

Tin-kya

R. Ychu

Terten

Likse

Kelân pùsùk lyang

Shâm-nam-ring

Dseptong

Rinkpu

Pay nam

Chiamdse

Paridsong

Tùdsong

Tjuk linke

M. Michè

R. Michu

M. Konkeyk Konkere

M. M. Chomlo

Chumfor

Chang-pe Peyli

Long.d 30 from Peking 29 28 27 26 25

The Sixth sheet, which is properly the Second of Tibet, containing the Country to the East of Lasa.

Long.e 88 from Paris 89 90 91 92 93 94

35 34 33 32 31 30 29 28 27

L. Yâma Cyer
L. Yake Dsake
Hûrha Custom House
Pitú morin
M. Kitsûk
M. M. Jongpûru
L. Kûkûmâ Dsake
L. Liar-Dsake
L. Lioy-pú
M. M. Pâha Tong kiog
Tsirkea Tsankpú
M. M. Chaltse Kucha
R. Pitú
Pâha Ukam R.
Ike Ukam
L. Tûpûr
R. Súk
Súk Chakâkâ
Súk
M. Temea
R. Kûchâ
L. Tsita
M. Tonsey
L. Hâra
Hâra Ufo
Sâma Bridge
Parke tala
Pûtâ song R.
M. Ta-â-chûkû-kong
L. Kûtuk
COUNTRY of SERI SOMPO
Ritâche
M. Samta Kemsa
M. Kong kapu kama
L. Hitok
M. Yuk
M. Chang chan song
M. M. Larkin
M. Chimûr tân
M. Tânkla
M. M. Yamkâ
M. M. Kentâla
Pânktû
Tâma tsampû
M. M. Kentâla
Piriquti
Lonchû Dsong
Tâpa tâksa
China
Morû-konghe
Konk-pû-i Changsa
Country of LASA
Keltain
M. Putâla
Tersi
PAGOD of the GREAT LAMA
Tonkker
Jikmlo
Chusur
R. Kalhipû
Sâmie
Sankri
Tsanpu or the River
Tketanakla
Oytong
Chiakar
Chukia Puran
Yerko
Cheko
Tak-pû-i La-soy
Lyoy Kyâlanktsa
Tak-pû-i Kurunam-kyâ
Senke
Mom-dsona
Lopra Lânkeng
R. Lopra Kachû
Târeng-dsong
M. M. Emâla Kenchong
M. M. Chukâ
Konk-pû-i Shoke
Aya-mintain
Konk-pû-i Chumq
Konk pû-i Dsap-lârkeng
Tonk-shong
M. Dsiri
Tak-pû-ina
Tak-pû-shay
Chânka
Dsiri
Tâkpong Tradze
L. Pâlcomdso
M. M. Tsânrenpâ
Timu
M. M. Chomte
Tardsong
L. Chumgamdso
Shûptû
Ken-po i Shûr-tong
L. Amdso
Chondsong
Pâksong
Tsa-tsorkeng
M. M. Ihari Koukla
M. M. Nû-konghe
R. Noyche
Lur Gondsong
Sâpû Bridge
Hoke Hay Custom House
Tsitlur hanta ruined City
Kûkû Ola R.
M. M. Tonksa
Kerdsin R.
M. M. Chârpo
R. Dsachû
Pâha tong kiog

This Map drawn on the Spot by the Lama Mathematicians and corrected by the Missionaries in 1717 is Inscribed by the Editor to Lucius Henry Hibbins Esq.r

Lâsa or Barântola, as the Tartars call it, is, according to P. P. Derville and Grueber, the Name of the Capital of the Kingdom of Lâsa, at the end of which Pûtâla stands, and in the Lat.e of 29° 6'. but the Map differs from their observations above 30 minutes.

Long.e 24 from Pe-king 23 22 21 20 19

In *Tibet* one Woman is allowed ſeveral Husbands, who are generally related, and even ſometimes Brothers. The firſt Child belongs to the eldeſt Husband, and thoſe born afterwards to the others, according to their Seniority. When the *Lamas* are reproached with this ſcandalous Cuſtom, they apologize for it by the Scarcity of Women which prevails both in *Tibet* and *Tartary*, where the Males are more numerous: But this Excuſe is triſling, for the *Tartars* admit of no ſuch Irregularity. Women allowed ſeveral Husbands

Before the War between the *Tibetians* and the *Eluth Tartars*, the Grand *Lama* was Sovereign of all *Tibet*. But as he denies any Concern with temporal Affairs, he chuſes one, whom, under the Name of *Tipa*, he conſtitutes Governor in his Stead. The *Tipa* wears the *Lama* Habit, but without ſubjecting himſelf to the Rules of that Order. Theſe Rules are too many and too burthenſome to be all obſerved by one *Lama*, wherefore they divide the Load among them; one confines himſelf to this particular Duty, and another to that, but they are all obliged to conform to Celibacy, and to renounce worldly Grandeur and Employments; they have likewiſe ſome Prayers, which they ſing together, in a Manner not diſagreeable. The Grand *Lama* reſides in one of the fineſt Pagods, at a little Diſtance from the City of *Laſa*. He ſits croſs-legg'd upon a Kind of Altar, with a large and magnificent Cuſhion under him, where he receives the Compliments, or rather Adorations, not only of his own Subjects, but of prodigious Multitudes of Strangers, who make long and troubleſome Journies to offer him their Homage and obtain his Bleſſing. Some even travel thither from *India*, who never fail to enlarge upon their own Merit before the Grand *Lama*, and to magnify the Sufferings they have undergone in their painful Pilgrimages. But next to the People of *Tibet* the *Tartars* are moſt devoted to the Grand *Lama*, ſome of whom reſort to *Laſa* from the moſt diſtant Corners. When the *Eluths* invaded *Tibet*, a *Tartarian* Princeſs, with her Son, whoſe Country lay North of the *Caſpian* Sea, between *Aſtracan*, *Suratof*, and the River *Jaik*, was at *Laſa*; ſhe was Siſter of *Ayuki*, Han of the *Turgut Tartars*. This Princeſs applied to the Emperor, who, after entertaining her at his own Charge, by granting her ſome Lands in *Tartary*, procured for her a free Paſſage thro' *Siberia*, and ordered ſome of his own Subjects to conduct her Home. Princes are no more excuſed from this ſervile Adoration, than the meaneſt of their Subjects, nor do they meet with more Reſpect from the Grand *Lama*. He never moves from his Cuſhion, nor any other Way returns the Salute. He only lays his Hand upon the Head of his Worſhippers, who then think all their Sins pardon'd. The *Lama*, who drew the Map, being asked in what Manner the Emperor's Ambaſſador was received by the Grand *Lama*, anſwered, that he did not kneel like the *Tartar* Princes, when they enquired after the Emperor's Health, but reſting upon one Hand, made a ſmall Motion, as if he intended to riſe from his Seat. Grand *Lama* Pilgrimages to him

All this blind Devotion, which affects both Sovereigns and Subjects, proceeds from the exalted Idea they entertain of the Power and Holineſs of the Grand *Lama*. They believe that *Fo* lives in him, that he is omniſcient, that all Things are open to his View, even the Secrets of the Heart. If at any Time he asks Queſtions, it is not, ſay they, for the Sake of Information, but to remove the Scruples of the Incredulous, and Diſaffected. They further believe him to be immortal, and that when, in Appearance, he dies, he only changes his Abode; that he is born again in an entire Body, and the happy Place of his Reſidence is revealed by certain pretended Tokens, which the *Tartarian* Princes themſelves are obliged to learn of the other *Lamas*, who only know the Child appointed by the preceding Grand *Lama* to ſucceed him. Thus are thoſe Eaſtern Nations blinded by Superſtition, whoſe Capacities in other Reſpects are far from being deſpicable. They even ſeem not to perceive the impudent Frauds practiſed by their Inſtructors; and, if Doubts ariſe, they are too fond of their Errors to wiſh to be undeceived. So weak is the Mind of Man, and ſo eaſily enſlaved by Prejudice. Is ador'd and believed to be the immortal God

Beſides the Grand *Lama* there are ſeveral Princes in *Tibet*, who aſſume the *Lama* Habit, and under the Titles of his principal Officers, act almoſt independently of him. The Dignity of *Lama* is not limited to the Natives of *Tibet* alone. The *Tartars* and *Chineſe* who are equally ambitious of this Honour, go to *Laſa* to obtain it. It is regarded as a real Happineſs to be admitted into the Number of the Grand *Lama*'s Diſciples, which never exceeds 200. From amongſt them the inferior *Lamas* are choſen, who reſide in the Pagods mark'd in the Map. The *Hûtûkûs*, (one of their higheſt Titles) are likewiſe taken from this School, and thoſe on whom this Honour is conferred, are eſteemed as ſo many leſſer *Fo's*; they are not confined to the Pagods, nor even limited to *Tibet*, but ſettle where they pleaſe, and ſoon acquire great Riches by the Offerings of their numerous Worſhippers. The moſt powerful among the *Tartar Lamas* are thoſe called by the *Chineſe*, *Mongfan*, who poſſeſs a wide Territory in *Tibet* North of *Li kyang tû fû*, between the Rivers *Kin cha kyang* and *Vû lyang ho*. This Country was ceded to them by *U-ſan ghey* (whom the *Manchews* made King of *Yun nan*,) to engage them in his Intereſt. *Lama* Habit honourable

The Language of *Tibet* differs entirely from *Mongol* and *Manchew*, but nearly agrees with that of the Natives of *Si fan*. This Country lies contiguous to *Shen ſi*, *Se chwen* and *Yun nan*, three *Chineſe* Provinces reaching from the 30th to the 35th Degree of N. Lat. and W. to the River called by the *Chineſe*, *Ta long kyang*. Upon Account of this Affinity of Language the *Chineſe* extend the Name of *Si fan* over all *Tibet*, notwithſtanding the different Cuſtoms and Forms of Government of the two Countries; and ſometimes they comprehend under that Name all the Nations lying W. of their Empire. The *Tartars* call the Characters of *Tibet* the *Tanguth* Characters; and it is not improbable that all thoſe Countries from *Koko nor* adjacent to the Province of *Shen ſi*, S. W. to the Source of the *Ganges*, were called *Tanguth*; including not only *Tibet*, but all thoſe wide Plains and Deſarts on the N. and W. of it bounded in the Map by Chains of Mountains. Some *Tartars* dependent on the King of *Eluth* called likewiſe *Tse vang raptan*, now inhabit theſe Plains. But by the Travels of P. P. *d'Orville* and *Grueber* in 1661, it appears, that *Tanguth* was a mighty Monarchy formerly eſtabliſhed here, to which *Barantola* and ſeveral other Kingdoms belong'd; and they give a Deſcription of the Dreſs and Manners of the King and his Court. So that, conſidering the frequent and ſudden Revolutions that happen in *Tartary*, theſe People may poſſibly be the Poſterity of the Maſters of that extenſive Empire. But however that be, there is nothing now to be met with there, but a few roving Companies of *Tartars*, under their reſpective Chiefs. The *Si-fan* *Tangut*

Not many Years ago *Tibet* was under a regal Government, and the Dominions of the Grand *Lama* were confined to a ſmall Province. In 1624, P. *Andrada* having travelled from *Agra*, a City in *India*, to the Source of the *Ganges* came to *Tibet* with a Deſign to preach the Goſpel there. By his Letters it appears that the King beginning to have a Veneration for the Chriſtian Religion, entertain'd ſome Thoughts of embracing it. This Diſpoſition of the Sovereign induced the Miſſionary to return to *India*, to procure ſome Aſſiſtance in his Apoſtolical Labours: In the mean Time the Grand *Lama* being highly exaſperated when he obſerved the King deficient in the Reſpect he uſed to pay him, called to his Aſſiſtance the Late Revolution in the Government of *Tibet*

How the *Lama* came to be Sovereign

the *Tartars* of *Koko nor*, a Nation moſt blindly devoted to him. They under the Conduct of *Kushi Han* invaded *Tibet* with a powerful Army, and, having obtained a compleat Victory, took the King Priſoner, and afterwards put him to Death. To this *Tartar* Prince does the Grand *Lama* owe his Sovereignty in *Tibet*. For *Kushi Han* being ſatisfied with becoming the *Lama*'s Vaſſal, and having the Title of *Han* (the higheſt in *Tartary*) conferred upon him, ſettled with all his People in the Neighbourhood of *Laſa*, and ſecured the *Grand Lama* in the Poſſeſſion of his new Dominions. This Acceſs of Power has not a little encreaſed the blind Veneration of the People for that Idol. The Poſterity of *Kushi Han* continued to protect the *Grand Lama*, till his Grandſon *Talay han* at the Head of 20,000 Men was defeated, and kill'd by *Tſe vang raptan*, who had but 5 or 6000, but commanded by an experienc'd General. *Raptan* gave out that he was reſolv'd to reduce the *Lamas* to their antient Dependance upon the Sovereigns of the Country, and alledged that the then *Grand Lama* was an Impoſtor. The Country of *Laſa* was ravaged, the Towns taken as ſoon as beſieged, and the Pagods entirely plunder'd, even that of the *Grand Lama* not excepted, where the Booty was immenſely rich. All the *Lamas* that could be found were tranſported into *Tartary*. The two *Lamas* employed in making the Map of *Tibet*, who were of the Yellow Hat Party, narrowly eſcaped the Fate of their Brethren. But as they were hurried by this Accident, they were obliged to content themſelves in many Circumſtances relating to the Countries round the Source of the *Ganges*, with ſuch Information as the *Lamas* in the neighbouring Pagods could afford them, and with what they could learn from the Hiſtorical Account found at the *Grand Lama*'s at *Laſa*.

River *Ganges*

The River *Ganges* iſſues from the W. of the Mountain *Kentais*, or *Kan te ſhan* according to the *Chineſe*. If therefore the Latitude of that Mountain had been taken by Obſervation, the Courſe of the *Ganges* might have been more eaſily determined. But our *Lama* Geographers followed and meaſured the Courſe of the *Tſan pu*, which flows from the E. of the ſame Mountain, and their Meaſures alone cannot be ſuppoſed ſufficient for accurately fixing the Latitude of *Kentais*: The Accounts of the Country ſituated between *Kaſhgar* and the *Caſpian* Sea are likewiſe very imperfect. For theſe Reaſons the Jeſuits of *China* thought it neceſſary that the Maps of thoſe Countries ſhould be rectify'd from the Oriental Geographers and Hiſtorians, whoſe Works may more eaſily be met with in *Europe* than in *China*.

Mr *d'Anville*, Geographer in ordinary to the *French* King, who from the particular Maps done by the Miſſionaries, made the general Maps contained in this Work, readily undertook this Task, and gives the following brief Account of his Performance.

Mr *d'Anville's* Account of his general Maps

This Country is called in the Hiſtories of the *Mohammedans*, *Ma wara 'lnahr*, a Name of the ſame Signification with that of *Trans-oxana*, now generally uſed. It likewiſe took the Name of *Zagatay*, from a Son of *Jenghiz Khan* the *Mongol* Conqueror; which now gives Place to that of *Uzbek*, another *Tartarian* Prince. It is alſo called Great *Bukharia*, as the leſſer lies towards *Kaſhgar* and *Yerghien* [or *Yarkan*.] The Name of *Bukharia* denotes that the Country is overſpread with Cities, whoſe Inhabitants are called *Bukhars* to diſtinguiſh them from the *Nomades*, who are Maſters of, and rove about, both *Bukharias*. Theſe various Names were not inſerted in the general Map to avoid Confuſion.

This Part of the general Map relating to great *Bukharia* was, for the more exactly adjuſting the Situation of Places, taken, like the reſt, from a larger Draught, wherein an Inch and a Quarter was allowed to a Degree of Latitude, which in the general Map is contracted to one third of that Extent.

Poſition of *Aſtrakan*

By the Reſult of ſeveral Meaſures continued without Interruption from *Paris* to *Aſtrakan*, the Difference of Longitude between the two Cities appeared to be 48° 55′ allowing the Earth to be a prolate Spheroid having its Diameter at the Equator ſhorter than its Diameter between the Poles. By this Hypotheſis, the uſual Extent given to a Degree of Longitude is leſſened a 30th Part; for according to the common Graduation, the Diſtance between *Paris* and *Aſtrakan* does not exceed 47° 18′; now as the Diſtance between the Meridians of *Paris* and *Pe-king* is 113° 51′ 30″ according to the Obſervation of *P. Gaubil*, which is 25′ leſs than the preceding ones, deduce 47° 20′ which the Longitude of *Aſtrakan* from *Paris* does not exceed, and the Remainder 66° and about an half, is the Diſtance between *Aſtrakan* and *Pe-king*, all Allowances being according to the common Graduation.

But Mr *d'Anville*, far from thinking that the Longitude between *Aſtrakan* and *Pe-king*, can amount to 66° 32′ 30″ will not even admit it to be 64° 56′ 30″ according to the common Graduation, which is the Difference between 48° 55′, the Longitude he gives *Aſtrakan*, and 113° 51′ 30″ the Longitude of *Pe-king*, as above. For, if according to his Opinion, a Degree of Longitude be a 30th Part leſs than is commonly ſuppoſed, then thoſe 64° 56′ 30″ will be contained in about 62° 46′ 30″ of the uſual Graduation. However, as the particular Maps of *China* are graduated in the common Method, Mr *d'Anville* did not think proper to deviate from it, and therefore gave *Aſtrakan*, in the general Map, 62° 46′ 30″ of Longitude W. from *Pe-king*. But this Poſition of *Aſtrakan* leaves the Diſtance of 51° 5′, between it and *Paris*, which agrees neither with the common nor the contracted Graduation. However the Difference between theſe 51° 5′ and 47° 5′ the Longitude of *Aſtrakan*, according to the common Graduation is 3° 47′, the 30th Part of 113° and about 50′ the Diſtance obſerved between *Paris* and *Pe-king*, according to the uſual Extent of Degrees, which, in Mr *d'Anville*'s Opinion, ſhould be deducted, to reduce that Diſtance to its true Extent, according to his Hypotheſis. *

Poſition of *Samarkand*

The greateſt Uncertainty in the Meaſure between *Paris* and *Aſtrakan*, lies in the Diſtance between the *Don* and *Aſtrakan*, which does not exceed 5 Degrees and a half, and is too inconſiderable to produce any great Miſtake in a Longitude of that Extent.

The Situations of moſt of the Cities on the *Sihun* and *Jihun* were regulated by that of the famous *Samarkand*. Mr *d'Anville* was of Opinion, that the Difference of Longitude between *Soltaniya* and *Samarkand* agreed with other Meaſures of the Diſtances of theſe two Cities. He diſcovered by his intenſe Application, and a Map of *Perſia*, which he made for a Tryal, the Situation of *Soltaniya* with regard to *Iſpahan*. On the Poſition of *Samarkand* depend thoſe of *Bukhara*, and the Places on the *Ji hun* [or *Amu*] as far as *Tarmed*; proceeding from *Balk* and *Tarmed* up the River to *Badakſhan*: The *Aſiaticks* have favoured us with the Latitudes of theſe Places, and their different Longitudes frequently agree with the Diſtances mentioned by Geographers and Hiſtorians. †

* Unlucky for this Hypotheſis of Mr *d'Anville*, the Earth is ſo far from being a prolate Spheroid, that Sir *Iſaac Newton* has ſhewn it to be an oblate one, ſwelling out towards the equatorial Part, and flatted or contracted towards the Poles; which Opinion of Sir *Iſaac* has lately been confirmed by the Obſervations of the Members of the Royal Academy of *Paris*, in *Lapland*. Many more Errors in Mr *d'Anville*'s Method of Graduation are demonſtrated in the Tranſlator's Preface to the firſt Volume.

† Some of the Latitudes given in the Tables of *Naſſir addin*, *Olug beig*, &c. have been obſerved; but unfortunately they are not diſtinguiſhed from the reſt, which like the Longitudes have been adjuſted by the Itineraries. So that great Caution muſt be uſed, nor can we depend on any of the Situations inſerted in thoſe Tables, except two or three, which we find by other Authors have been obſerved. However, to do Mr *d'Anville* juſtice, his Map of theſe Parts ſeems to be the beſt hitherto publiſh'd.

Mr

Mr *d'Anville* was of Opinion, that the Latitude of *Kojend*, the firſt Place upon the *Sihan*, and its Longitude from *Samarkand*, as fix'd by the Tables of *Naſſir addin* agree with the Diſtances given by *Al Edriſi* Author of the *Nubian* Geography, and others. The Latitudes and Longitudes of the Cities in *Fargana* above *Kojend*, and below it, *viz. Alſhaſh*, *Tunkat*, *Esfijab*, *Otrar*, *Taraz*, and others, are mentioned in the Tables of *Naſſir addin*, *Olug beig*, and other Eaſtern Aſtronomers, quoted by *Abû'lfeda*. Mr *d'Anville* having attentively peruſed not only the Geographical Writers, but the Hiſtories of the Wars and Revolutions, in which *Tibet* is almoſt continually embroiled, collected many Circumſtances neceſſary for aſcertaining the Latitudes of the Cities, and otherwiſe uſeful in the Geography of this Country. The Latitudes laid down by the great *Olug beig*, King of *Ma wara 'lnahr*, of the principal Cities of his Dominions, he regards as certain §; for that Prince's Knowledge thereof cannot be doubted, as he has given us more exact Tables of the Longitudes and Latitudes of the Stars, than any of the oriental Aſtronomers. He is ſurprized to ſee in ſome Maps † *Akhſikat* and *Andugan*, the chief Cities of *Fargana*, placed between the 39th and 40th Degrees of Latitude, ſince the Eaſtern Writers fix them between 42 and 43 Degrees. The Aſtronomer *Alfragani* ſo called from his being a Native of *Fargana*, has indeed reckoned his own Country in the 4th Climate, which ends at the 39th Degree. But *Golius*, his Tranſlator, makes no Scruple in his Remarks, to prefer the poſitive and concurring Evidence of all other Aſtronomers.

Poſition of Kojend Fargana, &c.

The Poſition of *Urjenz* in the Country of *Karazm* may, according to Mr *d'Anville*, be beſt determined from the Difference of Longitude between it and *Eſterabad*, at the S. E. Corner of the *Caſpian* Sea, as fixed in the Tables of *Naſſir addin* and *Olug beig*, in Regard the Proportion on this Side ſeemed more exact than on that of *Samarkand*. The two Arms of the *Jihun*, unknown to Geographers for ſeveral Ages, with the Alterations that have happened in the Courſe of that and ſeveral other Rivers, according to the Hiſtory of the *Tartars*, written by *Abulghazi Bahadur Khan*, Soltan of *Karazm*, * and ſome particular Informations. In the Map are two different Situations of the City of *Kat*, one taken from the common Geographers, the other from the abovementioned Hiſtory. The E. Shore of the *Caſpian* Sea, has been ſettled by ſeveral Diſtances of *Urjenz* from that Sea: And the N. and N. E. Coaſts are regulated according to the Journal of *Jenkinſon*'s Voyage.

Poſition of Urjenz

The Confuſion wherein Mr. *d'Anville* found the Geography of this Country, might be ſhewn in many other Inſtances, but theſe are ſufficient to give an Idea of his Performance, who hopes he has therein anſwered the Expectations of the Jeſuits.

Tho' *Tibet* makes no great Figure in Hiſtory, yet it has been a long Time known. *Mark Paul* the *Venetian*, an Author of the 13th Century, who travell'd among the *Yuen Chau Tartars*, diſtinctly deſcribes the *Tartar Lamas*, and mentions their wonderful magical Performances, which ſupported their Power and Credit. Their Authority continued in *China* while the *Yuen* Family reign'd; and ſome Monuments erected to the *Lamas* of thoſe Times are ſtill remaining at *Pe-king*. But *Hong vu* Founder of the *Ming* Dynaſty having reſtored the Dominion of the *Chineſe*, the *Lamas* were expelled with the reſt of the *Tartars*.

Lamas in China

They recovered their Credit in *China* when the preſent *Manchew* Family got Poſſeſſion of the Throne. For tho' this *Tartar* Nation was formerly no Friend to the *Lamas*, yet when they began to invade their Neighbours, they politically favoured them. And when *Shun chi* became Maſter of the Empire, the *Grand Lama* omitted no Meaſure that might confirm the Emperor in his Intereſt. He did not even diſdain to leave *Laſa*, his Reſidence, and travel to *Pe-king* to congratulate the Emperor, and *bleſs* his Family. Soon after the Empreſs erected a magnificent Pagod for the *Lamas*, whoſe Example was imitated by the Princes, Princeſſes, and others, which Encouragement ſoon multiplied their Number in *China*. They are very wealthy, and dreſs in fine yellow or red Sattin, and the choiceſt Furs; they appear well mounted and attended with Retinues, more or leſs numerous, according to their Degree of Mandarinſhip, which Hon ur the Emperor frequently confers upon them.

In *Tibet* the *Lamas* generally wear a woollen Frize like ours, but narrower and not ſo cloſe, but is laſting, and retains its Colour; and when the *Lama* Geographer was at *Laſa*, the *Grand Lama* was dreſſed in a red Habit of this Stuff, with a yellow Hat gilt. The *Lamas* uſe, beſides the Hat, different Kinds of Bonnets, according to their ſeveral Dignities; one of which is ſomewhat remarkable, as it reſembles our Biſhops Mitres, but they wear the Slit before.

Their Habit in Tibet

Some of theſe *Lamas* are tolerably ſkilled in Phyſic, and others have ſome Notion of Aſtronomy, and can calculate Eclipſes. But tho' they are the Teachers of the People, few of them can read, and fewer underſtand their antient Books, which are written in a Language and Character entirely diſuſed. Several Miſſionaries have imagined, that in theſe antient Books, ſome Traces are remaining of the Chriſtian Religion; which, as they think, was preached there in the Time of the Apoſtles. Their Conjectures are founded upon, 1. The Dreſs of the *Lamas*, which is not unlike that of the Apoſtles in antient Paintings; 2. Their Subordination, which has ſome Affinity to our Eccleſiaſtical Hierarchy; 3. A Reſemblance between ſome of their Ceremonies and ours. 4. Their Notion of an Incarnation; and 5. Laſtly, their Maxims of Morality. ‖ But no Certainty can be had in this Matter, without being well acquainted with their antient Books, which, according to the *Lamas* of greateſt Learning, relate only to the Tranſmigration of the Soul. By this Doctrine they account for the different Incarnations of *Fo*, and every Thing concerning their principal Idols, ſuch as their *Menippe*, with ſeveral Heads of various Forms.

Religion reſembles the Romiſh

Nothing can be inferred from the Reſemblance of ſome of their Ceremonies to ours, but that, like all other Nations, they have ſome Notion of Religion. The Drapery of the antient Portraits of the Apoſtles (allowing them to have been done in the Days of *Conſtantine*, which is not at all probable) were undoubtedly the Productions of the Painter's Fancy, as they dreſs'd according to the different Cuſtoms

§ This is but a preſumptive Argument, which has no great Weight in it; for the Oriental Aſtronomers in their Tables of Longitude and Latitude have generally copy'd from each other, and *Olug beig's* is evidently a Tranſcript from *Naſſir addin's*, with very little Variation. For Inſtance, the Situations of the Cities of *Ma wara 'lnahr* in both Tables punctually agree, excepting as to the Latitude of *Samarkand*, where-in they differ 23 Minutes. Now as we know the Latitude of that Place was taken by *Olug beig* himſelf, we may depend on its being pretty exact; but then we cannot depend on any of the reſt. Can we imagine that *Samarkand* was the only faulty Situation in that part of *Naſſir addin*'s Table? Or that the Latitudes of the reſt of the Cities in *Ma wara 'lnahr* had been accurately obſerved, and that of the Capital ſo long neglected? Methinks the Diſagreement between the Tables in that ſingle Inſtance, and their punctual Agreement in all the reſt, is a plain Proof that the Latitude of *Samarkand* was the only Latitude known to *Olug beig* in all his Dominions; and that if he had obſerved the Situation of the other Cities, his Table cou'd not poſſibly have agreed ſo well with *Naſſir addin's*.

† Mr *William de l' Iſle* ſeems here to be hinted at, who in his latter Maps made for the Uſe of the preſent King of *France*, gives thoſe Cities that Situation; but from what has been ſaid in the former Note, the Agreement of the Oriental Tables is no ſure Authority. Mr *de l'Iſle* was very ſenſible of this, and therefore did not always follow them.

* This Work has been often cited in our Notes, under the Title of The *General Hiſtory of the* Turks, Moguls, *and* Tartars.

‖ The Miſſionary, who is Author of this Account of *Tibet*, has given us but an imperfect View of the Reſemblance of the Religion of the *Lamas* to the *Romiſh* Church, which is ſhewn at large in Vol. I. p. 650, *& ſeq.* Nor has he taken any Notice of the two laſt Articles, which are certainly the moſt important. It cou'd not be copy'd from the *Romiſh* Religion, being 1000 Years earlier than Chriſtianity itſelf.

of

of the Countries wherein they reſided, or to which they belong'd; and a Subordination is found amongſt Prieſts of other Religions, *Mohammedan* as well as idolatrous; ſo that no great Diſcoveries could be expected from reading the antient Books of the *Bonzas*, which are very numerous. One Advantage that might indeed ariſe from that Study, would be a thorough Knowledge of their Errors, which might thereby more eaſily be confuted.

The *Chineſe* Troops having in ſeveral Battles defeated thoſe of *Tſe vang raptan*, and obliged him to retire to his own Country, there is now ſome Proſpect of the Peace of *Tibet* being ſettled. The Towns in *Tibet* are generally ſmall, *Laſa* itſelf being rather a ſpacious Temple than a City. None of them are in a State of Defence, nor is there much Occaſion for Fortifications, as the *Tartars* in their Wars ſeldom undertake Sieges, but rather chuſe to fight in the open Field.

Cities of *Tibet*

The Multitude of *Lamas* in *Tibet* is incredible, hardly a Family being without one; either out of their Devotion for *Fo*, or Expectations of Preferment in the *Grand Lama*'s Service. So long as he continues Maſter of *Tibet*, Chriſtianity can make little or no Progreſs there. In 1708, when P. P. *Regis* and *Fartoux* were at *Si ning*, making a Map in this Country, two Capuchins, a *Frenchman* and an *Italian* wrote to them, to intreat the Emperor's Permiſſion to build a Church at *Laſa*; but the Conjuncture was altogether unfavourable, as Affairs were then in the utmoſt Confuſion in *Tibet*.

We have no Accounts of the Plants produced in this Country, nor of the Nature of their Trade, which is chiefly carried on by the Way of *Bengal*. We are alſo ignorant what River here ſupplies *China* with that Gold which is preferred to all others. Gold is certainly found in ſeveral of theſe Rivers, particularly the *Kin cha kyang*, which enters the Province *Yun nan*, the Name of which ſignifies *The River with golden Sand*. The great River running quite thro' *Tibet* is called *Yarû tſan pu* or *Dſan pû*: Tho' *Tſan pû* is a general Appellation for all great Rivers here, yet it is peculiarly applied to this, in the ſame Manner as *Kyang* in *China* is almoſt become the particular Name of the great *Yang tſe kyang*, which divides that extenſive Empire.

Rivers

It is uncertain where many of the Rivers of *Tibet* empty themſelves. The *Nû kyang* enters *Yun nan*, and after a Courſe of ſome Hundred Li, changes its Name to *Lû kyang*, and paſſes into the Kingdom of *Ava*. The *Lan tſan kyang* likewiſe enters *Yun nan*, and after receiving ſeveral ſmall Rivers, becomes the great *Kiw long kyang*, that is, *the River of the nine Dragons*, and flows into the Kingdom of *Tong king*. On the North of the ſame Province runs the *Kin cha kyang*, which after a long winding Courſe falls into the *Yang tſe kyang*. It is indeed hard to determine, where the great *Tſan pu* diſcharges itſelf; but as it runs from *Tibet* South Weſt towards the Sea, it probably empties itſelf into the Bay of *Bengal*, about *Arakan*, or near the Mouth of the *Ganges*, in the *Mogol's* Empire, call'd, by the *Tibetians*, *Anonkek* or *Anonjen*. The other Rivers to the Weſt of *Tſan pû*, run into Countries very little known. The *Chineſe* Maps, which the Miſſionary Geographers found in the Tribunals of the Province of *Yun nan*, as well as the Inhabitants of the Country, give the Name of *Nû-i* to the People beyond the River *Nû kyang*; and thoſe who border on them to the North of the Kingdom of *Ava*, they call *Ti-tſe*: but probably theſe are not the Names of thoſe Nations, who, according to all Accounts, inhabit the Mountains, and are ſtill half Barbarians, thro' whoſe Country it is likely, that ſome of the Rivers of *Tibet*, inſerted in the Map, muſt run.

This Difference of Names cauſes an Obſcurity which perplexes the Geographer, and renders him liable to commit groſs Errors, particularly by multiplying Cities; a Defect that ſome of our antient Maps are not free from. The Cities of *Cialis* and *Aramuth* (*) in the Itinerary of the Jeſuit *Goes*, who was ſent to diſcover *Catay*, are now unknown: tho' 'tis not in the leaſt doubted, but that by *Chiaicuon* is meant *Hya yu quan*, (†) and what he calls *Socien* is the City of *Sû chew*, (‡) becauſe it plainly appears from the Account he gives of them, that he is ſpeaking of theſe Cities (§): but the ſame cannot be ſaid of the other Cities that have Names ſo different from any found in the Map; probably they have two different Names in different Languages (‖) as may be preſumed from what I have obſerved above, concerning the Name which the *Tibetians* give to the *Mogols* Empire. For this Reaſon, in the Map made from the Informations of the *Lamas*, who live near the Head of the *Ganges*, we have retained the Names inſerted by them, as being much more to be depended on, than thoſe which Travellers ſet down.

* *Cialis* is mentioned in the Journal of *Haji Memet* (the *Perſian* Merchant in *Ramuſio*) who puts it 30 Days Journey to the Eaſt of *Akſu*, and 10 Weſt of *Turfan*. *De la Croix* in his Hiſtory of *Timur bek*, or *Tamerlan*, ſays it is alſo called the greater *Yulduz*, lying at ſome Diſtance from the leſſer, which poſſibly may be *Yulotu*, inſerted in the Map, to the North North-Weſt of *Hami*. *Aramuth*, is in the ſame Author call'd alſo *Karakoya* or the *Black City*. It ſounds not much unlike *Oramchi*; only this Place lies to the Weſt of *Turfan*; whereas by the Journal of *Goes*, *Aramuth* lies to the Eaſt, except the Author might miſtake in placing thoſe Towns. Poſſibly both it and *Cialis* may be deſtroyed, or did not lie in the Roads taken by thoſe from whoſe Memoirs the Maps were drawn. This laſt City is written *Cialis* in the Journal of *Goes* and *Chialis* in that of the *Perſian* Merchant; and as they are both penn'd after the *Italian* Orthography, according to the firſt it muſt be *Chialis* in our Idiom, and *Khialis* according to the latter, which I prefer becauſe taken from the Mouth of the *Perſian* himſelf by *Ramuſio*.

† Or *Kya yu quan*, or *Khya yu quan*, written in the Original *Hia yu koen*.

‡ Or *So chew*.

§ Not only ſo, but the Names are very nearly the ſame, only written in the *Italian* Idiom, for *Chia i cuon* (not *Chiaicum*, as miſpelt in the *French*) is in *Engliſh Khia i quon* and *So cieu*, or rather *So ceu*, as it is oftner printed in the Journal of *Goes* (and not *So ciou* as in *du Halde*) is plainly *So chew*. *Ch* in the *Italian* having the Force of our *Kh*; & *c* before *e* or *i* that of our *Ch*.

‖ One can hardly make Senſe of this Paſſage, or tell what the Author wou'd be at. I wiſh P. *Regis*'s Words had been given more at large here, as well as every where elſe.

FINIS.

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